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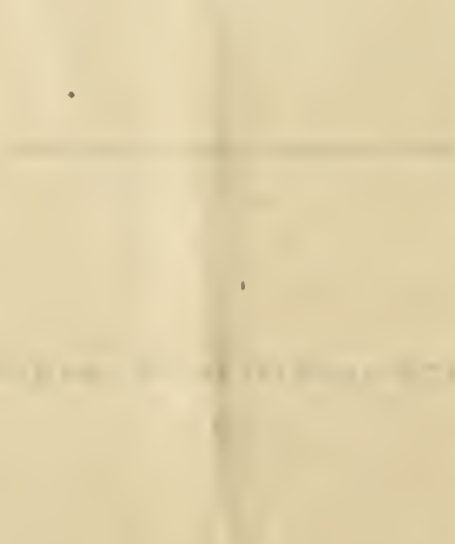
1832.

CHINA

THE CHINESE EMPIRE

BY

JOHN SMITH



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PHILADELPHIA.

For "The Friend."

LABOUR SAVING MACHINERY.

(Continued from page 396. Vol. IV.)

We have shown that the use of machines in the production of several of the necessities of life augments their quantity, reduces their price, and diffuses them throughout the different ranks of civilized society, increasing at the same time the number of labourers *profitably employed*, and greatly adding to the productiveness of their labour. The same process of reasoning and illustration will demonstrate, that every other species of industry to which machinery has been applied, has been in like manner extended and made more productive. The use of the *cotton gin* in cleansing the raw material, and the prodigious improvements of the machinery employed in its manufacture, have increased the quantity, and reduced the price of cotton fabrics, so as to put them within the means of purchase of every individual in all communities, that have any pretensions to civilization. The chapter of the "Working Man's Companion," devoted to this subject, is worthy of peculiar attention, but its length forbids quotation.

In the manufacture of silk-stockings, pins, needles, nails, buttons, glass, and a host of other things in common use, the introduction of machinery has been followed with its usual good effects, viz :—cheap production, abundant supply, and increased employment of the poor, for proof of which we must again refer to the work under review.

Amongst civilized people the contrivances to save labour are not limited merely to those things which pass under the general name of machines, nor is their employment confined to such processes as are designated by the general term *manufactures*.

In our varied domestic economy we are continually resorting to labour saving devices. Cooking apparatus, washing machines, bells, &c. belong to this class. Waiving, however, the further examination of details into which our limits will not permit us to enter, let us briefly consider the moral effect of that sound economy which directs the use of labour saving machinery. Christianity, in teaching the sublime doctrine "of doing unto others as we would that they should do unto us," pro-

claims the principle, that each individual in a social community, should be permitted to exercise his industry in such a manner as he may deem most productive of advantage to himself—provided he does not thereby infringe upon the same equal privilege of his neighbour, or refuse to contribute his share to the public burthens, or claim the right to do some act in contravention of morality or good order. In the exercise of this great privilege, each individual is advancing the most certainly both his own and the public good. If he invents a machine which abridges his own labour or renders it more productive, he effects a *public saving* to the same extent; he adds to the *capital* of the community in which he lives. The bees practise upon this principle; they learn to *accumulate* something beyond what is necessary for the supply of their present wants. The old honey in the hive is their *capital*, and every addition made to it by each individual bee, is an increase of the common capital. In the application of the power of *capital*, Divine Providence has furnished man with the means of counteracting the inconveniences which arise to individuals from the displacement of those who are *temporarily* deprived of employment, by the introduction of improved machinery. This argument may be stated, so as to show that in a civilized community *every man* employs capital, and that *mere labour* is not efficient without the aid of *capital*; and this doctrine being established, we are enabled to cut up by the roots many of the most pernicious fallacies of those radicals and levelers, who affirm that labour alone is the source of wealth and the cause of production—that the accumulation of capital is the source of the evils to which the poor are subject—that the operatives alone are useful members of society—and finally that a forcible distribution of property should be frequently resorted to, in order to equalize the wealth of society. The tendency of all *truth*, religious, moral, and political, is to peace, order, and conservation. A sound economy allows liberty, but it abhors licentiousness; it permits the free exercise of human industry, but it protects the producer in the possession and enjoyment of the fruits of his labour—it recognises the right to produce, as a gift from the Giver of all good, and a free peaceable individual exercise of this right as a prosecution of the *general plan* of a gracious Providence, who designs all his creatures to possess temporal as well as spiritual comforts and consolations. An enlightened Christian economy teaches, that war, slavery, crime, and evil legislation, retard most powerfully the advance of nations in the comforts and conve-

niences of civilization, and tend the most certainly to produce misery and want; whilst on the contrary, a return to the Christian rule of doing unto others—as we would that they should do unto us, would restore true freedom, true comfort, and true equality amongst mankind. In every sense, and in reference to every kind of *truth*, it may be emphatically said, "he is a freeman whom the truth makes free, and all are slaves besides."

Interference with the operations of the general laws of Providence, whether it appears in the more violent form of machine breaking, or agrarianism, or whether it assumes the milder aspect of "corn laws" and similar legislative devices, to turn the current of human industry into circumscribed and unprofitable channels, proceeds from the same root, and is indefensible except upon the same false principles. The tendency of all its operations is to make mankind less prosperous and happy. As our limits forbid us to do more than merely to suggest subjects for thought and hints for more extended reflection, we must return from these general propositions to the subject of the nature and operation of capital.

Capital being the accumulation of the fruits of former industry, those nations which consume immediately all they produce, without leaving a store for future production, have no capital. They are poor and wretched, living as we say of individuals "from hand to mouth." "The accumulation of capital is one of the greatest means of multiplying the power of man. United with the power of exchange—that is, the power of giving capital for labour, and the produce of capital and labour for other produce, it constitutes in a great degree the superiority of that portion of our species, who employ it over those who do not." "The use of capital consists in its advance. It goes before all operations of labour and trade. It is the power that sets labour and trade in motion; just as the power of the wind or water, or steam, gives movement to wheels and pistons." So intimately connected is labour with capital, that every man that works employs some species of capital. The knowledge of business which enables him to work, is the capital he must have acquired before he could attempt to call himself an efficient workman. He that begins to work at the commencement of the week, and receives his wages at the end, has been supported in the interim by the advance of capital. If the food he consumed during the week, was bought by his own money, he advanced his own capital; if he obtained it on trust, he was maintained by the advanced capital of some other person.

Every farmer must have capital in land, in

stock, in tools, &c. and must make advances in payment for labour before the industry of the agricultural operatives can be productive. Of course the labourer is as much interested in the preservation and increase of this capital as he is in the continued fertility of the soil; and he is also, for the same reason, interested in employing those improved modes of agriculture, which tend to augment the capital of his employer; for whatever retards the acquisition of capital diminishes the means for the productive employment of labour. The same reasoning applies to manufacturing labour and capital, and most eminently to the capital employed in commerce, "which circulates through the world in a thousand forms, but all comes back in produce to the country which sends it out. Nations that have no accumulated stock, that is, no capital, have no commerce," and the enjoyment of nothing which is not the produce of their own land.

But in order to accumulate capital or enjoy its advantages, it is necessary that its possessors should be secured from the depredations of other men. In despotic countries, such as Turkey, where property is seized upon by the government, people are afraid to avow themselves rich; they prefer hiding their property, and living not on the profits of capital, but upon its diminution. There is not sufficient security to authorise the outlay of capital in agricultural or other enterprise, which requires time to produce its returns. So it is in Ireland, and other countries where the lawless violence of a mob renders the investment of capital hazardous and uncertain. Who will build farm houses, mills, or manufactories? Who will raise stock, employ machinery, or import foreign goods, to exchange for domestic commodities, if fire and havock await his property? And if agrarian laws were in fashion, who would accumulate property to have it divided with others, who never contributed to its production? Industry would be paralyzed, for it would be deprived of its spring. Accumulation would cease, for all motive for exertion beyond that requisite for the supply of the present hour would be taken away—civilization would end, and barbarism again exercise its sway over the earth.

The proposition here asserted is thus laid down in the work under review. "If any act be committed by which capital is either destroyed or placed in danger, there is an insecurity in the employment, and that therefore capital is first withdrawn from that employment which is most dangerous, and secondly from the country altogether, if all its employments become equally dangerous." Let us consider another important benefit to be derived from capital, a benefit which it yields more especially to the poor than to the rich, viz:—the means of subsistence, whilst *present profitable* employment is not within the reach of the operative.

The evil of the introduction of a new machine, is the displacement which it occasions of those who were engaged in producing by hand what the machine is designed to make—and these individuals must be supported until they can find new employment, either by the accumulated wealth or capital of the whole

community or by the savings which they themselves have made in a time of prosperity; before enlarging upon this matter, however, let us take into view some preliminary reasoning, which we extract from the work under review. "Those who have taken a superficial view of the question of machinery, say, that whenever there is a greater demand than the existing means can supply, every new discovery in mechanics is a benefit to society, because it gives the means of satisfying the existing wants. They add, that on the contrary, wherever the things produced are sufficient for the consumers, the discovery is a calamity, because it does not add to the enjoyment of the consumers, it only gives them a better market, which better market is bought at the price of the existence of the producers." "All such reasoning is false in principle and unsupported by experience. There is no such thing, nor if machines went on improving for five hundred years, at the rate they have done for the last century, could there be any such thing as a limit to the wants of the consumers.

"The great mass of facts which we have brought together in this book must have shown you, that the cheaper an article of necessity becomes, the more it is used; that when the most pressing wants are supplied, and supplied amply by cheapness, the consumer has money to lay out upon new wants, and when these are supplied cheaply, he has others to be supplied. It must be borne in mind, that the first great object of all the new improvements is to confer a benefit upon the consumers, by making commodities cheap and plentiful. The working man stands in the double character of producer and consumer, and the question of cheapness of production is a much more important one to be decided in his favour as a consumer, than the question of dearness of production to be decided in his favour as a producer. Every man tries to get as much as he can for his own labour, and to pay as little as he can for the labour of others. "If a mechanic succeeding in stopping the machine used in his own trade, by any strange deviation from the natural course of things, were to get higher wages for a time, he himself would be the most injured by the extension of the principle. When he found his loaf cost him two shillings instead of one—when he was obliged to go to the river with his bucket for his supply of water—when his coal cost a guinea a bushel, instead of eighteen pence; when he was told by the hosier that his worsted stockings were advanced from 1s. 6d. to 5s. a pair; when in fact, the price of every article that he used, should be double, treble, and in nine cases out of ten put beyond the possibility of attainment; what, we ask, would be the use to him of his advance in wages? Let us never forget that it is not for the employment of labourers, but for the benefit of consumers, that labour is employed at all. The steam engines are not working in the coal pits of Northumberland, and the ships sailing from the Tyne to the Thames, to give employment to colliers and sailors, but to make coals cheap in London. If the people of London could have coals without

the steam engines and the ships, it would be better for them and better for the rest of the world."

"If they could get coals for nothing, they would have more produce to exchange for money to spend upon other things, and the comforts therefore of every one of us would be increased. This increase of comfort, some of you may say, is a question that more affects the rich than it affects us. This again is a mistake. The whole tendency of the improvements of the last four hundred years, has not only been to lift the meanest of you, in regard to a great many comforts, far above the condition of the rich four hundred years ago, but absolutely to place you in many things upon a level with the rich of your own day. You are surrounded, as we have constantly shown you, throughout this book, with an infinite number of comforts and conveniences which had no existence two or three centuries ago, and those comforts and conveniences are not only used by a few, but are within the reach of almost all men. Every day is adding something to your comfort—your houses are better built—your clothes are cheaper, you have an infinite number of domestic utensils, whose use even was unknown to your ancestors—you can travel cheaply from place to place, and not only travel at less expense, but travel ten times quicker than the richest man could travel two hundred years ago.

"Above all, you are not only advancing steadily to the same level in point of many comforts with the rich, but you are gaining that knowledge which was formerly their exclusive possession. Keep fast hold of that last and best power, and you will learn what your true individual interest is in every situation in which you can be placed, and you will learn now that it is useless in any way to struggle against that progress of society whose tendencies are to make all of us more comfortable, more instructed, more virtuous, and therefore more happy." "We have endeavoured, to show throughout this book, that the one great result of machinery, and of every improvement in art, is, to lessen the cost of production; to increase the benefit to the consumer. But it is a most happy arrangement of the social state, as we have also shown you all along, that cheap production gives increased employment.

"The same class of false reasoners, who consider that the wants of society are limited, cry out, it is better to have a population of men than of steam engines. That might be true if the steam engines *did* put out the men; but inasmuch as they increase the productions by which men are maintained, they increase the men. What has increased the population of England nearly ten fold during the last 500 years, but the improvement of the arts of life, which has enabled more men to live within the land? There is no truth so clear, that as the productions of industry multiply, the means of acquiring those productions multiply also. The productions which are created by one producer, furnish the means of purchasing the productions created by another producer, and in consequence of this double production, the necessities of both

one and the other are better supplied. The multiplication of produce multiplies the consumers of produce.

"There are probably upon the average, no more hats made in the year than there are heads to wear them; but as there are fifteen millions of heads of the British subjects of king William IV. and there were only five millions of British subjects of queen Anne, it is self evident that the hat makers have three times as much work as they had a century and a quarter ago. What has given them *three* times as much work? The trebling of the population. And what has trebled the population? The trebling the produce—the trebling the means of maintaining that population."

ANIMAL AND VEGETABLE LIFE IN THE POLAR REGIONS.

(Concluded from page 412, Vol. 4.)

The fulmar, or petrel (*procellaria glacialis*), is the close attendant of the whale-ships in every stage of their progress. Termed emphatically the bird of storm, it faces the northern tempest when raving with its utmost fury, and seats itself on the agitated crest of the mountain-wave as calmly as if resting on the surface of an untroubled lake! It follows with one uniform object,—that of snatching and feasting on portions of blubber. As soon as a whale is fastened to the side of a ship, and begins to be cut up, an immense muster takes place, sometimes exceeding a thousand, all stationed in the rear, watching for the fragments which are wafted to leeward. The peculiar chuckling noise by which they express their eager expectation, the voracity with which they seize on the fat, and the huge morsels which they swallow,—the envy shown to those who have obtained the largest of these delicate morsels, and often the violent measures taken to wrest it from them,—afford to the sailors curious and amusing spectacles. The surface of the sea is sometimes so covered with them, that a stone cannot be thrown without one being struck. When an alarm is given, innumerable wings are instantly in movement, and the birds, striking their feet against the water to aid their flight, cause a loud and thundering plash.

The petrel, however, does not enjoy alone this delicious ocean-festival. It is sought with equal avidity by the various species of the *larus* or gull—the arctic gull, the kittiwake, and the snow-bird (*larus eburneus*), which last excites admiration by its pure and beautiful white; but the elegance of its taste does not correspond to that of its appearance, fat blubber being its choicest luxury, while it utters a loud and disagreeable scream. But all these ravening tribes of the northern sky have a terrible rival in the glaucous gull (*larus glaucus*), who equals in rapacity and surpasses them all in power and strength. In consideration of this, the Dutch have invested him with the title of *burgomaster*; but that sage magistrate uses, we trust, his power in a very different manner from his winged representative, who employs it solely in wresting from the weaker species whatever he sees them possess, and esteems desirable. He is usually hovering high in the air, or seated on

the loftiest icy pinnacles, whence, having fixed his eye on a delicious morsel, he darts down on the possessor, which, whether fulmar, snow-bird, or kittiwake, must instantly resign the coveted prize. Happily for these races, the burgomaster species is very small in number, compared to the multitudes over whom he tyrannizes.

The genus *anas*, comprehending the swan, the goose, and the duck, large, useful, and often beautiful birds, traverse in vast flights all the northern seas and waters. Like the rest of the *anseræ*, they have all webbed feet, consisting of branching toes connected by a membrane, which enable them to move with equal facility in the water as on land. The swan, with its stately plumage, frequents chiefly the inland seas and lakes, of which it has been called the peaceful monarch. The goose, a less elegant but more useful species, migrates in vast numbers every spring to breed on the arctic shores and islands, and affords a valuable supply of food to all the northern settlements. The Hudson's Bay Company salt three or four thousand annually for winter. The Indians celebrate the month of their arrival under the title of the goose-moon. Migration during the rigorous season, resorted to even by quadrupeds, becomes the still more natural resource of the feathered creation. Even in September, the flocks of geese, winging their way to the southward, supplied a warning to Captain Franklin of the winter that was closing in upon him.

The duck reaches a still higher latitude than the goose, and endures still severer cold. Great flocks of that species called the eider arrive in spring on the most northern shores of Greenland. All the birds that fly over the frozen seas are provided by nature with a rich and ample plumage, and a lining of soft down beneath; and the people of these countries find the skins of birds, with the feathers inside, to be one of their most comfortable articles of clothing. But the down of all the known species of birds is surpassed in fineness by that of the eider, the delicious softness of which fits it for the couch of kings. A pound of eider-down, according to Sir Charles Giesecke, is usually sold for a pound sterling. The finest is that which the birds pluck from their breast to line the interior of the nest. The Greenlanders, watching his time, removes this precious lining as soon as it is completed, whereupon the poor animals form a second, destined to share the same fate.

Among other arctic birds are the terns, which on the American coast are so very numerous, that an island has been named from the immense flocks with which it is annually filled. They produce the most delicate eggs of any water-bird. We may add the *colymbus* (guillemot), whose skin affords a peculiarly comfortable clothing—the *tringa* (sandpiper),—the *charadrius* (plover),—the *tetrao* (grouse and ptarmigan), of which a species, much valued on account of the delicacy of its flesh, occupies the interior of Greenland. All ptarmigans change their colour from mottled gray or brown in summer, to pure white during the winter months. According to De Reste, the dark summer covering is shed at the end of

autumn, and a new plumage shoots out, which is white, till darkened by the warmth of the following spring—or, to speak more accurately, a partial moult takes place in autumn, during which all the coloured feathers are thrown out, and their places supplied by white ones, while in spring most of these white plumes are again cast, to make room for others, adorned by the richer and more varied hues of summer. Captain Parry saw this last change go on so rapidly among the grouse on Melville Island, as to be perceptible from day to day.

The *vegetable world* does not, in this dark and outer boundary of the earth, possess such an important and commanding character as the animal. Nature, without departing wholly from her system and laws, could not clothe with verdure and vegetation a soil which for nine months of the year is frozen as hard as rock, and covered with snow many feet deep. The plants of more genial climates, indeed, when inserted during the short and bright summer, spring up and wear for some time a promising appearance; but they are all nipt by the untimely winter. Still, nature, in the northern regions, especially in those approaching the arctic zone, does employ resources similar to those by which she cherishes animal life. The fir, the pine, and other trees of these climates, on being pierced, distil, not the balmy and fragrant gums of Arabia and India, but rich, thick, coarse juices, by which their interior heat has been preserved, and which, in the shape of pitch, tar, and turpentine, serve many valuable purposes of commerce. Through the cherishing influences of these juices, the lakes of North America are bordered with tall dark forests, which afford to the agricultural countries an inexhaustible supply of valuable timber. Even their gloomy foliage, while the forests of the south are every autumn strewing the ground with their faded leaves, brave through the winter all the fury of the northern tempest. Before reaching, however, the elemental sky of the arctic boundary, this magnificent growth decays. Trees that had been the pride of the forest dwindle into meagre and stunted shrubs. Beyond the polar circle, these monarchs of the wood, if they appear, rise only to the height of a few feet, throwing out lateral branches. On Melville peninsula, dwarf-willow and the *andromeda tetragona* almost alone afforded to the Esquimaux a scanty supply of wood for their arms and utensils. Considerable quantities of drift-timber are, however, frequently found along many of the barren shores of the Arctic regions, supposed to have floated originally from the mouths of the Siberian and other northern rivers.

The plants which abound most in these dreary climates belong to the tribes of mosses and lichens, the *cryptogamia* of Linnæus, the *acotyledones* of Jussieu. The meagre vegetation with which the arctic surface is covered thus appears rather as if it were an exudation from the rocks than the produce of the soil. Yet the moss and lichen, which from the prevailing features are not only copiously produced, but possess a nutritious and salutary quality, not displayed in more fortu-

nate regions. One species of lichen (*L. rangiferinus*) forms, as it were, the main staff of life to the Laplander; it supports the reindeer, and the reindeer supports him. The lichen of Iceland, boiled in soup, or even converted into bread, is to the natives a substantial part of their subsistence. Farther north, where the depth of the snow, and the continuance of frost, drive the inhabitants to the shore and to animal food, these vegetables still afford support to the deer and to the other quadrupeds which they use as food. It is even with a peculiar species of moss that they trim their lamps. The fungus or mushroom, which draws nourishment without the aid of a proper root, and the *filices* or ferns, which consist only of one spreading leaf, the middle rib of which forms all their stalk, while their slender roots spread under the ground—these find the means of existence even in Greenland.

The order *alga*, and especially its genus *fucus*, comprehending nearly all the variety of marine botany, grows in vast abundance on the northern shores. These rude plants, which have little or no distinction of stem, root, or leaves, and whose fructification is often included within the substance of the frond, cover the Greenland coast with submarine meadows. The *confervæ*, too, with their numerous filaments, spring up in profusion.

A few plants, not belonging to this imperfect order of vegetation, embellish, during the short summer gleam, the northern fields. Under the bright influence of the sun at this season, indeed, some of the most beautiful among the floral tribe expand their petals. The ranunculus and anemone display their rich and varied tints; several species of saxifrage put forth their flowers; and the yellow poppy has even a gaudy appearance—so that the genus papaver, which enriches the plains of Indostan, is among the last to expire under the snows of the Pole. The nobler fruits do not ripen under this ungenial sky; yet shrubs producing delicious berries appear on the borders, at least, of the arctic zone in matchless profusion. The northern Indians consider the fruit of a bush called the *aronia oralis* as the most delicious food; besides which they have the strawberry, raspberry, red wortleberry, and various others. Several of these are covered beneath the first snows of winter, which are supposed to mellow them, and which, when dissolved by spring, show the berries still hanging on the branches, while the buds of all the others are bursting: the whole producing a delicious impression unknown to those who have not witnessed the desolation which immediately preceded.

These black climates enjoy a precious boon in the plants which act as an antidote to scurvy, and which defy the most severe cold of the arctic zone. The *cochlearia*, a thick tufted juicy plant, of extreme fecundity, is emphatically called *scurvy grass*; and the different species of sorrel, especially the *rumex digynus*, were found by Captain Parry flourishing under the snow at the very farthest limit of vegetation.

The extraordinary phenomenon of *red snow*, observed by Captain Ross and our other arctic

voyages, naturally excited the greatest interest both at home and abroad. This singular aspect of a substance, with which we never fail to associate an idea of the purest and most radiant whiteness, has been ascertained to result from an assemblage of very minute vegetable bodies, belonging to the class of cryptogamic plants and the natural order called *algæ*.

According to Captain Ross, the arctic mountains on which he observed the red snow are about 600 feet high, and extend eight miles in length. The depth to which the colour penetrated has been variously stated by different observers. Some found that it descended many feet beneath the surface, while others never ascertained that it spread beyond one or two inches. There is no reason to suppose that the colouring matter itself, as well as the snow, is a meteorological product, although Humboldt certainly mentions a shower of red hail which fell at Paramo de Guanacos, in South America. Moisture is no doubt essential to the production of this plant, as it is to that of all the other *algæ*; but when once formed, it seems to possess the power of continued and increasing vegetation, even over rocks and stones, with only an occasional supply of fluid. The propagation of minute vegetable forms, like the increase of animalcules, is effected, under favourable circumstances, with a rapidity of development truly astonishing; and the most probable conjecture seems to be, that snow is not the natural situation of the *protococcus nivalis*, but that, from its great tenacity of life, it not only preserves its vitality on that chilly and ungenial surface, but, during the partial thawing of the snow, continues to increase and multiply. If such be the case, it is easy to suppose how a wide expanse may be covered with this red suffusion, during the dissolving and occasional flowing of the snowy waters. When once established among the eternal snows of the north, it becomes more numerous than the sands of the ocean; and, increasing in density from year to year, at last presents to the astonished and admiring navigator a sight more surprising in its reality than any of the fabled wonders of an Arabian tale.

In concluding our notice of this singular subject, we may observe, that when the warmth of the returning sun has partially dissolved the surface of the snow, and thus contributed to the formation and development of these microscopical plants, the vivifying power of the solar light, aided by some peculiar and as yet unknown property belonging to the natural whiteness of the snow itself, is highly influential in the production of the beautiful colour by which they are distinguished.

THE KENTUCKY CAVERN.

The following description of a remarkable natural curiosity, situated in the county of Edmonston, in Kentucky, is abridged from a letter written by a correspondent of the New-England Review.

"In the month of December, 1826, the writer, in company with another gentleman, being on his way from Louisville to Nashville, took occasion to visit this cave. Its entrance was in a steep declivity of a hill.

The dimensions of the mouth are about forty feet in height by fifty in breadth, decreasing gradually for the first half mile, till the cavern is no more than ten feet in height and as many in breadth; at which place a partition has been erected, with a door of convenient dimensions, for the purpose of protecting the lights of visitors. There is at this place a current of air passing inwardly for six months, and outwardly for the remainder of the year. Sufficiently strong is it, that, were it not for the door that has been made, it would be impossible to preserve an open light. It is called the mouth as far as this place, on account of its being the extent of the influence of daylight, which here appears like a small star. Formerly when the cavern was first discovered, this part was nearly filled with earth, which has been recently manufactured into saltpetre.

"Having prepared ourselves with a sufficient quantity of provision, oil and candles, and taking two persons as guides, we took our last view of the daylight, and proceeded forward, closing the door behind us. Immediately we found ourselves in thick and almost palpable darkness, the whole of our four lights spread but a feeble radiance about us. Such is the height at this place that we were hardly able to discover the top; and, to see from one side to the other, was utterly impossible. From this place, extended several caverns, or, as travellers have named them, rooms, in different directions. This part of the cave is called the First Hopper. The soil at the bottom of the cave is very light, and strongly impregnated with salt. The sides and top are formed of rock. We proceeded forward, passing several rooms on our right, and one on our left, until we arrived at the Second Hopper, a distance of four miles from the mouth. About a mile in the rear of this, was pointed out to us by our guide, the place where the celebrated mummy was found, which is now exhibiting in the American museum of New York. It was found in a sitting posture, by the side of the cavern, enveloped in a mat, and in a complete state of preservation.

"We next entered the room denominated the haunted chamber. It is nearly two miles in length, twenty feet in height, and ten in breadth, extending nearly the whole length in a right line. The top is formed of smooth white stone, soft and much resembling the plastering of a room.

"There is a small quantity of water constantly (though almost imperceptibly) falling from the above, which, in the course of ages, has worn from the stone at the top, some beautiful pillars, which extend to the bottom of the room. They have the appearance of being the work of art. In one of them, there is formed a complete chair, with arms, which has received the name of arm chair.

"By this side is a clear pool of water strongly impregnated with sulphur. The sides of the room are likewise elegantly adorned with a variety of figures, formed from the stone at the top, and coming down upon the sides of the cavern, like icicles in the winter, from the eaves of buildings, the reflection of

our lights upon them forming a most brilliant appearance. At the end of this room, we descended a kind of natural staircase, to the depth of near three hundred feet, in many places affording only room for one person to proceed. Here we found a beautiful stream of pure water, winding its way along between the rocks. The situation of this part of the cavern is rendered really awful, from its being associated with a variety of names that travellers have given it. The portrait of his satanic majesty is painted here upon the rock, and a large flat stone, resting its corners upon four others, is called his dining table. A short distance from this, is a place said to be his forging shop. On the whole they are admirably calculated to frighten the cowardly. We return to the main cavern, and resume our course, climbing over rocks that had evidently fallen from above, and passing a number of rooms on our right and left. With much exertion, we reached the place denominated the six corners, in consequence of six rooms or caverns here taking different directions. Not having time to examine these, we proceeded to the first water fall, about two miles further, over a level plain. The track of persons who might have preceded us for ages, were as plainly visible in the sand as when first made. There is no air stirring that would move the slightest feather, or prevent the impression of a footstep from remaining for centuries.

"We now directed our course to the chief city, about one mile further. A large hill situated in the centre of the cave would have exhibited a most commanding prospect, if the darkness had not obstructed our vision. One of us, however, standing upon the top, with a light stationed at different parts of its base, obtained a novel and interesting view of the cavern. There is an echo here that is very powerful, and we improved it with a song, much to our gratification. We started forward again, travelling over a plain of two miles extent, and about the same distance over the rocks and hills, when we arrived at the second water-fall. The water here dashed into a pit below of immense depth. A circumstance occurred here, that had nearly proved fatal to one of us. The sides of the pit are formed of loose rocks, and we amused ourselves by rolling them down, in order to hear them strike the bottom. Such is the depth of it, that a minute elapsed before we could hear them strike, and the sound but very faint. One of our party venturing too near, for the purpose of rolling a stone, started the foundation on which he stood, and was precipitated down about twenty feet, with the tumbling stones, but fortunately a projecting rock saved him from destruction. This put an end to all our amusements; and being much fatigued with a travel of twenty-four hours on foot, and seeing no fairer prospects of finding the end, than when we commenced, we concluded to return. We accordingly took up our line of march, returning the way we came. After being forty-two hours absent from the light of day, we again found ourselves at the mouth of the cavern, and gave ourselves up to a refreshing sleep.

"There are a number of pits of great depth, in different parts of the cave, which make it necessary to be very careful in exploring it. There is danger, also, of taking some unexplored room, and becoming so lost as not to be able to find the way out. This is, however, obviated by the precaution that has been taken as far as has been explored, to place the figure of an arrow at the entrance of every room, pointing to the mouth of the cave. Care should always be taken to preserve the lights, as it would be impossible for any one to find the way back in darkness, farther than the first hopper. We found the names of ladies inscribed at the farthest points we reached, and our guide remarked that they were the most courageous visitors he had. From three miles from the mouth, the sides and top of the cavern are covered with a remarkable quantity of bats, hanging down from the top in the form of bee hives, from two or three feet thick. They are in a torpid state, and are seldom known to fly. There are about twenty different rooms that have been discovered, and but three of them that have been explored to the end. This vast cavern is apparently hollow beneath, from the sound that is made by walking through many of the rooms. It would probably take months to explore to the end of all the rooms that have been, and which remain to be discovered. The moving of some few obstructions, at a trifling expense, and lighting the cavern, would enable a stage to go with safety to the second water-fall, a distance of fifteen miles."—*New Eng. Mag.*

HOWITT'S BOOK OF THE SEASONS.

(SEE PAGE 403, VOL. 4.)

The following animated delineation is part of the Chapter on
SEPTEMBER.

"The trees are beginning to change colour, the orchards are affluent of pears, plums and apples; and the hedges are filled with the abundance of their wild produce, crabs, black glossy clusters of privet, buckthorn, and elder-berries, which furnish the farmer with a cordial cup on his return from market on a winter's eve, and blackberries, reminding us of the Eabes in the Wood.

Their little hands and pretty lips

With blackberries were dyed;

And when they saw the darksome night,

They ate them down and cried.

"The hedgerows are also brightened with a profusion of scarlet berries of hips, haws, honeysuckles, viburnum and bryony. The fruit of the mountain-ash, woody night-shade, and wild-service is truly beautiful, nor are the violet-hued sloes and bullaces, or the crimson, massy excrescences of the wild rose-tree insignificant objects amid the autumnal splendours of the waning year.

"Notwithstanding the decrease of the day, the weather of this month is, for the most part, splendidly calm; and nature, who knows the most favourable moment to display all her works, has now instructed the gossamer spider to hang its silken threads on every blade of grass. We behold its innumerable filaments glittering with dew in the morning, and sometimes, such is the immense quantity of this secretion that it may be seen floating in a profusion of tangled webs in the air; and covering our clothes, as we walk in the fields, as with cotton. These little creatures, the gossamer spiders, it has long been known, have the faculty of throwing out several of their threads on each side, which serve them as a balloon to buoy them up into the air. With these they sail into the higher regions of the atmosphere, or return with

great velocity. By recent experiments, it appears that the spider and its web are not, as it was supposed, of less specific gravity than the air, and by that means ascend. The phenomenon has been supposed to be electrical, but this is doubtful. It yet requires explanation.

"There is now a brightness of the sky, and a diaphanous purity of the atmosphere, at once surprising and delightful. We remark with astonishment how perfectly and distinctly the whole of the most extensive landscape lies in varied, solemn beauty before us, while, such is the reposing stillness of nature, that not a sound disturbs the sunny solitude, save perhaps the clapping of pigeons' wings as they rise from the stubbles. The clearness of vision may partly arise from the paucity of vapour ascending from the ground at this dry season, and partly from the eye being relieved from the intensity of splendour with which it is oppressed in summer; but be it what it may, the fact has not escaped one of our most beautiful poets:

There is a harmony

In autumn, and a lustre in its sky,

Which through the summer is not heard nor seen,
As if it could not be, as if it had not been.

"Now it is delightful among mountains. Mountains! how one's heart leaps up at the very word! There is a charm connected with mountains so powerful, that the merest mention of them, the merest sketch of their magnificent features kindles the imagination, and carries the spirit at once into the hoson of their enchanted regions. How the mind is filled with their vast solitude! How the inward eye is fixed on their silent, their sublime, their everlasting peaks! How our heart bounds to the music of their solitary cries—to the tinkle of their gushing rills, to the sound of their cataracts. How inspiring are the odours that breathe from the upland turf, from the rock-hung flower, from the hoary and solemn pine; how beautiful are those lights and shadows thrown abroad, and that fine, transparent haze which is diffused over the valleys and lower slopes as over a vast, inimitable picture.

"At this season of the year the ascents of our own mountains are become most practicable. The heat of summer has dried up the moisture with which winter rains saturate the spongy turf of the hollows; and the atmosphere, clear and settled, admits of the most extensive prospects. Whoever has not ascended our mountains knows little of the beauties of this beautiful island. Whoever has not climbed their long and leathly ascents, and seen the trembling mountain-flowers, the glowing moss, the richly tinted lichens at his feet; and scented the fresh aroma of the uncultivated sod, and of the spicy shrubs; and heard the bleat of the flock across their solitary expanses, and the wild cry of the mountain-plover, the raven, or the eagle; and seen the rich and russet hues of distant slopes and eminences, the livid gashes of ravines and precipices, the white glittering line of falling waters, and the cloud tumultuously whirling round the lofty summit; and then stood panting on that summit, and beheld the clouds alternately gather and break over a thousand giant peaks and ridges of every varied hue,—but all silent as images of eternity; and cast his gaze over lakes and forests, and smoking towns, and wide lands, to the very ocean, in all their gleaming and reposing beauty, knows nothing of the treasures of pictorial wealth which his own country possesses.

But when we let loose the imagination from even these splendid scenes, and give it free charter to range through the far more glorious ridges of continental mountains, through Alps, Apennines or Andes, how is it possessed and absorbed by all the awful magnificence of their scenery and character! The skyward and inaccessible pinnacles, the

Palaces where nature thrones

Sublimity in icy halls!

the dark Alpine forests, the savage rocks and precipices, the fearful and unfathomable chasms filled with the sound of ever-precipitating waters; the cloud, the silence, the avalanche, the cavernous gloom, the terrible visitations of heaven's concentrated lightning, darkness and thunder; or the sweeter features of living, rushing streams, spicy odours of flower and shrub, fresh spirit-elating breezes sounding through the dark pine grove; the ever-varying lights and shadows, and aerial hues; the wide prospects, and, above all, the simple inhabitants!"

For "The Friend."

An efficient part of the machinery set in operation by the separatists, to subserve their leader and his cause, was *private detraction*. Frequent pilgrimages were performed throughout the country by ministers, elders, and others, in which the customary hospitality of Friends furnished the opportunity of sowing the seeds of disesteem, which resulted in the final division of the Society in five yearly meetings. Those Friends who took an active part in resisting the measures of these reformers, it is well known, were objects of their peculiar dislike. No small share of policy was resorted to in prosecuting their designs against such. Amongst strangers, it was necessary to approach the subject cautiously, before they fully opened their views, and apparent casual reference was made to certain events, to draw forth an opinion respecting them. When the ground appeared to be sufficiently cleared, the imaginary domination and impositions of "the few," were portrayed in vivid colours. Strange and improbable stories were detailed with a precision and confidence, which made strong impression, and often gained credence in the minds of the listeners. Persons in the station of ministers of reconciliation, who in time past had been instruments of good to others, and thus obtained an ascendancy over the feelings and affections, forgetting the nature of the sacred office, unhappily lent their aid and influence in spreading evil surmises, jealousies, and misrepresentations respecting certain Friends, whom they did not hesitate to name as enemies to the rights and liberties of the Society. Occasionally these evil seedsmen mistook the nature of the soil, and failed to produce the fruit they desired. Some were slow in believing their suggestions; others were too well informed respecting both the character of the assailants, and of those Friends whom they sought to asperse, to give place to them even for an hour. But in many instances fondness for something new, a restlessness under the restraints of order and sound government, or a misplaced confidence in their ambitious instructors, led others to join in the revolutionizing scheme, and to take a hostile attitude in relation to the disinterested friends and servants of the church. The labours to proselytize were strenuously exerted upon the junior members of the Society. The reorganizers readily conceived that inexperience, and the youthful fancy which eagerly grasps at novelty, could be more easily ensnared, than the cautious, deliberating, and ripened Christian; and while they endeavoured to destroy the influence and standing of the latter, they directed their efforts towards, and claimed the young people as generally uniting with them, trusting that death would soon remove the aged out of their way, who could not be persuaded to renounce their old fashioned habits and principles. But even in this they were greatly mistaken. A large number of the younger members kept their ground steadfastly, and could not be detached from their elder Friends, either in principle or affection. Criminations, however unfounded, being frequently reiterated, were nevertheless gra-

dually adopted for truth by a large number, and together with the apostacy in faith, effected the most extensive secession from the Society which has ever occurred; including in its operation, consequences the most lamentable, both in relation to domestic happiness, the religious welfare of the members, and the cause in which they were professedly embarked.

Who can contemplate the scene of devastation and distress without perceiving that it is fraught with deep instruction, and proclaims a fearful warning against the *spirit of detraction*? To maintain a just estimate of our civil and religious rights, and to exercise a proper vigilance respecting the use of power and influence, is necessary for our own sakes, for the preservation of the Society, and of those who are entrusted with its affairs. That such to whom much is committed, should remember, that one is our Master, and all we are brethren; that their authority is not designed for personal aggrandizement, but for edification, and should be used with humility; and that under the guidance of the holy Spirit, all have the same right to participate in the deliberations and conclusions of the body, is also equally clear and evident. But if at any time we apprehend ourselves aggrieved, or the interests of the Society in danger, as God is a God of order and not of confusion in the churches, there must be an orderly method by which we may be righted, and the Society preserved. That this method cannot consist in creating evil surmises and groundless charges against our friends, who are sound in principle, but may differ from us in judgment on some matters of secondary importance, must, I think, be admitted by every one who reflects upon the subject. To differ in opinion on such matters, where both are honestly concerned to maintain our testimonies and doctrines, implies no more evil intention in one member than it does in the other. Each then has an equal right to exercise his judgment in the fear of the Lord, without being subjected to unkind treatment, and the danger of having his place in the hearts of his friends destroyed, by secret whispers and insinuations tending to detraction.

Love and unity are essential to our existence as a religious body. And hence next to that worship which is due to a gracious Creator, the Society has believed it necessary to enquire periodically whether it is maintained, and whether its bane, talebearing and detraction, are discouraged, and when any differences arise, whether endeavours are used *speedily* to end them. Were we to scrutinize impartially our individual practice, such is our proneness to scan the failings of others, perhaps but too few would find themselves wholly clear of detraction in some form, and thus contributing according to their sphere, to weaken the bond of love and unity. Possibly one of the most insidious shapes in which this spirit seeks to gain its purposes, is in a kind of confidential expression of concern to our intimate companions, respecting an absent friend. His sentiments on some occasion, his conduct or motives, are freely canvassed and censured; and if it should spread no further, the parties in this way infuse a prejudice into each other's minds respecting him, which

lowers him in their estimation, the effect of which he may keenly feel, though ignorant and innocent of the cause. But I apprehend in no period of the Society has the spirit of detraction taken a wider range than within the last ten years, until many seemed to have contracted a habit of backbiting, and were in danger of forgetting that there is such a virtue as Christian charity. The storm raised by this, among other causes, has now subsided as regards us. It remains for us to draw timely admonition from it. As the same causes will produce like effects, we cannot indulge with impunity in undermining the reputation and worth of others; the practice is hateful and unmanly, and the measure which we mete will be measured to us again. The ties of unity and friendship are delicate, and when once severed, cannot be easily restored. In no other way can this insidious, but fatal enemy be excluded, but by personal watchfulness. This kind goeth not out but by prayer and fasting—a total abstinence from every appearance of the evil of speaking disrespectfully and lightly of another. The axe must be laid to the root of the corrupt tree. What I say unto you, I say unto all, that is to every one, watch—watch and pray, lest ye enter into temptation; remembering that whatever may be our talents, spiritual gifts, or stations in the church, we are nothing without that charity which "suffereth long and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." And the same apostle further says, "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."

CRISP.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS WITH RESPECT TO CHRISTIAN DOCTRINE, DE- DUCED FROM THEIR PUBLIC PREACHING.

(Continued from page 407, Vol. 4.)

Sermon preached by Charles Marshall, at the close of a Meeting in Grace-Church street, March 11, 1693.

The testimony which lives in my soul at this time, is unto the excellency of the love of God in Christ Jesus; which love is indeed incomprehensible and unspeakable, the love of the everlasting God through his beloved Son Christ Jesus; whom, because of the hardness of the hearts of men, and for want of understanding, and of a feeling heart, and of a perceiving mind, many of the children of men have not the knowledge of. Herein was the greatness and extensiveness of the love of God unto mankind in sending his Son into the world; who came from the bosom of the Father, "that He that knew no sin might be made sin for us, that we might be made the righteousness of God in him." O the wonderful mystery of the incarnation of Christ Jesus! "Great is the mystery of godliness; God manifest in

the flesh." The professors of this age have been strangely ignorant of it, and have been ready to reflect on those that admire it, and have a high esteem of it.

But blessed be the Lord our God, that we can say in truth, that we have an esteem of that one offering of the eternal Son of God, that we can say as the apostle did in his day: "By one offering he hath perfected for ever them that are sanctified." This is that which hath opened upon my soul this morning. The Lord God of glory, in this age and generation, hath laid a necessity upon us to preach Christ under the denomination of a glorious light, for he is the light of the world, and the only Saviour, and so we are to have faith in him.

The apostles made it their work to persuade the people from morning to evening, that Jesus was the Christ, the true Messiah, that made a good confession before Pontius Pilate; and that he was crucified, died, and rose again, and ascended up into heaven, and sitteth at the right hand of God: and lives for ever to make intercession for us. This was the labour, travail, and exercise of the apostles, to preach Christ crucified and risen from the dead: "But the Jews assembled with the chief priests and elders, to take counsel together, and gave large money to the soldiers, saying: Say ye, his disciples came by night, and stole him away while we slept." This was the labour of the apostles and servants of the Lord, to persuade the people, in their day, that Jesus was the Christ; and that after he was crucified and died, he was risen from the dead: but the Jews, the Scribes, and Pharisees, they did oppose this; and said he was not the promised messiah. But in process of time, through the powerful preaching of the gospel, the children of men did receive and believe this testimony, that Jesus was the Christ, the eternal Son of God, and only Saviour. And when the enemy could no longer withstand that belief—when it came over the nations—then the people were turned about, and then there was an admission of that belief that Jesus was the Christ; and many contented themselves with the bare name of Christ, and with a profession of the word, without the power.

But the Lord of glory hath raised a people in this age and generation, as instruments that might show forth the power and coming of our Lord Jesus Christ spiritually; not thereby denying or not in the least opposing his manifestation bodily, which died without the gates of Jerusalem; for this was the end of his manifestation: "For this purpose," saith the apostle, "was the Son of God manifested, that he might destroy the works of the devil."

So that now, friends, that which opens and lives in my soul, and that which I have to say and demonstrate to you at this time, is this: that the Lord God of heaven and earth, hath raised up a people in our day, to preach Christ under that denomination, that the servants of the Lord preached Christ in former days, ages, and generations. They gave testimony on this wise: "In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the be-

ginning with God. All things were made by him: and without him was not any thing made that was made. In him was life, and that life was the light of men, and the light shined in darkness, and the darkness comprehended it not. There was a man sent from God whose name was John: the same came for a witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light: that was the true light that lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, to them that believe in his name."

Did the apostle John, that gave testimony of Christ, as the light of the world, oppose his appearance in that body that was prepared for him of the Father to do his will in? No, no more than the apostle Paul, who preached his spiritual appearance and manifestation, opposed his bodily appearance, and being manifest in flesh, when he saith: "The grace of God which brings salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." No more do we deny or oppose Christ's bodily appearance, who died without the gates of Jerusalem; though we are misunderstood and misrepresented, by many in this generation. The Lord in mercy by his heavenly power remove this misunderstanding, and take away this veil from the hearts of the children of men; and so bring them to a sense and knowledge of the spiritual appearance of Christ Jesus, and the blessed end of his coming in that blessed body, wherein he suffered, and "tasted death for every man;" not that any man might live in sin, because he died a sacrifice for sin: "He did not die for sin, that men should live in sin, but that they might die to sin and live to God." So likewise we do not preach any thing opposite to Christ's appearance in that blessed body who was "God manifest in the flesh," for therein he wrought salvation for us. "He is the Captain of our salvation, and was made perfect through sufferings. He is the first begotten of the dead, the Prince of the kings of the earth, that hath loved us, and cleansed us from our sins in his own blood."

The Lord open the understanding of the children of men, that they may come to know the excellency of his life and love! When the Lord comes to open and manifest to the children of men, his great love, in sending "his Son out of his bosom, in the fulness of time, to die for us:" (for Christ had a being before the world began;) when men's eyes and hearts, I say, are wonderfully opened to see this love of God, then their hearts will be melted and broken, and their prejudices removed, and they will be brought to the obedience and service of God.

We own the doctrine of the life and death, resurrection and ascension, and intercession of Christ Jesus; and for any to say we deny this, how inconsistent is it with what we have

preached and declared; and how shameless is it for any to misrepresent or falsely charge us with the contrary, since we have gone through many exercises, and suffered many persecutions, buffetings, and imprisonments, for declaring "the truth as it is in Jesus; so that if in this life only we had hope, we were of all men most miserable; and if Christ be not risen from the dead, our preaching is vain, and your faith is also vain."

We have spoken the truth according to the Scriptures of truth, yet how have the children of men been prejudiced against us; how many have been bewildered and led into error, and into misapprehension, concerning what we have plainly declared among you.

And now, to give a little ease to my spirit, I would speak something briefly to you. Let the love of God in Christ Jesus, extended to you, affect your hearts. If you are in the living sense of this love, it will engage you to live in obedience and subjection to this heavenly light, by which you were "brought out of darkness, and redeemed from iniquity, to be a peculiar people, zealous of good works." It will engage you to live to Christ that died for you; and as you know a translation from the kingdom of darkness into the kingdom of God's dear Son, you will reap the fruits and benefits of his death, resurrection and ascension, and intercession at God's right hand.

The Lord God of heaven and earth open all your hearts, that while you have a little time, and are on this side the grave, and on this side eternity, you may serve the Lord in your generation, and fulfil his blessed will, and finish the work which he hath given you to do; that you may glorify the name of the Lord God of heaven and earth, who is worthy of all praise, glory and renown, worship, love, service, and obedience, who is God over all, blessed for ever and ever. Amen.

Part of the prayer after sermon.

Let us hearken to thy counsel, and turn at thy reproof; and let sorrow take hold of their hearts that have rejected thy favours and mercies. O! give repentance unto life, that thy wrath may not wax hot against the nation, and the inhabitants thereof; and that thy fury and jealousy may not consume and burn them up. O! make them sensible of the sins that have been committed, and of the misery they have deserved; that they may come to thee for pardon and reconciliation with thee, through the Lord Jesus Christ.

And let not any content themselves with a bare profession of Christ, and the name of Christians, but make us Christians indeed, true Israelites, in whom there is no guile. We pray thee, to let the power of godliness shine forth in our hearts and lives. Let none be found among us that crucify to themselves the Son of God afresh, and put him to open shame; and trample upon the blood of the covenant, and do despite to the Spirit of grace.

Bring such, we beseech thee, to true repentance, as have made light of Christ and salvation, that they may seek thee whilst thou mayest be found, and call upon thee while thou art near. Glorious God of life and love! thine eye is over all thy people at this time, and their

condition is known to thee; and the living sense which thou hast given thy servants of the state and condition of thy people, makes them humble mourners before thee, and doth bow down their spirits in thy sight.

O Lord God of glory! let not thy wrath and indignation break forth like fire against the people of this land; but look down with an eye of compassion from the throne of thy glory, and make bare thy victorious arm, and make them a willing people in the day of thy power; that they may be moved and excited to repent, and turn to thee, and cease from their vain conversation, and serve thee in sincerity, and in the beauties of holiness. Let the spirit of life quicken them that are dead in sins and trespasses, and remove the stupidity, darkness, and ignorance of those that are strangers to thee, and know not the things that belong to their peace: and open their hearts and minds, that they may know thee the only true God, and Jesus Christ whom thou hast sent."

Lord God of glory! we do thankfully acknowledge thy wonderful care over us, and love towards us, and to all the children of men; and we desire to offer to thee praise and glory, through Christ Jesus the Son of thy love, who art worthy of all honour, glory, and renown, power, blessings, and praise, who art God over all, blessed for ever and ever. Amen.

Selected for "The Friend."

THE FAITH OF ABRAHAM.

"Take now thy son, thy only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains, which I will tell thee of." Gen. xxii. 2.

Slow rolled the morning mists away,
And richly glowed the eastern skies,
When distant far the patriarch viewed
Moriah's lofty mount arise.

Beside him, gay and blithesome, walk'd
The child of promise, son of joy;
Abraham beheld with mournful eyes
The smiles of the unconscious boy,

As gay he pluck'd the summer rose,
And from its bosom brush'd the dew,
Or laughing in his heart-felt glee,
O'er the green meadows lightly flew.

The father sick'ning turns away,
'Tis nature pleads within his heart;
But faith resumes its wonted sway,
And far all mornuring thoughts depart.

It is my son, my only son,
On whom my expectations rest,
The child of Sarah, fondly loved,
In whom all nations shall be blest.

But how (would unbelief suggest,)
If he to death becomes a prey?
Not so—the patriarch fondly cries—
'Tis God commands and I obey!

They reach Moriah's lofty height,—
The beauteous boy in wonder cries,
"My father, lo! the fire and wood,
But where's the lamb for sacrifice?"

A pang pervades the father's heart,
He strives, a starting tear to hide;
The weakness past, he cries, my son,
God will himself a lamb provide.

Firmly he builds the altar there,
The wood is laid, his son is bound,
The glittering knife is rais'd—when, lo!
A sudden glory shines around:

"Lay not thy hand upon the lad,
(A voice in heavenly accents cries)
For now I know thou fearest God,
Since thou hast not from sacrifice

Withheld thy Son, thy only Son."—
Abram with wonder and delight
Looks up, and in the thicket near,
A struggling ram appears in sight.

Did I not trust, God would provide
A lamb? the faithful patriarch cries;
And then, with grateful, joyful heart,
He offer'd it for sacrifice.

Whilst we applaud the patriarch's faith,
Which did on Israel's God rely,
Let us with wonder and with love
Turn to the Mount of Calvary.

There for our sins the Lamb of God
Endured reproach, contempt, and pain,
And, wond'rous love! for rebels there,
A spotless sacrifice, was slain.

God gave his Son, his only Son,
For us to bleed, by murd'rous hands;
And shall we murmur to resign
Our Isaacs too, when he commands?

Ah! no, his faithfulness we'll trust,
Nor wish, nor dare to disobey,
For he who gave our dearest joys,
Surely has right to take away.

For "The Friend."

The following incident relates to two favoured ministers, dear to the recollection of many in this country, to wit: Deborah Darby and Rebecca Young, of England; who visited America in gospel love, about forty years ago. R.

"Last week, papers to the following purport were distributed through the town of Whitby, in Yorkshire, England.

'WHITBY, 25th of 8th mo. 1804.

'Friends intend to hold a meeting for worship, at the theatre, at six o'clock to-morrow evening, when the company of those who incline to attend will be acceptable.'

"Accordingly, at six on Sunday evening, the theatre, in its various parts of boxes, pits, galleries, stages and side wings, was extremely crowded, many being obliged to return for want of room. At the appointed time, a female Friend, raised on the middle of the stage, delivered an appropriate discourse of three quarters of an hour, on the Christian and moral duties. She was followed by another sister, who closed the whole with a pathetic prayer. The following lines were found attached to the door of the theatre that evening:—

"If, readers, you have time to spare,
Turn o'er St. Matthew's leaves—
You'll find that once a house of prayer
Became a den of thieves.

"But now, the times are altered quite,
Oh reformation rare!
This modern den of thieves, this night
Became a house of prayer."

Married, at Friends' Meeting, Pine street, on 4th day, the 12th inst. CHARLES M. MORRIS, merchant, of this city, to ANN JENKS, of Bucks county.

Died on the morning of the 28th ult. after a severe illness of ten days, WILLIAM M. WRIGHT, son of Benjamin Wright of Belmont county, state of Ohio, in the twenty-third year of his age. Truly it may be said—"In the midst of life we are in death."

—on the evening of the 11th. instant, GEORGE D. JONES, cabinet maker, of this city, aged 49 years.

THE FRIEND.

TENTH MONTH 15, 1831.

While with respect to the past, whatever may have been our deficiencies, we have maintained a constant solicitude to render the pages of this Journal acceptable to all classes of its readers, we are afresh animated, on entering upon a fifth volume, in the hope, that our future exertions will at least not fall short of, or be less successful, than the preceding; and the more especially, as we have the renewed assurance, that our literary coadjutors will not relax in their valuable co-operation. As an evidence of this desire, to meet the wishes and the taste of our patrons, a new and beautiful set of types will be employed. The index to Vol. IV. is in the hands of the printer, and will shortly be forwarded to subscribers.

A friend has obligingly furnished us with an extract of a letter to him from his brother, dated Richmond, Indiana, which both for the information relating to Indiana Yearly Meeting, then in session there, and the afflicting account of the sudden death of an individual, extensively known in this city and neighbourhood, will be interesting to our readers.

10 mo. 3, 1831.

"We spent an hour on Seventh day with Jona. and Hannah Backhouse, who were accompanied here from Cincinnati by Isaac Bonsall and his son. Isaac was cheerful, but had been very poorly since he was at my house last winter. He was twice at meeting yesterday, and preparing to go this morning, when he died almost instantly.

"We attended two meetings yesterday, each of three hours, and have just returned from the first sitting of the yearly meeting, which held five hours and a half. It is a very large collection of Friends, and will probably occupy more than the present week. Not less than one thousand horses on the ground, and from two to three thousand persons, male and female.

"Third day, evening. Our late friend Bonsall's funeral was very numerously attended this morning—we have since sat for five hours in meeting, got through the queries and state of Society, upon which some most pertinent remarks were made."

Isaac Bonsall, a minister in our religious Society, was several years immediately prior to the present incumbent, Steward of the Pennsylvania Hospital, removed to the western country in the course of last year, and was about sixty-six years of age at the time of his death.

Captain Valpey, at Eastport, Barbados, Sept. 11th, reports that the number of lives lost in the late hurricane, is estimated at nine thousand.

PRINTED BY ADAM WALDIE,

Carpenter Street, near Seventh.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

SEVENTH DAY, TENTH MONTH, 22, 1831.

NO. 2.

EDITED BY ROBERT SMITH.

PUBLISHED WEEKLY.

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Subscriptions and Payments received by

WILLIAM SALTER,

CARPENTER STREET, FOUR DOORS BELOW SEVENTH,

PHILADELPHIA.

For "The Friend."

LABOUR SAVING MACHINERY.

(Concluded from page 3.)

We have said that the possession of capital was the best safeguard that the labourer could possess against the effects of those sudden changes in the employment of labour, which are incident to the adoption of improved machinery; the following extracts will illustrate the manner in which even the day labourer may become possessed of capital, or in other words the accumulated fruit of former labour. The American operative must bear in mind, moreover, that the savings mentioned in our extracts, are those effected by persons who receive one-half or one-third, or even less than one-third of the wages which he receives, and of course, have much less opportunity of laying aside, for future use, any part of their present earnings. In a country where improvements in machinery, and changes in the style and kind of goods used, are perpetually occurring, constant derangement of the business both of masters and workmen must take place; but "at every advance which improvement makes, the partial and temporary evils of improvement are more and more lessened. In the early stages of social refinement, when a machine for greatly diminishing labour is for the first time introduced, its effects in displacing labour for an instant may be seen in the condition of great masses of people. It is the first step which is the most trying. Thus when printing superseded the copiers of books by writing, a large body of people were put out of employ; they had to seek new employ. It was the same with the introduction of the spinning machinery—the same with the power loom. It would be presumptuous to say that no such great changes could again happen in any of the principal branches of human industry; but it may be said, that the difficulty of introducing more expeditious and cheaper modes of manufacture is daily increasing. The more machines are multiplied, that is, the more society approaches towards perfection, the less room is there for those great inventions, which change the face of the world. We shall still go on improving doubtless, but ingenuity will have a much narrower range to work in. It may perfect the ma-

chines which we have got, but it will invent fewer new machines. And who can doubt that the nearer we approach to this state, the better will it be for the general condition of mankind? Who can doubt whether, instead of a state of society, where the labourers were few and wretched, wasting human strength, unaided by art, in labours which could be better performed by wind and water and steam, by the screw and the lever—it would not be better to approach as nearly as we can to a state of society, where the labourers would be many and lightly tasked, exerting human power in its noblest occupation, that of giving a direction by its intelligence to the mere physical power which it had conquered? Surely, a nation so advanced as to apply the labour of its people to occupations where a certain degree of intelligence was required, leaving all that was purely mechanical to machines and to inferior animals, would produce for itself the greatest number of articles of necessity and convenience, of luxury and taste, at the cheapest cost. But it would do more. It would have its population increasing with the increase of those productions, and that population employed in those labours alone, which could not be carried on without that great power of man, by which he subdues all other power to his use—his reason." But it may be said, how shall the operative change his old employment for a new one, or subsist whilst making the change? The author under review treats this subject as follows: "But you will say, 'while the grass grows the steed starves.' Certainly if there be no provision of former grass. A change is necessary for your employment. There is a less demand for the article you are engaged in producing. There is a glut of labourers in the market. If you continue in the market of labour during this glut, your wages must fall. What is the remedy? To go out of the market. When wheat falls five shillings a quarter at Mark-lane, (the London grain market), the farmer receives a hint that the supply is beyond the demand, he holds back for a few weeks, and prices regain their former level. What enables the farmer to hold back his corn? He has something to fall back upon, he is not compelled to sell his corn that week, or that month, he is a capitalist. Endeavour to acquire the same power yourselves. Become capitalists, when there is too much labour in the market and wages are too low, do not combine to raise wages. Do not combine with the vain hope of compelling the employer to pay more for labour than there are funds for the maintenance of labour; but go out of the market. Leave the relation between wages and labour to equalize themselves: you

can never be permanently kept down in wages by the profits of capital, for if the profits of capital are too high, the competition of other capital immediately comes in to set the matter right. But you may be kept down, and you are kept down, by yourselves. When wages fall by a glut of labour, you not only continue to work, but you work harder, and thus you increase the evil, you have in too many cases nothing but your labour for your support. We say to you get something else; acquire something to fall back upon, when there is a glut of labour go at once out of the market, become yourselves capitalists. How is this to be done? We will tell you. In England, Wales, and Ireland, there are about FOUR HUNDRED AND EIGHTY banks for savings. The sum of money deposited in these banks, is fourteen millions five hundred thousand pounds, (about sixty-five millions of dollars), the number of depositors is four hundred ten thousand. The average amount of the sum deposited by each person is thirty-five pounds, (about one hundred and fifty-five dollars.) The greater number of persons who are depositors in savings banks, are working men and women. They are the capitalists, who together have accumulated a capital of above sixteen millions of money, and receive an annual interest upon that capital, of about half a million, (about \$2,222,000.) How has this great sum of money been accumulated? By small savings. The man who at the age of twenty-one, puts only one shilling (twenty-two cents) per week in a savings bank, and continues to do so till he is thirty years of age has acquired a capital of above thirty pounds, (one hundred and thirty three dollars.) If he has saved during the same time, two shillings (forty-four cents) per week, he has a capital of above sixty pounds, (two hundred and sixty-six dollars.) If three shillings (sixty-six cents) a week he has acquired a hundred pounds, (four hundred and forty-four dollars.) How many working men are there who are compelled to glut and overstock the market for labour, because they have not the means to go out of that market, even for a few weeks! And yet, we see that if a single man steadily lays by three shillings a week for nine years, at the end of that time he has capital enough to live upon, without working at all, for at least three years. But he will not live long upon his capital. The same habits which made him frugal, have also made him honest, sober, and industrious. He may suffer for a season by some change in the trade to which he has applied himself; but his capital enables him to look about him, without undergoing any serious privations. He strikes into some new line of labour, or he resolves to see what his capi-

tal and labour will do together, as a workman on his own account, or he waits patiently till the change has passed over, and then takes back his labour to a market which, demanding it, is ready abundantly to pay for it. Who, on the contrary, is always the first and the last to suffer by every change in the demand for labour? The unskilful workman, the drunken workman, the unthrifty workman, the workmen in fact who only got employ at all, when there was more labour to be done than there were good workmen to do it; the workman who did not avail himself of that golden opportunity to acquire skill and to learn prudence; the workman, who in nine cases out of ten, has compelled capitalists to set up machines, that they as well as the steady industrious men whom they cherish, may be independent of the unsteady and the idle men—the workman, in a word, who would die in a ditch, whether he lived in a country with machines or without machines, because he is without power of intellectual exertion, and possesses not the best thing that power gives, moral conduct.” “It is a prayer in which all good men unite, that the condition of the working classes may be improved—that their outward circumstances may be made better. But those who labour the steadiest and the most zealously in the endeavour to realize this hope, feel that the day of this amelioration is far removed by the clamours of anarchy and misrule. They know that every improvement in the arts of life, improves also the condition of the humblest working man in the land, and they also know that every successive improvement has a tendency to lessen the inequality in the distribution of wealth. But if the condition of the working men of these kingdoms, is to be permanently improved—if they are to obtain a full share of the blessings which science and industry confer upon mankind—they must win those blessings, by their own moral elevation. They cannot snatch them by outrage and violence, they must win them by peaceful and steady exertion. This great triumph, to use the language of a wise and most benevolent minister of religion, Dr. Chalmers, will not be the achievement of desperadoes. It will be come at through a more peaceful medium—through the medium of a growing worth, and growing intelligence, among the people. It will bless and beautify that coming period, when a generation, humanized by letters and elevated by the light of Christianity, shall, in virtue of a higher taste and a larger capacity than they now possess, cease to grovel among the sensualities of a reckless dissipation.”

In closing our quotations from the excellent little book we have been reviewing, a few reflections suggest themselves to our minds with peculiar force. It has often been said and with great truth, that the present is a remarkable era in the history of man. On the one hand, we behold the active and persevering efforts of philanthropists, to improve the social, moral, intellectual, and religious condition of our species; and on the other, there are strong evidences of the operations of the emissaries of darkness, who are labouring with equal assiduity to disturb the harmony of general so-

ciety, to propagate infidelity, anarchy, and irreligion; and under various false pretences, to advance the reign of Anti-Christ upon the earth. I have no hesitation in believing that on the large scale the cause of knowledge and of religion is gaining ground, but still there is a vast field for labour—there is a constant warfare to be maintained. In a country like our own, where great freedom of thought and action are allowed, we are the most obnoxious to the good and evil effects of the present progress of general society. With an increase of immunity, we incur an increase of responsibility. Without knowledge, and without virtue, our freedom must become an evil, rather than a blessing. It is, therefore, our especial duty to educate all classes of our community, and we must educate them upon Christian principles; we must not permit this great business of instructing our people to pass out of the hands of the Christian philanthropist and sound philosopher, into those of the infidel, socialist and empiric. In the regulation of the business of social society, and in the operations of a sound political economy, we may see the excellence of the Christian principle, and the truth of the Christian philosophy. “Doing unto others as we wish others to do unto us,” forms the basis of the whole. The free exercise of individual industry, and the unmolested enjoyment of its fruits, are corollaries from this great proposition.

The incompatibility of war and slavery, and intemperance and crime, with the true advancement of mankind, even in temporal happiness and prosperity, is most clearly deducible from the same fundamental principle. It is perfectly self-evident, that no true improvement in our moral, intellectual, or social condition, can take place, except it be upon the terms of the gospel; and that, therefore, all schemes for the improvement of the condition of man, which are founded either upon a rejection, or in disregard of Christian principle, must be fallacious. When we consider the condition of the mass of the working people in our country, the desire which they possess to be educated, and the constant efforts which are used to inculcate amongst them the most licentious principles, in reference to morals, religion, and the structure of social society, it must appear to be the bounden duty of Christian philanthropists to take the business of education into their own hands. Every indigent person should be taught the elements of an English education at the public expense. The further care of society, so far as human means are concerned, must be left to the labour of individual or associated philanthropists. Useful knowledge, such as is contained in the publications of the British Society for the Diffusion of Useful Knowledge, ought to be generally circulated. The true principles of the production of wealth, its distribution and uses, and the relative duties and obligations of social life, should be universally diffused in such plain and intelligible treatises as the one we have been reviewing. Saving Banks should be universally established. Tract Societies, Temperance Societies, and other similar institutions should be encouraged, most especially among the poor; and the Bible

should be placed in the hands of every individual. If such labours as these were engaged in, in the spirit, and with a measure of theunction of the gospel, there can be no doubt but that the vivifying blessing from above would rest upon them, without which, all our efforts must be vain.

It has been too common, even among writers of the best dispositions, to consider the intellectual culture of man apart from his moral improvement; or, on the other hand, to consider his moral improvement as unconnected with his social and intellectual advancement. In both these respects, they pursue an erroneous course. No general scheme of intellectual culture can operate beneficently, without direct reference to its effects upon our moral condition, and every moral advancement must be intimately connected with our intellectual and social progress. If, for instance, we are striving to communicate such instruction, in reference to the common business of life, as is contained in the book under review, we ought at the same time to inculcate those sound maxims, in reference to moral conduct, without which, the information we impart must possess but little value; and if, on the other hand, we are setting forth the importance of moral principles and conduct, it is our duty to show, that so far from being abstractions, intended merely for the closet, they are strictly applicable to the daily business of life; and that the gospel spirit should be no less our rule of life in temporal, than in spiritual things. Such is the obvious truth, beauty, and practicability of the Christian philosophy, that it would bear down irresistibly all those wild and impious schemes for the government of life, which are now proclaimed in our own and other lands; and the system of the gospel would be acknowledged to be the alone true “social system.”

Z.

RECENT COMMUNICATION FROM A TRAVELLER IN HAYTI.

We refer our readers for a series of extracts under the above head, to Vol. IV. of “The Friend,” from number 33 to 39, inclusive. The experiment of a regularly constituted government going on in that Island, exclusively by descendants of Africans, cannot but increasingly attract the attention of every intelligent and benevolent mind, and whatever relates to their social, moral, and political condition, and to their progress in agricultural and other improvements, must be highly interesting. We are, therefore, induced to offer some further extracts from the same writer, which we make from the Anti-Slavery Reporter for September last. Our former selections left the writer at Port-au-Prince or on the southern coast of the island. On the 27th of November, 1830, he leaves that place on a journey to the north. The details of his route to St. Marks, not being particularly attractive, we shall content ourselves with one short quotation. Arriving at “L’Arcahay, a little town on the sea,” he says:

“The president has a fine estate, called Poids le General, near the town, on which

are located some of the Americans, brought to the republic and left in his care by the philanthropist F. W. the rest being upon the neighbouring properties I have already mentioned. Here also are about eight families of other American settlers, who have just taken up a lease of lands for about seven years. These I visited this morning; they have now about twenty-five acres in tillage, and as many more cleared for pasturing their cows and asses. They are a fine race of sturdy, plain, intelligent men. Their lands are in excellent order; for the want of *campeche* only temporarily fenced in, but well stocked with provisions, canes, and corn. They related to me the history of their disasters since their arrival in Hayti. Destitute of experience as agriculturists, they had expended their little capital in fruitless endeavours to establish themselves on the locations given them by the government. Being irritated by disappointment, they imprudently abandoned their settlements and proceeded to the capital; but finding few opportunities there, this rashness aggravated their distresses to absolute destitution. In this state, these eight families becoming accidental acquaintances, they determined on trying a scheme of united industry, within reach of the market of the city, willing to be contented with moderate expectations from patient industry. With a fund among them all of not more than ten dollars Haytian currency, about twenty shillings sterling, they purchased tools, cleared a stretch of the forest on the borders of the cane field of Poids le General, and diligently pursuing the system of industry which experience warranted them in considering the best, they have found themselves in the enjoyment of comparative comfort and comparative wealth. They have cows, pigs, and poultry, adequate for their sustenance, and their surplus produce conveyed to Port-au-Prince, by water, and sold there, yields them the easy means of supplying their extraordinary household wants. They had not yet reaped their canes; but the president's mill grinds them on a payment of one quarter of the fabricated syrup, the other three quarters being added to their general stock. They spoke contentedly of their fortunes, but regretted the absence of religious instruction, and of schools for their children, as serious privations to men, whose prudent and reflecting habits had taught them to look at these things as the most important considerations of life. They however said they felt no occasion, under all the sufferings they had endured since they quitted America, to regret that they had left a country whose policy towards them had rendered their days a source of continued bitterness—an existence in which the past brought no pleasing recollections, and in which the future was cheered by no redeeming or consolatory hope.

"Poids le General was but a moderate walk from the town of L'Arcahay. I was returning on foot from thence when I was overtaken on the road by Colonel Fremont, who learning I was in the town had come in search of me to offer me the hospitality of his "habitation." Thither I proceeded with the intention of remaining all night, and occupying the

afternoon in seeing as much of the plains as I could survey on a short excursion.

"Colonel Fremont is the unmixed descendant of an ancient free black family of Grand Goire, or Miragonne, whose merit had procured for them, even in the prejudices of the ancien regime, the distinction of the *fleur de lys*. The colonel is a person of considerable talent, and a close and subtle reasoner. He was nominated to the important and confidential service of a mission to France, to settle the definitive treaty guaranteeing the independence of the republic. His estate in the *Arrondissement* of Cotard is a portion only of the old sugar plantation of Cotard. An infructuous attempt has been made to re-establish it. It is however worthy of a visit for its extensive gardens, richly planted in fruit trees, particularly in well selected grape vines. Colonel Fremont has devoted great attention to the construction of hedges, the whole grounds are very minutely subdivided with *campeche*, planted in double rows with a small rill of water running between, so as to ensure their healthy and rapid growth under a most exhausting sky."

For the same reason we shall pass over the account of his progress from St. Marks to Gonaives, at which place we find him January 1st, 1831.

"January 5.—A funeral of the wife of the lieutenant colonel this evening, the most ostentatiously splendid of any I had witnessed in Hayti, would lead me to describe their ceremonies of respect to the dead in this place.

"All the principal inhabitants of the town attended. The females were in white, with the never omitted coiffure of mourning, the white kerchief; the gentlemen in half-mourning, white and black; the public functionaries, both civil and military, following the family in full costume. The company spread themselves in the rear, in an irregular assemblage, among whom were interspersed a number of females bearing lighted tapers of wax. The whole was preceded by one of the servitors of the priest, bearing the crucifix; then came the servant of the altar, with the chalice of burning incense. The priest, with the chanters of the funeral service on either hand followed. After these came four female bearers, holding the pall by each corner, the body being already in the church, where it had lain in state. The military band headed the whole cortege.

"The church, with the corpse lying in state, had been already illuminated, with a great profusion of candles. While the service, both in the church and out of it by the grave at the cemetery, was being read, the whole female congregation knelt. It was conducted with great order and decorum, and no sound heard but the shrill and sudden scream of an aged and disconsolate mother, weeping for her child, 'because she was not, and refusing to be comforted.'

"January 6.—I journeyed along the borders of the *Quinte* this afternoon. The stream had entirely disappeared, nothing but the bare round pebbles being to be seen. I passed through little De Cahos, a village of cottages, pleasantly situated amid a few palmettos, and by the side of fine fields of millet and cotton,

with well planted enclosures of *campeche* and proceeded on to Cocherel, one of the estates under the management of Toussaint when governor, but now desolate. The adjoining property of the officer of the rural police was admirably cultivated, and the little cottage and farm-yard, with its thatched out-buildings, and hut-formed pigeon-house, afforded an agreeable picture of simple and humble life. The soil of this district is a deep dark mould, and, notwithstanding the deficiency of water, highly fertile. The old aqueducts, which a few years ago commanded a stream of refreshing waters, stood dry; their canals bordered the woodland roads. I recrossed the river-bed, and returned into the town by another route, after a ride of three leagues.

"January 8.—I was surprised just now, in coming from the market, by a voice behind me, telling me that the whole town had sent 'bon jour' to me. I looked round, but not immediately recognizing the person who addressed me, I was disposed to walk on, thinking I was in error as to my being the object of regard, when the person stepping two paces forward, accosted me with the remark, that perhaps Monsieur did not readily recognise, in his present dress, the guide from the mountains the other day. I now saw that it was indeed the same modest, good natured countenance, for he scarcely ever spoke without such a show of his white well-set teeth, as bespoke a soul full of benignity and careless joy; he was, however, no longer en militaire, but dressed in his turbanet, with his broad straw hat, and jacket of peasant green, and white trowsers, with his ornamented stick. His week of guard service had been up, and he was now a simple cultivator, attending the market for the sale of his *recolte* and the stocking of his cottage. Repeating the former salutation, he begged to know how I had been since he came down to town with me, assuring me that all my village friends at Ennery, feeling an interest in my prosperity, would be rejoiced to hear of my continued health; then with the usual 'grace à Dieu,' for every acknowledgment of daily blessings, he parted from me, with the easy genteel bow of a well bred man, though one of the merest peasants of the mountain, and with that free, brisk, erect walk, impressed by the habitual consciousness of liberty, a trait of character never wanting in the demeanour of the Haytian."

"January 11.—Taking leave of my generous and kind hearted friends at Gonaives, I departed on my journey to the Cape. My road was by the *carrefour* of the Poteau, mentioned before as the highway to the great northern city. We left the Ennery road to the right hand, and pursued the windings of La Coupe to the Escalier, of which I had heard so much, both for the wonders of art and of nature, that I felt a sort of joy that I was now on my way to traverse it. The sterile thickets, on either side of the road, showed many of those trees I had either taken or mistaken for ebony, with beautiful thick spreading heads, small leaflets, dense and darkly green, but armed with numerous intermediate thorns. We crossed the Ennery river, wind-

ing between the mountains above the plains, to gain, by a circuitous route, its passage to the sea.

"From la Coupe à Pintade to the summit of the Escalier, if the distance from Gonaïves to the church of Plaisance be truly stated at fourteen leagues or forty-two miles, are four leagues of wearisome mountain journey; but the toils of the traveller are infinitely repaid by the grandeur of the scenery. Rocks, foliage, and water are intermingled with the striking effects of human labour and skill, by which a wild ravine of crags and precipices has been made a perfectly practicable road.

"The pass of the Escalier is a rocky glen washed by a stream that breaks into a multiplicity of small falls over the bare masses of the mountain, so that the whole river is a continuous cataract. In the bottoms and along the more practicable steepes of the ravine are occasional coffee plantations and bananeries, some formed from the re-occupation of the old estates, but others newly formed, a fact sufficiently indicated by the young and regularly set trees. A few cottages are on the steepes, and at one little dwelling place, in the shelter of the vale, we saw a female busily engaged in bleaching wax, the product of the wild honeycomb. When within about five miles of the summit of the chasm glen, the scene begins to assume all those features of the grand and terrific which the crags surmounted by overhanging trees, the roar and rush of the torrent river, the wild creepers winding their flowery cordage from branch to branch, the shadowed cliffs, the bright leaves below, and the brighter skies above, could give to it. The first impressive picture that arrests the sight, is the long line of stupendous wall, formed by the cliffs of tabular limestone, crowned by a border of forest trees, that twine their fantastic roots amid the blossoming shrubs into the crevices, waving their foliage above you, like shrubbery on a ruined battlement. Here the noonday breeze rushes past with a cooling and solitary murmur, and the river, whose concealed waters sweep audibly at the foot of the cliff, is seen glittering in daylight a little further on by the side of some magnificent wild fig trees, standing out in the middle of the dell, with their heads flickering in the sun. The whole scene here is varied and romantic, and with a group of mountaineers descending in their many coloured dresses and coiffed heads, winding on their way from shadow into light as when I saw it, has a character somewhat more embellished, but equally savage with some of the wildest scenery that Salvator Rosa ever painted. Beside the occasional travellers that we met, to convince us that these rocks had their inhabitants, we saw, from distance to distance, women washing clothes at the stream, and children and grown people with their gourds and calabas cruetes of water, threading the steepes up to the wild coffee shrubberies above the dell. After crossing the stream, at the last intersection of the road, we soon reached the district peculiarly termed the Escalier. The pathway had been already sufficiently steep and rugged, the horses having to pick their way painfully among the broken rocks of the

torrent, but from the first moment of reaching the narrow chasm with its bare white precipices of compact lime stone, some hundred feet in height, the road is a paved wall, filling half the space between cliff and rock, the other half being a conduit for the mountain torrents, that rush down the precipitous descent in the seasons of rain with great violence and rapidity. The ascent is frightfully steep, but its difficulties have been most judiciously and elaborately overcome by a zigzag pathway, in a space almost as narrow as a staircase. Away now go the rider and his horse, mounting incessantly upwards as if he were climbing by a ladder to the skies above, till suddenly he opens into slanting steepes covered with trimmed coffee shrubs darkly green, and gaining the sunny summit of the gorge, sees a cluster of quiet cottages, and finds himself gazing from a high mountain upon one of the most beautiful valleys in creation. The romantic magnificence of the scene is wonderfully increased by the unexpected manner in which the wild and difficult journey leads to it; and something like the silent surprise of enchantment engrosses the mind when first surveying it. Those who, in reading the history of Rasselas, have endeavoured to picture the scene of the Happy Valley, may have succeeded in forming an ideal similitude of this assemblage of magnificence and beauty. The ancient colonists, to express its charms, gave it the name of the vale of Plaisance.

"The Escalier is the recent construction of Colonel Thomas, a negro of the English island of St. Christopher's, a meek, intelligent, but simple and uneducated man. It exhibits consummate skill, and a wonderful degree of patient labour. The immense masses of rock which filled the bottom of the chasm, were reduced to fragments by a fortunate process, discovered by mere accident, but advantageously applied to the erection of the road. The trees which filled the path-way, and which it was necessary in the first instance to clear away, could only be removed from the hollow glen by burning them where they were felled. In the progress of this labour it was found that the huge rocks of limestone, heated by the fire, had broken into shivers after a shower of rain, and now lay in a heap of small fragments where formerly they stood an immovable mass. This accidental discovery enabled the director of the works not merely to overcome every obstacle, but to apply the materials, so conveniently gathered on the spot, to the walling and paving of the chasm, and thus to build a road, where they had thought they should have been compelled to create one by mining. Perhaps the commentators on the march of Hannibal over the Alps, described in Livy as effected by dissolving the rocks, will find the apparent incredibility of the story sufficiently explained away, by the process of pouring water on the heated limestone, as practised by another African in constructing another Alpine road, the Escalier of Plaisance.

"The scenery of Plaisance valley and mountains owes nothing of its surprising charms to contrast with the barren dreariness

of Gonaïves, though certainly the green freshness of the hills and vales, and the bright azure of the cloud-capt mountain peaks are in perfect opposition to the sterile steepes and embrowned savannas I had been so recently acquainted with. The scenery is in itself surpassingly beautiful and enchanting. The majesty of the surrounding hills, the fertility of the outstretched valleys, the distant mountains light yet 'darkly delicate,' the vegetation riant and fresh, the cottages neat and standing out prominently on the little jutting eminences that push into the principal valley, have that sort of singular richness and diversity seen in pictures that are rather more Chinese than Indian.

"The road wound with frequent short angles down the face of the mountain into the valley, between cottages and garden hedges. The soil was a bright red earth, the product of an aluminous deposit spread over a bed of sandstone of fine compact lamina. The valley was traversed by a clear stream, one of the branches of the 'Trois Rivières.' It was bordered by bamboo thickets, clumps of eugenia, shrubberies of wild chesnuts in blossom, and orange trees heavy with fruit, having the palm and a multiplicity of other foliage intermingled; but those first particularised were especially prevalent. At first the stream came murmuring on a mere brook, eventually it increased to a river, sometimes tranquil and sometimes flowing rapidly. There was a good deal of wood in progress of being cleared in the valley and about the hills as we passed; the smoke of the burning ascending upwards in frequent dense volumes in many places. We overtook a group of persons carrying up towards the bourgade a log of timber, fifty feet in length. The labourers were all men, but superintended by a negress, astride on horseback, with the broad peasant hat on her head, and a manchette or small cultivator's sword in her hand. She had with her on foot a girl about fifteen years of age, evidently her daughter, who was engaged in repeating her orders to the men. I was pleased with the ingenious scheme devised for carrying this log of wood. The timber rested on a sort of cradle supported on the shoulders of the men, who came trotting onward up the hill as fast as I could ascend it at an amble on my horse. I imagine the bulk of wood was drawn out of the forest in this shape for some newly erected farm close by, for they turned out of the road to the bourg, singing as they went, and shortly after I ceased to hear their voices.

"Plaisance town, which we had seen opposite us when we first beheld the valley, is what in England would be called a pretty and respectable looking village, having some very well built houses in it. It is actually within the valley, but stands high, overlooking other valleys to the east and west. From the Escalier gorge it seemed seated on the mountain side, so much is distance abridged by the attenuated air and brilliant sun of these climates. There is not much cultivation perceived in its immediate vicinity. Upon remarking this circumstance it was explained to me that the plantations were mostly on the banks of the Trois Rivières, lower down to the westward,

where the general average of the *recolte* was considered high for the population. I entered the town at about four in the afternoon. A body of cultivators, or small farmers, were assembled opposite the house of the juge de paix, in their customary country dress, the low little-rimmed hat, sheeting trowsers and camisettes. I presume they were convened there on some judicial investigation."

(To be continued.)

VOLCANO IN THE MEDITERRANEAN.

Copy of a letter from the Vice Admiral to Major General the Honourable Sir F. C. Ponsonby, Lieutenant Governor of Malta, &c.

"The St. Vincent, at Malta, July 25, 1831.

"Sir,—I have the honour of communicating to your excellency reports which I have received from Commander Swinburne of the *Rapid*, and Commander Smith of the *Philomel*, of the existence of a volcano, which has lately arisen in the sea on the south west coast of Sicily, and of its position and appearances, during several days of minute examination.

I have the honour to be, &c.

(Signed) H. HOTHAM, Vice Admiral."

"His Majesty's sloop *Rapid*, at Malta, July 22.

"Sir—I have the honour to inform you that on the 18th of July, 1831, at 4 p. m. the town of Marsalla bearing by compass E. half N. 9 miles, I observed from on board his majesty's sloop *Rapid*, under my command, a high irregular column of very white smoke or steam, bearing S. by E. I steered for it, and continued to do so till 8, 15, p. m., when having gone about thirty miles by the reckoning, I saw flashes of brilliant light mingled with the smoke, which was still distinctly visible by the light of the moon.

"In a few minutes the column became black and larger; almost immediately afterwards several successive eruptions of lurid fire rose up amid the smoke; they subsided, and the column then became gradually white again. As we seemed to near it fast, I shortened sail and hove to till daylight, that I might ascertain its nature and exact position. During the night the changes from white to black with flashes, and the eruption of fire, continued at irregular intervals, varying from half an hour to an hour. At day-light I again steered towards it, and about 5 a. m., when the smoke had for a moment cleared away at the base, I saw a small hillock of a dark colour a few feet above the sea. This was soon hidden again, and was only visible through the smoke, at the intervals between the more violent eruptions.

"The volcano was in a constant state of activity, and appeared to be discharging dust and stones with vast volumes of steam. At 7, 30, the rushing noise of the eruptions was heard. At nine, being distant from it about two miles, and the water being much discoloured with dark objects at the surface in various places, I hove to and went in a boat to sound found and examine it. I rowed towards it, keeping on the weather side and sounding, but got no bottom, till within twenty yards of the western side, where I had eighteen fathoms, soft bottom; this was the only sounding obtained, except from the brig,

one mile due north from the centre of the island, where the depth was 130 fathoms, soft dark brown mud. The crater (for it was now evident that such was its form) seemed to be composed of fine cinders and mud of a dark brown colour; within it was to be seen in the intervals between the eruptions a mixture of muddy water, steam, and cinders dashing up and down, and occasionally running into the sea over the edge of the crater, which I found in rowing round to be broken down to the level of the sea on the w. s. w. side for the space of ten or twelve yards. Here I obtained a better view of the interior, which appeared to be filled with muddy water violently agitated, from which showers of hot stones or cinders were constantly shooting up a few yards, and falling into it again, but the great quantities of steam that constantly rose from it prevented my seeing the whole crater.

"A considerable stream of muddy water flowed outward through the opening, and mingling with that of the sea, caused the discoloration that had been observed before. I could not approach near enough to observe its temperature, but that of the sea, within ten or twelve yards of it, was only one degree higher than the average, and to leeward of the island, in the direction of the current (which ran to the eastward), no difference could be perceived, even where the water was most discoloured; however, as a 'mirage' played above it near its source, it was probably hot there. The dark objects on the surface of the sea proved to be patches of small floating cinders. The island or crater appeared to be seventy or eighty yards in its external diameter, and the lip as thin as it could be, consistently with its height, which might be twenty feet above the sea in the highest, and six feet in the lowest part, leaving the rest for the diameter of the area within. These details could only be observed in the intervals between the great eruptions, some of which I witnessed from the boat. No words can describe their sublime grandeur: their progress was generally as follows:—After the volcano had emitted for some time its usual quantities of white steam, suddenly the whole aperture was filled with an enormous mass of hot cinders and dust, rushing upwards to the height of some hundred feet, with a loud roaring noise, then falling into the sea on all sides with a still louder noise, arising in part, perhaps, from the formation of prodigious quantities of steam, which instantly took place. This steam was at first of a brown colour, having embodied a great deal of dust; as it rose it gradually recovered its pure white colour, depositing the dust in the shape of a shower of muddy rain. While this was being accomplished, renewed eruptions of hot cinders and dust were constantly succeeding each other, while forked lightning, accompanied by rattling thunder, darted about in all directions within the column, now darkened with dust and greatly increased in volume, and distorted by sudden gusts and whirlwinds. The latter were most frequent on the lee side, where they often made imperfect water-spouts of curious shapes. On one occasion some of the steam reached

the boat; it smelt a little of sulphur, and the mud it left became a gritty sparkling dark brown powder, when dry. None of the stones or cinders thrown out appeared more than half a foot in diameter, and most of them much smaller.

"From the time when the volcano was first seen till after I left it, the barometer did not fall or rise, the sympiesometer underwent frequent but not important changes, and the temperature of the sea did not bespeak any unusual influence.

"After sunset on the 18th, soundings were tried every hour, to the average depth of eighty fathoms—no bottom. The wind was N. W.; the weather serene.

"On the forenoon of the 19th, with the centre of the volcano bearing by compass S. by W. $\frac{1}{2}$ W. one mile distant, good sights, for the chronometer gave the long. 12 deg. 41 m. E.; and at noon on the same day, when it bore W. by N. $\frac{1}{2}$ N. by compass, the meridian altitude of the sun gave the latitude 37 deg. 7 m. 30 sec. N.; an amplitude of the sun the same morning gave the variation of $1\frac{1}{2}$ point westwardly. It is worthy of remark, that on the 28th of June last, at 9, 30, p. m. when passing near the same spot in company with the *Britannia*, several shocks of an earthquake were felt in both ships. I have the honour to be, &c.

"C. H. SWINBURNE, Commander."

FUEL SAVINGS SOCIETY.

At a meeting of the Board of Managers of the "Fuel Savings Society of the city and liberties of Philadelphia," held October 7th, 1831, the following report and resolutions were offered, which on consideration were unanimously adopted,—and on motion

Resolved that the same be published in the newspapers of the city.

Extracted from the minutes.

WM. ROBINSON, Secretary.

To the Board of Managers:

The committee appointed on the 5th ultimo, to consider the expediency of promoting the introduction of anthracite coal as a common fuel amongst the poor,

REPORT,

That they have given close attention to the interesting subject committed to their charge, and the result of their investigation has been a thorough conviction, that great advantage would result to the community in general, and to the labouring classes of our citizens in particular, if the article of ANTHRACITE COAL could be adopted as common fuel. The stock of this commodity now in the market, together with the additions daily arriving, will in all probability furnish an ample supply, and entirely justify our society in exerting every means within its power, to encourage the use of this convenient, cheap and valuable article, as a permanent fuel, in the families of every "depositor" within its influence.

It becomes your committee therefore, after saying thus much, to exhibit to the board the result of their investigation as to the mode of

applying this new article of fuel to the best advantage, amongst a class of persons who are almost entirely unacquainted with its real value, or application to their comfort. Shortly after their appointment a public advertisement was issued, inviting the attention of "mechanics and others, interested in the manufacture of coal grates, &c." to the subject, and amongst a variety of inventions recently produced, a moveable apparatus, contrived by "Steinhauer & Kisterboek," and for which they have obtained a patent, has claimed our decided preference, being in our opinion well calculated, from its cheapness and the peculiar simplicity of its construction, to answer all the purposes contemplated. It will with about one peck of small coal, at a cost not exceeding four cents per day, perform the various operations of warming the room, boiling (if required) a wash kettle of ten to thirteen gallons of water, and accomplish all the necessary baking, and other culinary purposes required in a family of five or six persons; its performance we have witnessed to our entire satisfaction.

The cost of the quantity, to the Society, will be five dollars and fifty cents each, including the necessary pipe, pans, poker and other fixtures. A comparison between wood and coal fuel, may, in our opinion, be safely stated thus. It is believed that few respectable poor families consume less than two and a half cords of oak wood within the six months embracing the colder season, the cost of which, at the present time, including expenses of earthing, sawing, (twice) &c. would not be less than about \$15
An ample supply for the same period, (say two tons,) of the "egg coal," being nearly one and a half pecks per day, would cost, not exceeding 9

Leaving a balance in favour of coal fuel, of \$6

Being a saving of more than the cost of the stove and its appendages in one season.

Your committee would therefore propose the following resolutions, viz:—

Resolved, that our "district receivers of deposits," be requested to recommend to all "depositors," whose funds in the possession of the Society shall be sufficient, to procure a stove calculated to burn the "Anthracite Coal," and that they point out to them, not only the economy, and the accession of comfort to be derived to themselves and families, but the peculiar advantage of using an article of fuel, always plenty in the market, and of which a daily supply can be procured, at the cost of a few cents, without the risk either of extortion in price or imposition in measure.

Resolved, that this Board authorise the purchase from "Steinhauer & Kisterboek" of one hundred of the stoves above named, and that the "receivers of the deposits" be instructed to deliver the same to "depositors" at \$5 50 cents each.

Respectfully submitted,

LINDZEY NICHOLSON,
JOSEPH H. SCHREINER,
THOMAS ROGERS.

THE EPISTLE

From the Yearly Meeting held in London, by adjournments, from the 18th of the Fifth Month, to the 27th of the same inclusive, 1831.

To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,—Feeling our hearts warmed with love towards our brethren and sisters, wherever situated, we do not hesitate again to salute you; and express our desire and prayer, that grace and peace may be multiplied unto you from God our Father, and from the Lord Jesus Christ.

We have again to rejoice in the condescension of the Great Head of the church; for, while we have found abundant cause for humiliation, in the deficiencies which continue to prevail amongst us, we may gratefully acknowledge that he has not cast off his unworthy children. He has enabled us to conduct the business which has come before us in love and harmony, and has graciously bestowed upon us a solemn and refreshing sense of his mercy. We have received an Epistle from our dear brethren in Ireland, and one from each of the yearly meetings of our friends in North America; and have been comforted by these renewed tokens of Christian affection. The Epistles from our friends in America afford an evidence of their continued zeal for the cause of Christ: yet we deeply sympathise with them in the trials to which they are still exposed, and desire to commend them to the grace and goodness of God.

While thus assembled in large numbers, we have been led to feel for those of our dear friends who are scattered in solitary places, and who are accustomed to meet for the purpose of worship in very small companies. May such be encouraged to a persevering diligence in the performance of this Christian duty. It is consoling to remember, that God is every where present to bless his faithful children, and that our holy Redeemer manifests himself by his spirit, to the two or the three who are gathered together in his name. Many valuable members of our Society have been trained for usefulness, by the Divine hand, in very secluded situations; and the consistent example even of a solitary individual may be of great use in promoting the cause of truth and righteousness. As such endeavour to maintain their religious principles faithfully, others may in the end gather round them.

Our well known practice of assembling for worship at an appointed time during the week, besides the first day, has again been a subject of religious exercise amongst us. Thus to leave our outward concerns, in humble dependence upon God, and solemn silence, to wait together upon him, we believe to be acceptable to our Heavenly Father, and eminently calculated to promote our religious edification. We desire to encourage our dear friends every where to a diligent attendance of these meetings: the neglect of them is an affecting indication of a lukewarm mind; and there is surely great danger that we shall hinder our religious progress, if we refuse to avail ourselves of so valuable a privilege.

We would remind our beloved brethren, that unless we are pressing forward towards Zion, the city of the living God, we may soon lose our remaining strength, and become immersed in the spirit of the world. How earnestly will they who are seeking to make progress in the spiritual course, ask and wait for that holy aid which constitutes the life and strength of the renewed soul. It was by a constant reference to the Spirit of Christ in the heart, that our early predecessors were enabled to support their Christian testimonies under severe persecution; as well as to maintain that standard of Christian principle by which they obtained, from those who injured them, so high a character for strict veracity and integrity in all their transactions. We entreat you, dear friends, to consider whether the Lord is not requiring of us, individually, a fuller surrender of the natural will, a greater degree of decision in giving up all for Christ, and a more ardent pursuit of heavenly things.—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

A just view and full belief of the astonishing fact, that God sent his only begotten Son into the world to save us, is we believe suited, beyond all other things, under the power of the Holy Spirit, to humble us in a sense of our own corruption, and to excite in our minds

ferent gratitude toward the Author of all good. Under the influence of this gratitude, may we all devote ourselves without reserve to the service of our Redeemer! When love for Christ has expelled from our hearts the love of the world, we shall no longer go halting on our way in a condition of weakness, but shall experience growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

We have been once more led to take a view of the responsibility which attaches to parents and heads of families. To train up our children, servants, and those under our care, both by example and precept, in a religious life and conversation, consistent with our Christian profession, is a duty of a very serious nature. We beseech our dear friends to reflect on its vast importance, and in order to perform it rightly, to press after true godliness. Never shall we be found faithful stewards in this respect until we are ourselves men of prayer, weaned from the spirit of the world, and walking in the fervent fear of God our Father.

We have, on the present occasion, deeply felt the loss of some of our beloved friends, lately removed by death, whose labours were greatly esteemed amongst us, and who, we humbly believe, have entered into their rest. Our hearts are also turned in Christian sympathy to those who, by their increasing infirmities, are prevented from giving us their company. We highly value that travail of soul which our elder brethren and sisters in the Lord (now that their day of active service is nearly over) are maintaining for the good of the church, and its preservation in Christian purity; we honour them for their works' sake. We tenderly desire that now, in the evening of life, they may partake of the rich consolations which are in Christ Jesus; and that, by being preserved in faith and patience unto the end, whilst they have to say with the Psalmist, "my flesh and my heart faileth," they may adopt the language, "but God is the strength of my heart, and my portion for ever."

To our young friends, particularly, we would affectionately recommend a frequent recurrence to the first principles of our religious profession, which we consider to be those of pure Christianity. An establishment in these principles would, we believe, preserve us consistent both in faith and practice, and prevent our being improperly moved, by the varying notions which are so common in the present day. We long to impress upon you, dear young friends, the beauty and value of an early and of unreserved dedication of yourselves to God; cultivate a tender and enlightened conscience, and obey his law with all sincerity. Be faithful in maintaining your plainness of speech, behaviour, and apparel. Cherish those wholesome restraints of a guarded and religious education, of which the evident tendency is to keep you out of the way of evil. We entreat you to avoid speculation and disputation on religious subjects; for these will hinder instead of promoting your growth in grace. Let all your conversations on the sacred truths of the gospel, be conducted under a due sense of their importance, and in the true fear of God. Carefully peruse the holy Scriptures, and meditate upon them in private. Above all, delight yourselves in communion with God, and lead a life of prayer; then will the blessed word of promise be yours, "I will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty."

It is satisfactory to observe, that, with little exception, Friends continue to bear a faithful and Christian testimony against the payment of tithes and other ecclesiastical demands. The amount of distrains made upon the members of our Society for these claims, during the last year, as reported to this meeting, is upwards of fourteen thousand two hundred pounds. May we ever bear in mind the ground of our testimony against the anti-Christian imposition of tithes, and be steadfast and consistent in upholding our views of the spirituality and freedom of the ministry of the gospel. We consider those views to be founded on the very nature of the Christian dispensation, as well as on the plain command of Christ, "Freely ye have received, freely give." Our testimony on this subject is purely Christian; and hence it becomes highly important, that, in all our proceedings for its maintenance, we should act as becometh our high profession; and by the meekness and consistency of our conduct, exalt it in the sight of those

with whom we associate. We are much impressed with the belief, that in this and other respects, there is more than a common call on the Christian for watchfulness. It is a time of unusual excitement, as relates both to religion and politics: while, therefore, we rejoice in the assured belief that the Most High ruleth in the kingdoms of men, and that the events which he ordains or permits, will ultimately promote the welfare of his children, we feel an earnest solicitude that Friends every where may be weaned from the spirit of a fluctuating world. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

To do all things in the name of Jesus, to obey the dictates of his Spirit, and humbly to follow his example, will be found our highest interest and our best security. Let us then, beloved friends, seek to be clothed with the meekness and gentleness of Christ, walking circumspectly before God, and endeavouring to perform all our relative duties in his holy fear. And since "love is the fulfilling of the law," let us pray that we may be endued with charity, not only towards each other, but towards our fellow-men of every class and description.

Finally, may we be found faithful and obedient in suffering with Christ, and be made abundant partakers of his life-giving power. Thus shall we be prepared, at the solemn close of life, to unite with his redeemed followers in the triumphant song, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Signed in and on behalf of the Meeting, by
JOSIAH FORSTER,
Clerk of the Meeting this year.

(From the *Miscellaneous Repository* of 10th mo. 1st.)

COMPROMISE.

The Hicksites have drawn up various propositions in the way of compromise, and division of the property belonging to the Society of Friends. The previous question however in all these cases is passed over unnoticed—or rather is taken for granted—and that is, whether they have valid claims to the character of the Society or not. As this is the point on which all the rights and privileges of the Hicksites, as members of the Society, must turn, it is the first of course to be settled. We have disowned them. We consider them no longer members of the Society of Friends, nor entitled to any of its privileges. They have not (generally) appealed from the judgments of the meetings by which they were disowned, as they had a right to do according to discipline, if they had been dissatisfied; of course the disownments stand—if the meetings themselves have an existence in the ancient order of the Society. This they virtually admit—by offering the compromise—for unless these meetings are acknowledged in this capacity—if they have no rights, as constituent parts of the original Society of Friends—the offer of compromise would but be an invitation to take a part of the property, to which they had no absolute right. As well might they invite any other society in Christendom, to come and share the property of the Society of Friends with them, as to invite us, if we are not regular members, and our meetings regular meetings of the Society. If our meetings then are constituted as such, and the individuals respectively within their jurisdiction or territorial limits, however dissatisfied they may be with their disownments, unless they appeal according to discipline, those disownments will stand.

They say that the power was in the hands of these meetings; and it was of no use to appeal. The very objection makes against them, because it is an acknowledgment that the meetings constituted under the ancient order of the Society was against them. But the meetings, themselves, they say were wrong. And they undertook to set up *other* meetings—for those in unity with them, and favourable to their views. This then was a new order of things—a new set of meetings, and in all respects a *new society*. This is undeniable. The old Society, with its meetings, &c. &c. is still in existence—and the Hicksites constitute another society—of course a *new society*. But they claim that they are the *genuine* Society of Friends—they admit (on the property question) that *we* have valid claims to the same character. But how can two different societies, having no connection with each other,—holding different doctrines, and separate meetings, be one and the same society? The thing is absurd. Which then is the Society of Friends—and which the *new society*? The Hicksites have meetings of their own, within the limits of Philadelphia, N. York, Baltimore, Ohio and Indiana yearly meetings. The ancient yearly meetings with their respective branches, in all these places, are sustained; and, with their brethren of other yearly meetings, where there has been no separation, they form *one Society* of Friends. Can they be called a *new society*? Can this epithet be properly applied to Ohio, with more than double the number of Hicksites? Can it be applied to Indiana with still greater superiority of numbers? (I speak as to Hicksites, who rest so much on majorities.) Is London, or Ireland, or New England, or Virginia, or North Carolina, a part of a *new society*? If so, can the Hicksites (keeping in view their favourite principle of majorities) tell us where the *old Society* within those sections of country is?

In regard to their claims to the character of the Society, they beg the question—or rather take it by force.

On our part, it does not rest upon what *we* say, nor upon what is said by yearly meetings circumstanced as we are in respect to the separation. Five yearly meetings, not affected with the schism, and two of them, London, and New England, the oldest in the world, have severally and by various acts and declarations recognised us, as constituent parts of the Society, and have as distinctly disowned holding any connection, or religious fellowship with the Hicksites. These undivided yearly meetings, whose standing, as respects the Society, no one can call in question—did not wait for the question to be brought before them in the way of arbitration. They declared their disunity, first with the doctrines of Elias Hicks, and then with the Society formed on his principles—manifesting through all, their near sympathy and Christian fellowship with us.

The Hicksites, disregarding all these facts, take the property of Friends by force, and then offer to divide with us—knowing at the same time, that we have again and again offered the most insuperable objections to every

species of compromise in the case. They know they have nothing to lose, for they have no right to the property at all. But by repeatedly making these offers, they endeavour to produce, on the minds of such as take a superficial view of the subject, an impression in their favour.

This stratagem however is not new. In the time of the revolutionary war, a considerable number of the members of the Society of Friends, in and about Philadelphia, took up arms in the American cause, or in popular language, in defence of their country. They of course secured the popular opinion in their favour. Friends adhered to their pacific principles. At a period of such intense excitement, they were not only regarded with jealousy, and even aversion, but many of them were brought under no small degree of suffering. It is not my intention at present to recite the measures of severity which were pursued against them. But some of the most active of the separatists were made members, and influential agents, in the "Committee of Safety," who marked out such of the members of the Society of Friends, as were to be put under restraint. These "fighting Quakers" were not a few individuals. They were considerably numerous; and had no intention of losing their rights in the Society. Like the Hicksites, they disregarded their disownments, and claimed the name and property of the Society of Friends. And like them, too, they proposed a *compromise, and division of the property*. Where, it may be asked, was the difference between their case and that of the Hicksites? It is said on behalf of the latter, that they are not merely *a few individuals*, but a *body* of persons, which at any rate have been members. And therefore the discipline which contemplated the disownment of *individuals*, could not have the same effect on them, that it would have had on one or two, or a few persons. Just the same may be said of the fighting Quakers. If it be said the Hicksites have not acknowledged the justice of their disownments, it may be added, that the Free Quakers did not acknowledge the justice of theirs. To make the two cases the more similar, the Hicksites have copied so nearly after the compromise which was offered by their predecessors, if they had not the document of the Free Quakers, to fashion their own by, we must at least conclude, that similar circumstances would naturally suggest a similarity of thought and expression.

I have obtained a correct copy of the document presented to Friends—and now offer it to the readers of the Repository.

But it might not be amiss to give a few more particulars of the history. The Free or fighting Quakers determined to maintain an existence as a regular Society. Friends regarded their proposed compromise, as we regard those of the Hicksites. But professing fighting Quakers as they were, they did not attempt to take the property by force. *Soldiers* make a profession of *honour*, which I suspect the Hicksites have never taken into consideration. We of course have more difficult subjects to deal with, than Friends of Philadelphia had, at the period of which I am

speaking. The Free Quakers however applied to the legislature of Pennsylvania, for a division of the property of the Society. Their memorial was referred to a committee. Here the memorialists had the advantage of the popular side of the question: and they did not fail to avail themselves of the opportunity, to magnify their services in the common cause. They urged that they had sacrificed their property and hazarded their lives in defence of their country, and even of the property, and fireside comforts of the very men who had attempted to excommunicate, or cast them out of the Society, and deprive them of its property and invaluable privileges. They had all the plausible pretexts which the Hicksites have, and this most popular argument besides.

The committee heard the applicants and the Friends who attended on behalf of the Society. But the legislature declined to grant the petition of the new sect. Even the enthusiasm inspired by the spirit of the revolution did not prevent them from seeing that the ground which was taken was untenable. They saw that it would be striking a dangerous blow, on the broad scale, at religious society and social order. And to show the favourable light in which they regarded the applicants, they gave them, at the expense of the *State*, a lot for a meeting house, and another for a burying ground.

(To be concluded in our next.)

For "The Friend."

Robert Aitkin will be remembered by a number now living, as a well known and respected citizen of Philadelphia; the following interesting fact respecting him, cut out of an old paper, may serve to fill a vacant space in "The Friend."

A.

"Let Infidels read the Bible they oppose."

Mr. Robert Aitkin, a printer and bookseller of Philadelphia, was the first person who printed a bible in this city, and the *second*, if not the *first* who printed that sacred volume in the United States. He was a Scotch seceder, and an eminently pious man. While he kept a bookstore, a person called on him and inquired if he had *Paine's Age of Reason* for sale. He told him he had not; but having entered into conversation with him, and found he was an infidel, he told him he had a better book than *Paine's Age of Reason*, which he usually sold for a dollar, but would lend it to him if he would promise to read it; and if after he had actually read it, he did not think it worth a dollar he would take it again. The man consented; and Mr. Aitkin put a bible into his hands. He smiled when he found what book he had engaged to read, but he said he would perform his engagement. He did so: and when he had finished the perusal he came back to Mr. Aitkin, and expressed the deepest gratitude for his recommendation of that book, saying it had made him what he was not before, a happy man, for he had found in it a Saviour, and the way of salvation. Mr. Aitkin rejoiced in the event, and had the satisfaction of knowing that the *Reader of the Bible*, from that day to the end of his life,

supported the character of a consistent Christian, and died with a hope full of immortality.

State of Crime.—Notwithstanding the excessive rigour of our penal code, crime has not only not decreased, but has, on the contrary, increased in proportion to the denounced severity, and consequent uncertainty of punishment; this, however, is but a secondary, though most influential, cause; the primary springs are poverty, ignorance, and a demoralizing course of prison discipline. On the first point, it may be sufficient to state, that at the present moment the most moderate computation shows that 1-15th part of the whole population of the United Kingdom is subsisting by the lowest and most degrading prostitution! One-fifteenth have no means of support but by robbery, swindling, pickpocketing, and every species of crime. Five-fifteenths of the people are what is denominated poor, living from hand to mouth, and daily, nay hourly, sinking into heartless beggary! A comparison between a few foreign countries and Great Britain further demonstrates the effects of poverty and ignorance on the great mass of the population. In North America pauperism is almost unknown, and 1-4th of the people are being educated; premeditated murder is alone capital—imprisonment for debt has in several states been abolished, and crimes, particularly of enormity, are exceedingly rare. The Dutch, who possess a competency, and are generally educated, are comparatively free from grave offences. France affords a remarkable illustration. M. Ducpetaux has divided it into northern and southern, the former being richer and more enlightened than the latter: their relative condition is as follows:—

Northern France.

Population. Offences against the Person
14,000,000. In 1825, 726; in 1826, 714

Southern France.

13,000,000. Ditto, 1340; ditto, 1193

Proportion of Murders.

Northern France in 1825. Murders, 238

Southern France ditto ditto 593

The United Kingdom affords us a nearer illustration

	Scotland.	England.	Ireland.
Instruction of the people	1 in 11	1 in 20	1 in 35
Criminals among do.	1 in 5093	1 in 920	1 in 468

Surely the foregoing is amply sufficient to prove that whips, fetters, and dungeons, or halters, axes, and guillotines, are not the most efficacious means of raising the morality of a nation, or for preventing outrages against person and property, and that, in proportion as the people become well instructed and comfortable, in such ratio will they become free from crime, happy, and, morally speaking, innocent.—*East India Magazine.*

Destruction of Weeds in paved Paths and Courts.

—The growth of weeds between the stones of a pavement is often very injurious as well as unsightly. The following method is adopted at the Mint at Paris, and elsewhere with good effect. One hundred pounds of water, twenty pounds of quick lime, and two pounds of flowers of sulphur, are to be boiled in an iron vessel; the liquor is to be allowed to settle, the clear part drawn off, and being more or less diluted, according to circumstances, is to be used for watering the alleys and pavements. The weeds will not appear for several years.

Preservation of Hay.—Eye-witnesses assert that in Russia, the inhabitants usually preserve hay with all its natural verdure. To obtain this effect, the grass, as soon as cut, is (without being allowed to fade) instantly stacked. A kind of chimney, made with four rough boards, is constructed in the middle of the stack, and it appears that this channel prevents the accumulation of heat from fermentation; and that the herb thus treated, retains all its leaves, its colour, and its primitive taste. The size of the stacks is not mentioned.

THE FRIEND.

TENTH MONTH 22, 1831.

There is scarcely one of the many charitable and benevolent institutions of this city which, in our opinion, is more judicious or more deserving of encouragement than the "Fuel Savings Society," the leading design of which, if we correctly comprehend its object, is to purchase, and lay up in the assigned places of deposit, an ample supply of fuel at the season when it can be obtained at a low price, and to sell it to the poor in winter at about the same rate. On another page we have inserted a report to the board of managers of that association, which appears to us to possess much interest, not only as respects this city, but other places where the importance of economy in the consumption of fuel is felt. We have had the opportunity of inspecting at the work-shops of Steinhauer and Kisterbock, north-east corner of Market and Twelfth streets, one of the moveable apparatus for burning anthracite coal mentioned in the report. It was in operation at the time, and proved to a demonstration all that the committee say in its recommendation. In regard to warmth and to safety, to economy of time and expense, to all the purposes of cooking and washing, it must unquestionably be, to the poor especially, a most valuable acquisition. We were assured by one of the committee who signed the report, that in the estimate of the cost of fuel, they made large allowance, desiring rather to place it above than below the result of ordinary practice; for instance, the cost of two tons of coal is stated at nine dollars, whereas the smallest kind of sifted coal, the price of which per ton, will probably not exceed three dollars, will answer the purpose as well as the best.

The Friend, from whose letter we quoted last week, in another, since received, says:—"The yearly meeting (Indiana) continued eight days, and was conducted with the utmost unanimity, and a great deal of lively interest evinced for the welfare of our religious Society."

Married, at Friends' meeting, in Woodbury, New Jersey, on Sixth day, the 7th instant, JOSEPH TATUM to ANNE COOPER.

—on Fifth day, the 13th of this month, at Middletown meeting of Friends, Delaware county, Pa. WILLIAM JONES, of Philadelphia, to JANE, daughter of Joseph Pennell of the former place.

Departed this life on the evening of the 11th instant, at her husband's residence in New Hope, Bucks county, ELIZABETH E. RANDOLPH, wife of Richard Randolph, in the 38th year of her age; leaving her bereaved relatives and friends the heart-consoling evidence that through the power of redeeming love, she had obtained that victory which ensures an admission into the realms of peace.

—in this city, of apoplexy, on the morning of the 19th instant, REUBEN HAINES, of Germantown, in the 45th year of his age.

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THE FRIEND.

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RECENT COMMUNICATION FROM A TRAVELLER

IN HAYTI.

(Continued from page 13.)

"January 12.—I rested at Plaisance for the night. In the morning so dense a fog had covered the whole valley, hiding the neighbouring mountains, that I found it impossible to proceed on my journey till the sun was well up in the heavens. At about nine o'clock, the white mists began to roll themselves in cloudy masses away to the summit of the mountains, and the hills within the vale to appear like green islands in an ocean of vapour—white as the snow drift. All was restless and in incessant change. At one time near objects alone appeared: perhaps it was the pinnacled cliff that 'swelled from the vale and midway cleared the storm,' with a single cottage on its side built like an hermitage, looking down on some tranquil lake, dotted with the islets, and encircled with green meadows and woodlands, all lighted by the golden sun; then suddenly, like the changing of a dream, the misty magic came sweeping by, and transformed the near landscape into distant scenes of crags and mountains, for the huge masses, looming dull and indistinct through their vapour, seemed thrown back into the horizon many miles. The peaked summits were reared far above the rolling clouds, that rose in fleeces and detached themselves from the ocean of vapour which overspread the valley. In the rainy season these misty visitations are never witnessed in the hollows, but, curtaining the upland steeps only, reek from the earth like smoke from out of the forest. In the sunnier season of the year, if they pass off gradually, they betoken uninterrupted sunshine from dawn to night-fall; but if they dissipate rapidly at daybreak the rain may be expected in a few hours after. In my case they gave the promise of a bright and cloudless day, so I mounted my horse by half an hour after nine, and threaded the road by the side of the hill, watching with delight every wonderful transformation which the drawing of the cloudy curtain opened to me.

"My journey among these mountains presented a varied succession of stupendous prospects. Deep wooded glens commanded a long vista, among far off and misty peaks,

forming a magnificent distance. Little pleasant farms were on the platforms of the declivities, amid provision and coffee plantations, with winding paths through them, climbing the blue summits of the hills. Men and women were diligently weeding their grounds, which were generally extremely clean, and neatly and regularly planted. Malangas or taos were here more cultivated than I had generally seen them. The road meandered unceasingly along the mountain side, neither ascending nor descending; but traversing at each angle little rivulets that gushed across the way, and then tumbled in cataracts down the river, foaming over the rocks in the glen below. The scenery of these cataracts presented rocks of black ophite, fringed with bamboos and creepers interspersed with the palma nobilis. One of these little road side cascades was to my eyes extremely beautiful. The rocks had formed a sort of natural cavity like a grotto in a bower of splendid overarched bamboos, where the broad leaf of the trumpet tree was seen in contrast with its delicate foliage. A few large leaved wild gourds hung from the cliffs, and the wild Indian-shot shed its crimson blossoms by the streamlet. The bamboo was prevalent all about these mountains, forming clumps on the crests of many of them, and intersecting them frequently in straight lines—the boundary marks, I presume, of some of the old proprietorships, for they now waved their plumes amidst the forest.

"The road descends to Camp-Coq, a little auberge within a grassy hollow on the river bank, kept by a very garrulous old woman, who was vastly loquacious respecting the natural resources of the hill and valley, crag and glen hereabout. On my bringing from among the boulders and rocks of the river massive specimens of iron ore, and proving it to be so by showing the wonders of the magnet, she told me, that a belief had long prevailed, that there was gold in the hills, and then it was said to be copper only; she now verily believed it was nothing but iron, and though that was not quite as good as discovering gold, she thought 'il etait meilleur que le cuivre,' being to her experience an infinitely more useful metal. The people of this country seldom see any copper utensils. Their vessels and implements being all of iron, old Madame Babilliard, (by a curious coincidence such was really her name), was very right in consoling herself with the wealth of iron mines so near her own door. The specimen is a foliated blue ore, crystallized with prismatic quartz, extremely pure and massive. I saw none of the yellow oxide nor the pyrites; but this last must have been occasionally found

to induce the supposition that there was gold or copper. A fine grove of bombax, a species of tree cotton, covers the ravine in which the masses of ore lie as common as other fragments. The trees were thick in blossom, with large flowers of orange and scarlet spotting their broad silver green foliage from top to bottom.

"The road to Limbé is all level, winding by the river of its own name, which we occasionally forded. It is broad, but shallow, and forms agreeable landscapes with the neighbouring mountains. There are some very fine coffee plantations by the way side, very attentively pruned, and encircled by well kept campeche hedges. The grassy woodland road is extremely agreeable, and the sea breeze wafts through the valley a healthy freshness, very remarkable to one journeying from the plains of the south. Cottages and plantations increase in frequency as we approach Limbé. They are seated within trimmed hedges, and among fruit trees as thick as groves, and indicate the possession of very enviable comfort. We met in our way groups of men and women, all respectably clad in white, returning from a funeral. They accosted us as we passed with the usual serious sort of politeness common every where.

"Limbé is a large, clean, quiet town; the two public buildings, the general's residence, and the 'place,' are very conspicuous, with their broad shady galleries and tiled roofs. The church exhibits a neat frontage among the cottages westward. Around the whole bourg the broad leaves of the plantain trees expand themselves in the sun. The magnificent peak of Mount Calumet is a very picturesque object, over the buildings from the grassy square.

"Finding that the commandant, Colonel Cincinnati Le Comte, to whom I brought letters, was not at Limbé, but at his habitation on the road, some four miles onward, I preferred going thither, rather than staying at the town for the night, as I at first intended. It being not more than the turn of the afternoon, I felt I should be able to stroll about the fields, and see something of the cultivation of this commune. A woody road over the river, in which the caimitier with its velvet brown foliage was common, brought us to some well planted coffee fields. The shrubs formed an even-pruned plain of leaves, beneath groves of fruit trees. Cocoa nuts, avogados, palms, bread fruits, bananas, pommes de cannelles, mangoes, caimitiers, corossols, sapodillas, oranges, &c. &c. were all intermingled, and shaded the coffee, whilst they freely admitted the circulation of the air. This is the usual mode of husbanding the

plants in the warmer districts. The cottages were in the midst of this profusion of plenty and coolness, and the plantations succeeded each other, side by side, by the road on to the carrefour of the Coup de Limbé, where are situated the newly cleared lands and enclosed fields of Colonel Cincinnatus.

"Colonel Cincinnatus Le Comte was formerly a chevalier of Henry king of Hayti, and a chamberlain of the palace. After exhausting the last years of his life in this service, the fate of Christophe threw him on the favour of the republic, with all the disadvantages of one who had been associated in the dignity and fortunes of its enemy. Being recently placed in the command at Limbé, in the district in which his properties are situated, he has found an opportunity of using the pruning hook, while he wears the sword, to repair the lost fortunes of his family, and the wasted years of his manhood. His leisure is now spent in restoring the patrimonial estate of Le Comte. The ruins of the ancient sugar works, with their tower and arches, standing by the road, appear like the remains of some of the old monastic edifices of England. The grounds are in progress of being made enclosed pastures, a scheme by which they will be prepared for any species of industry, which more enlarged and more favourable relations of commerce may open to the country hereafter, whether it be in corn and pulse, or in cattle and sheep, for all which the market at present affords so limited a demand as not to make either an object of great or exclusive attention. Sugar is not worth the outlay, and coffee already absorbs the industry of every body. The general neglect of inclosures in Hayti is a great obstacle to its agricultural prosperity. They are now, however, much more attended to than heretofore. The rural law has made due provision for an observance of this requisite economy, and in many districts, such as the Artibonite and the heights of St. Mark, it is rigidly enforced by the general in command. The 'entourages' are of campeche. The penguin, a species of bromelia, so generally used in Jamaica, is so seldom seen here as almost to justify the assertion that it is never resorted to.

"The neighbouring estate of Paris, once a splendid sugar plantation, is at present subdivided in donatory grants, and devoted to the growth of coffee and provisions; but Chateau Neuf, close by, is still a large well established cafeteria.

"On ascending the gorge of Limbé, after looking down with delight on the rich vale traversed by its fertilizing river, with the lordly peak of the Calumet, girt with its coronet of morning clouds, rearing itself over all, another and a wondrous scene suddenly opens to the view. A mountain, whose base is about five miles in extent, and its height four thousand feet, a forest-mantled succession of precipices, stands detached by the sea side. Beneath, an extensive basin, like a lake with a narrow channel to the ocean, so sweeping into the main land as to give the mountain the appearance of a peninsula, spreads its glittering surface at its feet, bordered with a labyrinth of green thickets. Between the

ranges of mountains, from whose descending pathway I looked down upon this scene, the narrowest portion of a plain, indenting the sea some fifty miles eastward, at one time the richest and most luxuriant spot beneath the sun, was spread out in all the rude diversity of forests and wild meadows, still a vast and splendid prospect.

"There are some neat, clean farms, not discreditably cultivated in provisions for the city market; but they are not very frequent. In the present forests, the campeche or logwood is the prevailing timber, and in clearing the land, has the advantage over the wilderness of the Cul-de-Sac, in repaying the labour of felling it. The agriculture did not seem by any means so systematic and efficient here generally as that about Port-au-Prince; and the people, though cheerful, evidently appeared, by the kind and quality of their clothing, a less opulent class than those who frequent the city of the south.

"On this road, the citadel of King Christophe is descried, crowning the summits of the Ferrier Mountain, with its head far above the rolling clouds. This wonder of that extraordinary man might be called literally a castle in the air, if it had not stood a monument of something more melancholy than his folly.

"The Haut du Cap village is a sorry anticipation of the proud city, once graced with the title of 'Queen of the Antilles.' It is a congeries of way-side cottages, grafted on the ruined walls of the old garden houses. A good wheelright's shop and smithy, similar to that of an English country village, is the best specimen of its industry. Three or four handsome little country houses are seen at the foot of the mountain, before arriving at it. It was at the bridge here that the royal army met the rebels of Richard, and refusing to fight, decided the fortunes of the house of Christophe.

"The barrier of the Haut du Cap is the only road into the city. It is a wall neither thick nor lofty, perforated with a number of loop holes, and extending from the estuary of the Haut du Cap river, which flows at the foot of the mountain, to the mountain itself, which here descends to seaward in a few green mornettes. The city is seen at some distance, having the grassy park of the Fosse, basking its green turf in the sun, dotted with some fine trees of the senna des Indes, or the pois chaca. There are a couple of pretty clumps of these trees, having the palmira raising its head in picturesque contrast among them, just as you get within the park. The road is a high bank, straight and broad, entering the city by the Rue Espagnol.

"The destructive elements with which the revolution worked its progress from bondage to liberty, is seen in the line of ruins that face this park, having a fountain in front. The city of the Cape is indeed nothing but the shell of its ancient grandeur; but even here, where restoration promises the least, the eye is cheered by the sight of workmen engaged in rebuilding, in an equally showy and substantial style, some of the ancient private edifices. A ride along the Rue Espagnol, presents a view of most of its former splendid public

buildings, though it is by no means one of the better order of streets. The general effect on entering it, the intermixture of single and double story houses, white with stucco, and its rough pavement, have much the appearance of the high street of Northampton, with something less than even its little commerce and bustle. It is certainly much more European than Indian, in its general aspect. The extensive convent, with double arches, filling nearly the three sides of a quadrangle; the noble line of barracks or cazernes, as the French by a more appropriate name call them, with an entrance gate, exquisitely chaste in design, and the palace of the old proud aristocratical governors, with the melancholy remnants of its terraced lawns and gardens, form a succession of ruins to the left hand—the monuments of revolutionary violence. Descending to the bord de mer, just by the walls of the new palace, commenced in the same style of grandeur as the old buildings, by the late negro king, the portal of the ancient church, a really superb and stately edifice, is seen rearing its sculptured front in magnificent decay."

The following rapid and vivid sketch from the "Liverpool Times," however at first thought it may seem so, can scarcely be considered as extravagant.

THE TRIUMPHS OF SCIENCE AND ART.

Whether the caricatures which represent a steam-engine flying as a balloon through the air, shall ever become any thing more than a caricature, may be doubted; but such have been the achievements of science and art within the last three quarters of a century, that it is really difficult to fix any limits to their future conquests. To justify us in pronouncing any thing impossible in machines, it ought to be in opposition to some law of nature, and not merely requiring an immense extent or difficult application of power. And so marvellous have been the inventions and discoveries in every branch of science and in all the arts, since the beginning of the reign of George III., that if they had been predicted in the year 1760, most men would have thought the prophecy deserved to rank with the Arabian story of the erection of Aladdin's palace in a single night.

When the pack-horse with his bell was the only means of conveying merchandise through the land, and when the carrier conducted his string of horses along tracks always made to pass over the summits of the very highest hills, the vision of a modern mail coach glancing through our valleys, on roads nearly as smooth and level as a bowling green, and conveying goods and passengers at the rate of eleven or twelve miles an hour, would have been regarded as the work of some supernatural beings, not clogged with the incumbrance of mortal clay. A man who should then have imagined that a distance of 400 miles could have been performed by a change, in 40 hours, without difficulty or danger, would have been thought worthy of a place among the philosophers of Laputa.

A spinner at his wheel, twisting and twirl-

ing the live-long day to make some paltry hanks of yarn, would have gazed at the interior of a modern spinning mill—where thousands of spindles are whirled with incredible velocity, moved by no power visible to the spectator, with a superstitious conviction that the whole was the work of unblessed powers. To tell him that the force which moved the mighty apparatus of the factory was earthly, yet that it was neither the force of men nor horses, neither the strength of a torrent nor the piping winds of heaven, but nothing more or less than the *steam* of boiling water, would only have excited his indignation at the boldness of the imposture which it was attempted to palm upon him.

To show to one of those disorderly persons who returns from taverns after the hour of curfew, and who of old were wont to grope through the Egyptian darkness of our streets to their own houses, the splendidly illuminated streets of London or Liverpool, he would be blinded with excess of light, and fancy himself in the hall of Pandemonium, lighted up “by subtle magic” with blazing cressets of naphtha and asphaltos. If he could understand that these brilliant stars of light proceeded from an invisible vapour which circulated for miles under the streets, he would be only the more perfectly convinced that he had gone prematurely into the lower world.

Since the invention of printing, the power of man to disseminate knowledge has been increased almost beyond calculation. Even within the last 40 years, a prodigious augmentation has taken place in this power. Before the improvement of Earl Stanhope, from 300 to 400 sheets might be printed per hour at the press; but the steam press which now works the Times newspaper, prints 4,000 sheets per hour, or more than a sheet per second! It may be easily proved, that to write by hand the number of newspapers circulated by the Times, daily, would require a million and a half of scribes; yet they are printed with ease by about two dozen of men. Such is the effect of a skillful division of labour, that a debate of eight or ten hours’ duration in the house of commons, may be fully and ably reported, printed and published, so as to be read in London within three or four hours after its termination, and at 60 miles distance from the metropolis, before the speakers of the previous night have risen from their beds.

In navigation, as in printing, invention slumbered for centuries, and then suddenly awoke in the wondrous steam vessel. Steam navigation is probably yet in its infancy, yet it has already effected an astonishing extension of intercourse between all parts of the British Isles, the widely separated towns and territories of the United States, and several of the countries of Europe. It was not uncommon, a dozen years ago, to wait in this port for days, and even weeks, before a vessel could sail to Ireland; and often have vessels been detained in the channel days, and even weeks by calms or adverse winds. By the steam packets we pass easily and with certainty in a single night from Liverpool to Dublin; and they operate as bridges connect-

ing the sister island with England. Calms do not retard their flight over the waves; adverse tides and winds, though they somewhat impede, cannot arrest their progress. Instinct with power, “they walk the waters like a thing of life.” By their aid the voyage to India will probably be made, ere many more years have elapsed, scarcely a more formidable thing than a journey from London to Scotland was a century ago.

Such are a few of the more striking inventions and improvements of modern times. Yet invention is not exhausted. These seem to be but the commencement of an endless series; and the late experiments of locomotive carriages on our railway give us quite a new idea of what science and art may yet do to quicken the transport of travellers and goods through the land. Though the idea of moving a carriage by a mechanical power within it, is not absolutely new, yet it has never been successfully reduced to practice till our own day, *animate* power applied either externally or internally, has always been used for purposes of locomotion. To place a steam engine on wheels, and to make it move both itself and an additional weight, was a bold conception: the first essays were clumsy and unpromising, and even up to the present time a machine has never been seen in operation which was calculated for the rapid conveyance either of passengers or commodities.

The performances of the *Rocket* and the *Novelty* give a sudden spur to our drowsy imaginations, and make our ideas fly as fast as the machines themselves. These engines, with all their apparatus, skim over the earth at more than double the speed of the fastest mail, drawn by the swiftest blood horses, and driven by the most desperate coachman, over the smoothest roads in England. *Upwards of thirty miles an hour!* Let us see—at this rate we reach Manchester in an hour, Birmingham in three hours, London, Edinburgh or Glasgow in six hours, and you may glide along with this bird-like speed with as little discomfort as if you were sitting in your arm chair, reading a volume of the Diamond Poets, without being disturbed by a single jolt; nay, I believe it would not be difficult to write. If the length of the journey made it worth while, I should expect to see rail road coaches fitted up with libraries and escrivoires; but it will soon be nearly useless to take a book for so short a journey as 200 or 300 miles.

But if a speed of 30 miles has already been attained, what good reason is there that we should not, in process of time, accomplish sixty miles an hour? Nay, why should we stop there? I am not bold enough to anticipate the time when coaches will supersede the telegraph, but I may reasonably expect to see them leaving the carrier pigeon behind.

On a well constructed rail way, like that between Liverpool and Manchester, there is less danger of moving at the rate of 30 miles an hour, than there is travelling at the rate of 10 miles an hour on a turnpike road. On the railway there is not a single turn, and scarcely a single inequality. In these respects the engineer has boldly and wisely aimed at perfection, though he hereby incurred what many

deemed an extravagant expense. The chief sources of danger in travelling rapidly on turnpike roads are—1st, hill; 2d, turnings in the road; 3d, inequalities in the surface of the road; 4th, unruly horses; 5th, meeting of other horses. Not one of these dangers exists on the rail way, and therefore it is difficult to limit the speed at which we may travel with safety.

I have chosen a fertile theme, and must leave it unexhausted. It may afford me ample room for future speculations.

WIRT'S PLEA FOR THE INDIANS.

The following, being the opening and concluding parts of William Wirt's argument, are derived from a volume recently published in Philadelphia, entitled “The Case of the Cherokee nation against the State of Georgia, argued and determined at the Supreme Court of the United States, January term, 1831, by Richard Peters, Counsellor at Law.” They are recommended to the attention of our readers, not only as forming a connecting link in the record of transactions relative to the Indians, which we are desirous to preserve, but as admirable specimens of chaste and touching eloquence.

“The complainants and their counsel are fully aware of the delicacy of this question. They feel all the difficulties and embarrassments, judicial and political, which surround it. They have thought it their duty, therefore, to weigh the measure well, in all its aspects, in advance. They have not come hither rashly and unadvisedly. The complainants have not been permitted to proceed on the opinion of any single individual of the profession. They have been required to consult, and they have accordingly consulted, several of the most enlightened and eminent jurists of this country, residing in different and distant parts of the continent; and it was not until the perfect concurrence of them all had been ascertained, on all the points involved in this motion, that the resolution was taken to bring it before the court. These jurists unite in the opinion that the laws of Georgia, here in question, are unconstitutional, as being repugnant to the constitution, laws, and treaties of the United States; that this court has perfect jurisdiction on the subject, and may award the injunction which is prayed; and that in the exercise of this jurisdiction they stand, of right and duty, free of all control or influence from any other department of the government. With such a unanimity of opinion, no other course of duty remained for us but to bring this subject before the court. The fact of this previous consultation is mentioned with no expectation that it will influence the decision of this court. We know too well the character of this tribunal, to entertain any such vain and idle expectation. We mention it to acquit ourselves of all rashness and inconsiderateness in taking this step: to satisfy your honours that we know too well what is due to our country and to this high tribunal, to have been guilty of the levity and folly of acting on this solemn subject as on a professional

matter of every day's occurrence. Even after all this precaution, all this previous deliberation and consultation, we approach the subject with great anxiety: for we perceive, and it would be a vain attempt to disguise it, the delicate and painful situation in which the motion cannot fail to place this honourable court.

"We say nothing of our own responsibility on the occasion. This we are content to bear. But for the sake of the court, if we could have perceived any other course of moral or professional conduct that remained for us, than to do our duty and to leave the issue to Providence, we should not have troubled your honours with this motion. It is best, however, that the question should be decided and put to rest; for so long as the complainants shall be instructed that they have relief here, they cannot rest contented until the experiment shall be made. If your honours believe that you can give them relief, and shall give it, we have a firm belief that you will be sustained by the moral power of the American community, and that all doubt and resistance will disappear. If, on the other hand, you shall decide that you have not the jurisdiction which we claim, however much we regret it, we shall bow with respect to your decision, and the complainants will learn that they must look to some other quarter for the redress of their grievances; though to what other quarter on this earth they can look, with any shadow of hope, God only knows. They have not come to you, in the first instance, with their complaints. They have tried the quarter from which relief was most naturally to have been expected; the quarter to which their past experience had taught them to look with confidence, and to which they have never looked in vain until within the last two years. They have tried that quarter, and they have failed. They have come to you now; because without your aid they have found, as they allege in their bill, that they are wholly remediless."

After some remarks on the question, "how will the court enforce its injunctions, in case it be awarded," the able advocate thus impressively closes his argument.

"Sir, unless the government be false to the trust which the people have confided to it, your authority will be sustained. I believe that if the injunction shall be awarded, there is a moral force in the public sentiment of the American community, which will, alone, sustain it, and constrain obedience. At all events, let us do our duty, and the people of the United States will take care that others do theirs. If they do not, there is the end of the government, and the union is dissolved. For if the judiciary be struck from the system, what is there of any value that will remain? Sir, the government cannot subsist without it. It would be as rational to talk of a solar system without a sun. No, sir, the people of the United States know the value of this institution too well, to suffer it to be put down, or trammelled in its action, by the dictates of others. It will be sustained in whatever course its own wisdom, patriotism, and virtues shall direct, by the respect, the

affections, the suffrage, and, if necessary, by the arms of the country. It has been an object of reverence to the best and wisest men of our country, from the first movements of our constitution to the present day. It has been considered by them all as the key-stone of our political arch, the crown of its beauty, and the bond of its strength; nor will the people suffer it to be touched by rash and unskilful hands, for the worst of purposes, in the worst of times, even if there are any among us so hardy as to meditate it. If, then, I am asked, how the injunction of this court, if granted, is to be enforced, I answer, fearlessly, by the majesty of the people of the United States, before which, canting anarchy (under the prostituted name of patriotism) and presuming ignorance, if they exist, will hide their heads.

"Sir, I have done.

"I have presented to you all the views that have occurred to me as bearing materially on this question. I have endeavoured to satisfy you that, according to the supreme law of the land, you have before you proper parties and a proper case to found your original jurisdiction: that the case is one which warrants and most imperiously demands an injunction, and, unless its aspect be altered by an answer and evidence (which I confidently believe it cannot be,) that if there ever was a case which called for a decree of *perpetual peace*, this is the case.

"It is with no ordinary feelings that I am about to take leave of this cause. The existence of this remnant of a once great and mighty nation is at stake, and it is for your honours to say, whether they shall be blotted out from the creation, in utter disregard of all our treaties. They are here in the last extremity, and with them must perish for ever the honour of the American name. The faith of our nation is fatally linked with their existence, and the blow which destroys them quenches for ever our own glory: for what glory can there be of which a patriot can be proud, after the good name of his country shall have departed? We may gather laurels on the field and trophies on the ocean, but they will never hide this foul and bloody blot upon our escutcheon. "Remember the Cherokee nation," will be answer enough to the proudest boasts that we can ever make—answer enough to cover with confusion the face and the heart of every man among us, in whose bosom the last spark of grace has not been extinguished. Such, it is possible, there may be, who are willing to glory in their own shame, and to triumph in the disgrace which they are permitted to heap upon this nation. But, thank heaven, they are comparatively few. The great majority of the American people see this subject in its true light. They have hearts of flesh in their bosoms, instead of hearts of stone, and every rising and setting sun witnesses the smoke of the incense from the thousands and tens of thousands of domestic altars, ascending to the throne of grace, to invoke its guidance and blessing on your councils. The most undoubting confidence is reposed in this tribunal.

"We know that whatever can be properly

done for this unfortunate people will be done by this honourable court. The cause is one that must come home to every honest feeling heart. They have been true and faithful to us, and have a right to expect a corresponding fidelity on our part. Through a long course of years, they have followed our counsel with the docility of children. Our wish has been *their law*. We asked them to become civilized, and they became so. They assumed our dress, copied our manners, pursued our course of education, adopted our form of government, embraced our religion, and have been proud to imitate us in every thing in their power. They have watched the progress of our prosperity with the strongest interest, and have marked the rising grandeur of our nation with as much pride as if they had belonged to us. They have even adopted our resentments; and in our war with the Seminole tribes, they voluntarily joined our arms, and gave effectual aid in driving back those barbarians from the very state that now oppresses them. They threw upon the field in the war a body of men, who proved by their martial bearing, their descent from the noble race that were once the lords of these extensive forests—men worthy to associate with the "lion," who, in their own language, "walks upon the mountain tops." They fought side by side with our present chief magistrate, and received his repeated thanks for their gallantry and conduct.

"May it please your honours, they have refused to us no gratification which it has been in their power to grant. We asked them for a portion of their lands, and they ceded it. We asked them again and again, and they continued to cede, until they have now reduced themselves within the narrowest compass that their own subsistence will permit. What return are we about to make to them for all this kindness? We have pledged, for their protection and for the guarantee of the remainder of their lands, the faith and honour of our nation; a faith and honour never sullied, nor even drawn into question until now. We promised them, and they trusted us. *They have trusted us. Shall they be deceived?* They would as soon expect to see their rivers run upwards on their sources, or the sun roll back in his career, as that the United States would prove false to them, and false to the word so solemnly pledged by their Washington, and renewed and perpetuated by his illustrious successors.

"Is this the high mark to which the American nation has been so strenuously and successfully passing forward? Shall we sell the mighty meed of our high honours, at so worthless a price, and in two short years cancel all the glory which have been gained before the world, for the last half century? Forbid it, heaven!

"I will hope for better things. There is a spirit that will yet save us. I trust that we shall find it here, in this sacred court; where no foul and malignant demon of party enters to darken the understanding or to deaden the heart, but where all is clear, calm, pure, vital, and firm. I cannot believe that this honourable court, possessing the power of preservation,

will stand by, and see these people stripped of their property and extirpated from the earth, while they are holding up to us their treaties and claiming the fulfilment of our engagements. If truth and faith and honour and justice have fled from every other part of our country, we shall find them here. If not—our sun has gone down in treachery, blood, and crime, in the face of the world; and, instead of being proud of our country, as heretofore, we may well call upon the rocks and mountains to hide our shame from the earth and heaven.

FROM THE ALBANY ARGUS.

MUSINGS.

"O that I had wings like a dove, then would I flee away and be at rest."

Who that hath trod life's lengthened path,
And known its cankering care,
And hath not at some moment breathed
The Psalmist's earnest prayer?
Who hath not felt the bitterness
Of journeying along,
Unthought, unwelcom'd, and unloved,
By the regardless throng;
And borne at times upon his heart,
A sense of boding ill,
A secret something undefin'd,
But strangely certain still;
A presage that but stronger grew,
With every added day,
On which 'twas death to look,—from which
He could not turn away?
So travellers, ere they view the storm
In the clear west arise,
Hear the faint thunder muttering
Far in the distant skies;
And, while they watch the frightened dove
Speed to her sheltering nest,
Yearn for a wing like hers to flee
Away and be at rest.

Not thus in youth—then pleasure's note
Is heard through all its bowers,
And joy hath scarcely time to mark
The fleeting passing hours.
Its voice of music, and the plumes
Of its unresisting wing,
Are radiant with the thousand dyes
Of fancy's colouring.
Not thus in youth—then every cloud
That comes to dim its blue,
Touch'd by the sun of hope, assumes
A livelier, lovelier hue;
And tears but only serve to call
The heart's affections up,
And stir the latent sweets that lie
Conceal'd within the cup.
As when upon the heated blooms
Come down the shades of night,
The dew-drops make their breath more sweet,
Their leaves more heavenly bright.
Then would we ask no wing to flee
From this fair world of ours,
When youth is in its blossoming,
And life like Eden-flowers.

There comes a time when manhood sets
His signet on the brow,
And roseate joy and hope have ceased
To heed our bidding now.
And care is writing out his scroll
Above the thoughtful eye,
Life is no more a gorgeous dream,
All is reality!
The world hath choked affection's stream,
Or dried its very source;
Nor can we turn its waters back
Into their former course.
We cannot to the trampled bud
Its loveliness restore,
Nor in existence find the charm
That it at morning wore.

The shrine at which we bow, is *self*,
The warm heart hath grown cold,
And all its idols sacrificed
To honour or to gold.
Who that recount what they *have* been,
And feel, too, what they are,
But fain would wish the Psalmist's wish,
And breathe the Psalmist's prayer!

And well they may—for who would bide
The weariness, the strife,
That wait on those, whose cup is drugg'd
With but the lees of life?
When every joy is trodden down,
And every hope we nurs'd,
Like lands where sunshine never smiles,
With barrenness is curs'd—
When not a flower that spreads its breast,
And not a wing that flies,
Have any lovely shape or hue
To our distempered eyes—
When not the sweetest note that c'er
Was warbled in the spring,
To our discordant ears can aught
Of mirth or music bring—
When on the ruins of the heart
Pale sorrow builds her throne,
And notes down every weary day,
Unchalleng'd for her own—
O, who would seek to linger here,
A thankless, joyless guest,
Who would not pant for wings to flee
Away and be at rest!

VIATOR.

THE FIRST STEAMBOAT.

When the whole union, nay, every quarter of the globe, is reaping the rich fruits of Mr. Fulton's genius and perseverance, the reader cannot fail to be interested in the account he gives of the progress of his experimental essay, or to feel a sense of shame that his superior intelligence was so much undervalued at the time, and the benefits he conferred on mankind have been so unworthily rewarded. This description is given by Judge Story in the Boston Library of Useful Knowledge, and is derived from statements made by Mr. Fulton himself.—*Atlas*.

"I myself have heard the illustrious inventor relate, in an animated and affecting manner, the history of his labours and discouragements. When, said he, I was building my first steamboat at New York, the project was viewed by the public either with indifference, or with contempt as a visionary scheme. My friends, indeed, were civil, but they were shy. They listened with patience to my explanations, but with a settled cast of incredulity on their countenances. I felt the full force of the lamentation of the poet,

"Truths would you teach, to save a sinking land,
All shun, none aid you, and few understand."

"As I had occasion to pass daily to and from the building yard, while my boat was in progress, I have often loitered unknown near the idle groups of strangers, gathering in little circles, and heard various inquiries as to the object of this new vehicle. The language was uniformly that of scorn, sneer or ridicule. The loud laugh rose at my expense—the dry jest—the wise calculation of losses and expenditures; the dull but endless repetition of the Fulton folly. Never did a single encouraging remark, a bright hope, or a warm wish, cross my path. Silence itself was but polite-

ness, veiling its doubts, or hiding its reproaches. At length the day arrived when the experiment was to be got into operation. To me it was a most trying and interesting occasion. I invited many friends to go on board to witness the first successful trip. Many of them did me the favour to attend, as a matter of personal respect; but it was manifest they did it with reluctance, fearing to be the partners of my mortification, and not of my triumph. I was well aware, that in my case there were many reasons to doubt of my own success. The machinery was new and ill made; and many parts of it were constructed by mechanics unacquainted with such work; and unexpected difficulties might reasonably be presumed to present themselves from other causes. The moment arrived, in which the word was to be given for the vessel to move. My friends were in groups on the deck. There was anxiety mixed with fear among them. They were silent, sad, and weary. I read in their looks nothing but disaster, and almost repented of my efforts. The signal was given, and the boat moved on a short distance, and then stopped, and became immovable. To the silence of the preceding moment now succeeded innumerable murmurs of discontent, and agitations, and whispers, and shrugs. I could hear distinctly repeated, "I told you it was so; it is a foolish scheme; I wish we were well out of it." I elevated myself upon a platform, and addressed the assembly. I stated that I knew not what was the matter; but if they would be quiet, and indulge me for half an hour, I would either go on, or abandon the voyage for that time. This short respite was conceded without objection. I went below and examined the machinery, and discovered that the cause was a slight maladjustment of some of the work. In a short period it was obviated. The boat was again put in motion. She continued to move on. All were still incredulous. None seemed willing to trust the evidence of their own senses. We left the fair city of New York; we passed through the romantic and ever-varying scenery of the highlands; we descried the clustering houses of Albany; we reached its shores; and then, even then, when all seemed achieved, I was the victim of disappointment. Imagination superseded the influence of fact. It was then doubted, if it could be done again; or if done, it was doubted if it could be made of any great value.

"Such was the history of the first experiment, as it fell, not in the very language which I have used, but in its substance, from the lips of the inventor.

"He did not live indeed to enjoy the full glory of his invention. It is mournful to say that attempts were made to rob him in the first place of the merits of his invention, and next of its fruits. He fell a victim to his efforts to sustain his title to both. When already his invention had covered the waters of the Hudson, he seemed little satisfied with the results, and looked forward to far more extensive operations. My ultimate triumph, he used to say, will be on the Mississippi. I know, indeed, that even now it is deemed

impossible by many, that the difficulties of its navigation can be overcome. But I am confident of success. I may not live to see it; but the Mississippi will yet be covered with steamboats; and thus an entire change be wrought in the course of the internal navigation and commerce of our country.

"And it has been wrought. And the steamboat, looking to its effects on commerce and navigation, to the combined influences of facilities of travelling and facilities of trade, of rapid circulation of news, and still more rapid circulation of pleasures and products, seems destined to be numbered among the noblest benefactors to the human race."

For "The Friend."

GREEN STREET MEETING.

"With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. vii. 2.

On the 16th of the 2d month, 1823, Priscilla Cadwalader (then Hunt) asserted in Pine street meeting, that "nothing can wound the truth and it needs no defence." "He that striveth against man striveth against God, for man is a part of God." "Man has no power to judge his fellow man, and was never clothed with power to judge his fellow man." "Many pay him (Christ) no more respect than the oxen which eat straw, except a few wise men who have seen his star in the east, and what is this star? I am not afraid to declare in this assembly, that it is REASON. Reason if attended to will lead to Christ and Christ to God, for Christ is God, and God is Christ. Reason is the star, which if followed and obeyed, will lead us to Christ, who is the morning star, or I should have said the great orb of light. Do not go away and say, I exalt reason as the only means of salvation. Understand me, I say that reason if followed will lead to Christ, and Christ will lead to God."

The simple declaration that these sentiments were not the doctrines of Friends, that we never professed to believe that *reason* led to Christ, created violent excitement amongst her admirers. It occurred but a few weeks after the elders of this city had acquainted Elias Hicks with their disapprobation of his doctrines; and the irritation which his partisans had wrought themselves into, urged them to resent with no small portion of acrimony, all opposition to their opinions as "unsound and spurious." A member of the *re-organized* society, who then belonged to Pine street, said to the friend who had made the remark respecting Priscilla's spurious doctrine, "I should not be surprised if thee was knocked down in the street." "If but one person had hissed on first-day morning, a hundred would have hissed thee out of the meeting house." Coming from one who held familiar intercourse with the friends of E. H. and P. Hunt, in that district where they took lodgings, this language may be considered a correct indication of the vindictive temper and feelings of the party towards those who dared to show any public disapprobation of their ministry. Nor was their resentment manifested only, where the preaching of acknowledged ministers was disapproved; it was also excited in

cases of persons who had not been so acknowledged. Every endeavour then made to arrest the spread of unsound principles in the Society, or to discourage unauthorized preaching, was construed by them to be an infringement of their rights, and a thrust at the vital interests of the Society. They appear to think that no one had a right to judge in such cases but themselves, and that all who imagined it their duty to speak should be permitted to do so without the slightest molestation. Towards the elders, who entertained a different opinion, and conscientiously exercised the duties of their office, no opposition was considered rude or disrespectful, nor any rebuke too severe. Overseers were called upon, and urged to bring individuals thus faithful to their trusts, under censure, and two Friends were actually disowned for simply reciting out of doors what they heard Elias Hicks deliver in a public meeting. The disownment was confirmed by their party in Abington quarter, and John Comly was one of the committee who carried the decision to the offenders. Their preachers held themselves entirely above the judgment of others, and sometimes denounced in their preaching all kind of interference with them. We have an instance in the first speech made in Philadelphia by Priscilla Cadwalader. She had been spoken to long before on account of her spurious doctrines, and doubtless anticipated the same reproof there which had been extended in divers other places. Accordingly, as an excuse for her sentiments, she said early in her discourse that "nothing can wound the truth," and therefore added, "it needs no defence."—But in case any one should stand forth in its defence, from the persuasion that her false ministry did inflict a wound, she asserted that "he that striveth against man, striveth against God, *for man is a part of God.*" This seemed to be holding herself up in a *divine* character, and hence the evident impropriety of the potsherds of the earth striving against her. But to place the point beyond dispute, she further boldly declared, "man has *no power to judge his fellow man, and was never clothed with power to judge his fellow man.*" It is probable she did not believe the Bible, or she could not have unblushingly ventured on an assertion so directly at variance with its divine testimony.

"Judge not that ye be not judged," was another favourite phrase with the advocates of an "unshackled" ministry. Almost any one of them who possessed sufficient assurance to speak in a religious meeting, considered him or herself at liberty, and perhaps commissioned to lift up their voice against *judging*. What! judge ministers after Elias had asserted that "God makes ministers, but *man* makes elders," and Priscilla had boldly declared them "a part of God." A most presumptuous interference in their estimation *at that time!* "Scribes, pharisees, hypocrites,"—"whited sepulchres full of dead men's bones and all uncleanness," were the usual epithets by which those were characterised, who dared to speak against the ministry of the re-organized sect. When the Green street folks declared their connection with Philadelphia quarter was dis-

solved, their principal speaker congratulated them on the event, alleging as one of the happy consequences, that there would be in this city one meeting, in which ministers could have the opportunity to declare what they thought proper, without molestation from man. This meeting was certainly then looked to as a place of retreat and refuge for an unshackled ministry.

The object of reviving these facts, is simply to call to the recollection of the separatists their former favourite sentiments for universal toleration, and their protestations against any control over the ministry, and to bring into contrast the present practice of the Green street society. At that meeting, on first day morning the 16th, we are informed, several persons who are attached to their principles, and have long frequented their meetings, officiated as speakers, one of whom was interrupted by a person not in the station of elder and took his seat. Between two others there was some collision in relation to the sentiments delivered, which were however explained, and the difficulty between them terminated amicably. Another who seemed to be filled with regret, at the abandonment of the principal of equal rights gaining ground amongst them, presented himself on the premises arrayed in sackcloth and ashes upon his loins, testifying against their degeneracy. The plain dealing of this advocate for the liberal views contained in their 4th and 6th month declarations, having become intolerable, he with his coffee bag and ashes drawn round him, was removed from the premises into the street. At their monthly meeting on 5th day the 20th, we are informed the "confusions" which have unhappily accompanied their "retreat" from Friends, were brought under discussion, which resulted in the appointment of a committee of vigilance, to exclude those persons whom they would not only have tolerated, but heartily encouraged before the separation. Accordingly on first day last, this committee carried the object of their appointment into effect: and those preachers, among whom we are told was a member of the meeting, finding themselves debarred the privilege of a seat in the house, held their meeting without in the open air; doubtless considering their rights trampled on, and themselves suffering persecution for their principles, at the hands of a people who but a few years since were uttering their denunciations against Friends, for maintaining the order of the Society without physical force. No little disturbance attended the operations of the committee on guard, and the declamations of the excluded speakers,—a crowd collected about them, and the whole presented a scene altogether novel for the vicinity of a meeting house occupied as a place of worship by a people professing to be successors of Fox and Penn. Our statement is derived from some of their own society, which we suppose to be substantially correct as far as it goes; and any correction, if it require it, we should willingly make. But taking it for granted, as it has become a matter of notoriety and remark, how is it possible to reconcile the present measures, with the

unkind usage which they heaped upon the elders, and some other Friends under the cry of "persecution," "domination," "imposition," &c., because they rejected the anti-christian ministry of some of the separatists. In this outcry and unchristian treatment of consistent and exemplary Friends, some of the Green street members stood foremost; and after filling the country with their unfounded complaints, and professing to withdraw from a Society for the sake of obtaining that liberty which they said could not be found within its pale, do they now turn round, and begin in reality to inflict upon their own people what they only suffered in imagination themselves. Priscilla Cadwalader was warmly caressed by them, and is now travelling in unity with their society; her doctrine in 1823, that "man was never clothed with power to judge his fellow man," was highly applauded by them at that time, because it was designed to apply to those whom they call orthodox; and has it now, do they think, ceased to be true, since it served its purpose on Friends, and it is no longer convenient to practise upon its principles?

O. P.

(From the *Miscellaneous Repository* of 10th mo. 1st.)

COMPROMISE.

(Concluded from page 16.)

Thus ended the property question then. But the new society went on to build a meeting house, which is now standing in Philadelphia, I think at the corner of Fifth and Arch streets. And a small remnant of the society (perhaps one or two) were recently living. It is however worthy of remark, and one of the most pleasing circumstances of the whole history, that one of the most active members of that society and of the committee that presented the memorial to the legislature, and who lived to be an old man, forsook the society of Free Quakers some years before his death; and regularly attended the meetings of Friends. And though he was never reinstated as a member, yet he was often observed in meetings to be in a state of great tenderness and frequently in tears.

The following is the document already alluded to.

From the Monthly Meeting of Friends, called by some the Free Quakers, held by adjournment at Philadelphia, on the 9th day of 7th month 1781.

To those of our brethren who have disowned us.—Brethren: Among the very great number of persons whom you have disowned for matters religious and civil, a number have felt a necessity of uniting together for the discharge of those religious duties, which we undoubtedly owe to God and to one another. We have accordingly met, and having seriously considered our situation, agreed to establish and endeavour to support on the ancient and sure foundation, meetings for public worship, and meetings for conducting our religious affairs. And we rejoice in a firm hope, that as we humble ourselves before God, his presence will be found in them, and his blessing descend and rest upon them.

As you have by your proceedings against us separated yourselves from us, and declared that

you have no unity with us, you have compelled us, however unwillingly, to become separated from you. And we are free to declare to you and to the world, that we are not desirous of having any mistake which we may happen to make laid to your charge, neither are we willing to have any of your errors brought as guilt against us. To avoid these, seeing that you have made the separation, we submit to have a plain line of distinction drawn between us and you. But there are some points which seem to require a comparison of sentiment between you and us, and some kind of decision to be made upon them. The property of that Society, of which we and you were once joint members, is far from being inconsiderable, and we have done nothing, which can afford even a pretension of our having forfeited our right therein.

Whether you have, or have not a right to declare to the world your sentiments of the conduct of any individual, or whether you have or have not a right to sit in judgment over, and pass sentence upon, your Christian brethren differing in sentiment from you, although educated among you, are not questions now to be considered. But you having taken upon you to do these things; it remains only to be inquired, what are the consequences in law and equity of your having so done. Surely you will not pretend that our right is destroyed by those acts of yours, but we suggest to your consideration whether your conduct has, or has not, in law disqualified you to hold any part of that property. A serious and full consideration of this question, and the critical, and strikingly singular situation in which you stand, cannot injure you, but it may possibly induce you to consider with the more candour and readiness, what equity requires to be done by you towards us, or by us towards you, and tend to a decision the most proper between brethren differing in sentiment one from another, concerning their respective rights to property, yet each believing in Him, whose precepts lead us to "do unto others as we would they should do unto us."

Whatever may have been the consequences to yourselves, either of your conduct towards us as Friends to the present revolution, or of your conduct in other cases less immediately respecting us, it seems to be unquestionably certain, that we have not done any thing which can possibly forfeit our right, and we see no reason why we should surrender it up to you, but think it a duty incumbent on us to assert our claim.

As a place for holding our meetings for worship, and meetings for business relative to the Society, is become necessary for us, since you have separated yourselves from us, by testifying against us, and thereby rendered it highly improper for us to appear among you, as one people, at your meetings, we think it proper for us to use apart from you one of the houses built by Friends in this city for those purposes. We are desirous of doing this in the most decent and unexceptionable manner, and are willing to hear any thing which you may choose to say on the subject, and therefore we thus invite you to the opportunity of doing it, and of showing what degree of kind-

ness and brotherly love towards us still remains among you. We also mean to use the burial ground when the occasion shall require it. For however the living may contend, surely the dead may lie peaceably together. Let any man infer too much from this representation, we think it proper implicitly to declare, that should our right to the property in question, be found in the law to be superior to yours, from any consideration whatever, it is far, very far, from our wish to seclude you from a joint participation with us in the use of it. Neither do we mean to solicit a decision in law, unless you by your conduct compel us to it.

We sincerely and earnestly desire to have this subject amicably, equitably and speedily adjusted, and request that this free communication of our sentiments may be made known to all who are usually consulted on business among you, and that for this purpose it may be read when you next meet together on religious business. As Christians labouring in some degree to forgive injuries, we salute you, and though disowned and rejected by you, we are your friends and brethren.

Signed in and on behalf of the said meeting.
S. W. Jr.

¶ The Hicksites have never equalled this!—Ed.

COMMUNICATION.

On the 24th instant, being the anniversary of the landing of William Penn, the annual discourse before the Historical Society was delivered by Job R. Tyson, Esq.

It was listened to with great attention by an audience limited in number by the inclemency of the weather, but who appeared to be interested and gratified by the original and useful observations of which it served as the vehicle.

The object of the discourse appeared to be to show, that, in consequence of the deficiency of histories of the Revolution in Pennsylvania, the misrepresentations made by other states against Pennsylvania in general, and *Friends* in particular, as to the reasons of their military forbearance, threatened to be perpetual. The author endeavoured to remove the imputations against the conduct of *Friends* as a sect—although he admitted there may occasionally have been unworthy members. It was primarily, as we presume, for this purpose, as well as proving to the world the hardships to which Pennsylvania was exposed, and the patriotism of her course, that he insisted upon the necessity of a history from that epoch.

He proceeded to observe that, as the character of a country and the influence of its example greatly depends upon the merit of its historians, it should be a matter of public concern to secure for that end, a competent individual.

The feelings, sentiments, and struggles of Pennsylvania during the revolution, were impressively sketched, and a reference made to the great enterprises which originated soon after its termination, and by which the state is so deservedly distinguished. Her political consistency by securing the rights of man

and destroying legal bondage, the great and beneficial changes introduced into her civil jurisprudence, criminal code, and penitentiary discipline; and the character of her *internal* improvements, and her gradual progress in literature and science were particularly and fully dwelt upon.

Justice cannot be done to the merits of this interesting discourse in a single paragraph, but we are gratified in stating that the Historical Society have resolved to publish it, and we shall not hesitate to recommend its perusal to every person desirous of correct information on the history of Pennsylvania.

COMMUNICATION.

In the extract from the Miscellaneous Repository of 10th mo. last, inserted in "The Friend" of 22d instant, it is stated in relation to the "Free Quakers" as they are called, that the legislature of Pennsylvania gave that society, "at the expense of the state, a lot for a meeting house and another for a burying ground." This is not correct—the fact is that they raised amongst themselves and their fellow citizens the means of purchasing a lot of ground at the south-west corner of Mulberry and Fifth streets, of 48 feet on Mulberry street by 100 feet on Fifth street. This purchase was made by them of John Dunlap, by deed dated 5th July, 1783—and after selling off forty feet of the south end of the lot, they erected, at their own expense and by subscription, their meeting house at the corner of Mulberry and Fifth streets. The other part of the statement is correct, for the legislature did by an act, passed 26th August 1786, give them their burying ground.

Connected with this subject is this curious fact, that in the second story of this very meeting house, occupied as school rooms, a number of those who have since separated from our religious Society held frequent nocturnal meetings in 1827, to plan their proceedings against Society, previously to their secession from it.

To act reasonably, and to behave according to our duty, ought to be our principal desire, and most pleasing satisfaction: the rest is only accessory. Every project ought to be accompanied with this exception, and with this clause—If the Lord will. He who thinks after this manner, is sure never to be deceived in his projects, because he never promises himself anything but conditionally.

CROUSAZ.

Dim as the borrow'd beams of moon and stars,
To lonely, weary wand'ring travellers,
Is reason to the soul; and as on high
Those rolling fires discover but the sky,
Nor light us here, so reason's glimmering ray,
Was lent, not to assure our doubtful way,
But guide us upwards to a better day.
And as those nightly tapers disappear,
When day's bright lord ascends our hemisphere,
So pale, grows reason at religion's sight,
So dies, and so dissolves in supernatural light.

DRYDEN.

THE FRIEND.

TENTH MONTH 29, 1831.

OATHS.

From the "Friends' Monthly Magazine," (England) for eighth month last, we extract the annexed truly gratifying information.

"We have not space to allude to many other subjects of interest, but must not omit to congratulate our friends on the progress of the Bill for abolishing a large proportion of the Oaths in the Customs and Excise, which bill was read a third time and passed in the House of Lords, on the 15th ult.; and we rejoice to observe that the legislature has adopted this measure for the good, though imperfect reason, that *excessive swearing is impolitic, immoral, and antichristian*: they have not, indeed, at present decided what extent of it is allowable for the followers of him who commanded his disciples, saying, 'swear not at all.' But nevertheless, we desire to observe with grateful acknowledgement, every step sincerely made toward the abatement of evil. The facts and opinions that rose in the debate are worthy of careful attention, as tending to confirm those arguments by which we have long been convinced, that *all swearing* under the gospel, is both unscriptural and unwise. The Marquis of Lansdowne said that, 'after a deliberate consultation with the Boards of Customs and of Excise, and more especially with their respective solicitors, it was found that it would be better for the interest and security of the revenue; as it certainly would be more in conformity with the feelings of every Christian and moral man, that several of those oaths should be abolished. By the present bill, accordingly, it was proposed to abolish the greater part of them, and to substitute in their stead a *declaration*, with a penalty attached to the breaking of it. He remembered some years ago to have heard the late Mr. Wyndham say, in the House of Commons, that his opinion of oaths had been lessened, since he found that they could never walk alone—but that they must always be accompanied by a penalty! The present bill repealed *eighty or ninety classes of oaths* connected with the Customs; and though it was found necessary to retain more of the oaths connected with the Excise, nearly a similar amount had been repealed which had been attached to the collection of that portion of the public revenue.'

"The Bishop of London 'felt it his duty to express his pleasure in seeing such a bill passed. The practice of taking oaths upon slight grounds, had grown to a lamentable extent of late; and the direct tendency of this practice was to lessen, among the lower orders especially, the reverence which should always be attached to the ceremony of taking an oath. It was on this principle, that the *author of religion had prohibited the use of oaths*.' We agree with the bishop as to the fact. THE AUTHOR OF OUR RELIGION HAS PROHIBITED THE USE OF OATHS: but the principle of this prohibition, as stated by the Bishop, differs from the principle, the cause, the *wherefore*, which accompanies the prohibition itself,—but let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.'

"We heartily concur with the bishop, when he trusts that this is but the beginning of a reform on this subject. There were several branches connected with our judicial and municipal departments, in which the taking of oaths might be advantageously dispensed with. He trusted that his majesty's government would follow up this measure, and diminish, as far as possible, the number of oaths which were administered."

FRIEND'S ASYLUM.

We are informed that the present superintendent and matron of the Asylum near Frankford, Penn. for the relief of persons deprived of the use of their reason, intend relinquishing their situations in the course of next

spring. Applications for the stations are to be made to Samuel Bettie, No. 14. S. Third St.; Timothy Paxson, No. 158. N. Front St. Jacob Justice, No. 117. Vine St.; Isaiah Hacker, No. 112. S. Third St. or Daniel B. Smith, N. E. corner of Arch and Sixth Sts.

The suit pending in the Court of Chancery, in New Jersey, relative to the Chesterfield School Fund, is, by agreement of parties, noticed for argument at Trenton, in the first week of the first month next.

FROM LIBERIA.

By the Hilarity, arrived at Philadelphia, from Monrovia, we have received some numbers of the Liberia Herald, to the 22d of August.

The most important article which we observe in these papers, is the peremptory contradiction of the reported mortality in the colony. Our readers will recollect that, some two or three months ago, it was stated, on the authority of Captain Waters, of the Fredonia, from Port Praya, that the Henry Eckford had brought intelligence from Liberia of the death of *sixty-five* of the eighty-four emigrants who went out in the Volador. The Liberia Herald of the 22d August contradicts this report, and states that so far from its being true, only *two* of the emigrants by the Volador had died, and both of these were children.

It is interesting to observe in full and prosperous action, on the shores of the benighted continent of Africa, the elements of free government, and the accompaniments of Christianity and civilization—political elections, churches, schools, the press. In reading the Herald of Aug. 22, the list of nominations for candidates for office, we could imagine that we were looking at an American newspaper. —*National Intelligencer*.

A slave ship with 120 slaves on board was lately wrecked on Anegada, one of the Virgin Islands: she struck so suddenly that it was impossible to unchain a majority of the poor wretches, and a large number were drowned.

J. will have a place in our next number.

A stated meeting of the Auxiliary Bible Association of Friends, in Philadelphia Quarterly Meeting will be held on the 7th day 5th of 11th month, at 7 o'clock in the evening.

JOSEPH WARRINGTON, Sec.

Phil. 10th mo. 20th, 1831.

Departed this life the 20th of 9th month last, after a severe illness of eleven days, which he endured with patience and resignation, in the 71st year of his age, BENJAMIN MAULE, a member of Radnor monthly meeting.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

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For "The Friend."

THE MUTINEERS OF THE BOUNTY.

There is not a more singular and romantic history of marine adventure extant, than the story of that which befell the crew of the *Bounty*. This ship, it is well known, was sent by the British government on a mission of benevolence, namely, to transport the bread fruit, and other useful productions of the Polynesian Islands to the West Indies. Lieutenant Bligh sailed from England near the close of the year 1787, and arrived at Tahiti after a tedious passage of ten months, by the way of the Cape of Good Hope. He remained here six months, collected upwards of a thousand plants of the bread fruit, and sailed homewards in the fourth month, 1788. On the 28th of that month the master at arms (whose name was Christian) and about one half of the crew, rose upon Lieutenant Bligh, and set him adrift upon the open ocean in the launch of the *Bounty*. There were eighteen men with him, in an open boat twenty-three feet long, less than seven feet wide, and not three deep. All the provision that the rebels allowed them to take, was a few pieces of pork, a hundred and fifty pounds of bread, a barrel of water, and a small quantity of spirits and wine. Slender as the hope must have seemed of reaching a European settlement in Australia with these scanty means, Lieutenant Bligh sustained the energy and resolution of his crew during a perilous and unexampled voyage of six weeks, at the end of which time he reached the island of Timor, a Dutch possession, the beauty and fertility of which are so extravagantly pictured by Lord Anson. The sufferings endured by Lieutenant Bligh and his men were extreme, and their appearance when they reached Timor, famished, worn out with fatigue, and almost naked, excited great sympathy in the Dutch inhabitants, who lavished every kindness upon them, and sent them to Batavia, whence they sailed for England. The melancholy story of Lieutenant Bligh induced the English government to fit out the ship *Pandora*, for a cruise in search of the mutineers. This vessel arrived at Tahiti in the third month, 1791, where four of the men who had been concerned in the revolt, came on board the ship. From them it was

learned that the *Bounty* had twice been at Tahiti since the mutiny, and that she had left there for the last time, in the ninth month, 1790. Besides these four men, twelve others had remained at Tahiti by their own desire. These were all taken by the crew of the *Pandora* and carried back to England. After cruising among the Society and other neighbouring islands in search of the remaining nine mutineers, without success, the *Pandora* returned to England, and no further tidings were received of the fate of these wretched men, for a period of eighteen years. In the second month of the year 1808, an American ship, the *Topaz*, commanded by Captain Mayhew Folger, in the course of a sealing voyage touched at Pitcairn's island, an uninhabited spot discovered in 1767, by Captain Carteret. Captain Folger was surprised to see smokes ascending from the island, and went in his boat to ascertain the character of the inhabitants. He was soon met by a canoe constructed in the Tahitian fashion, and what was his astonishment at being hailed in English! The crew of the canoe consisted of several young men, who kept at a distance until they could ascertain who the strangers were. Captain Folger told them he was an American. "Where is America?" demanded they. "Is it in Ireland?" In reply to his own eager and anxious questions they told him they were Englishmen. "Where then were you born?" "On that island which you see." "How then are you Englishmen, if you were born on that island which the English do not own and never possessed?" "We are Englishmen, because our father is an Englishman." "Who is your father?" "Aleck." "Who is Aleck?" "Don't you know Aleck?" "How should I know Aleck?" "Well, then, did you know Captain Bligh of the *Bounty*?" At these words the whole story flashed upon the mind of Captain Folger, exciting indescribable feelings of curiosity, wonder and delight. He soon learned the most important points of their history, and that Aleck was the only one of the mutineers who was still alive. He sent the young men back to their father, with a message that he was extremely anxious to see him, and an invitation to visit him on board his ship. Aleck declined the invitation, through fear of being carried away, and Captain Folger visited him on the island. He was received with every mark of joy by the old man and his family, and how greatly must his astonishment and delight have been increased at the scene he witnessed! A small but neat village, the houses built in the European fashion, cultivated fields, pure morals, literary instruction, and religious worship in that solitary speck of land, separated, by the

mighty Pacific, by so many thousand leagues from the seats of civilization. The patriarch of this Arcadian scene was Alexander Smith, one of the seamen of the *Bounty*. Captain Folger was the first stranger who had visited the island, and his visit was a new era in their life to the young, and renewed the intercourse of the old man with that world of which he was both an exile and an outlaw. When Smith was asked if he had ever heard of any of the great battles between the English and French fleets in the late wars, he answered, "How could I, unless the birds of the air had been the heralds?" He was told of the victories of Howe, Earl St. Vincent, Duncan and Nelson. He listened with attention till the narrative was finished, and then rose from his seat, took off his hat, swung it three times round his head with three cheers, threw it on the ground sailor like, and cried out, "Old England for ever!" His young people were almost as much exhilarated as himself, and gazed in wonder at this unwonted excitement of the old man.

Every thing on the island was fitted to make a deep impression on Captain Folger's mind. The simplicity, innocence, and intelligence of the islanders, their extraordinary history, this unexpected discovery of a Christian community, in the bosom as it were of the great deep, must have powerfully affected his imagination and his heart. It reminded me, said he, of Paradise, more than any effort of poetry or the imagination could do.

The history of this interesting people is a remarkable example of the manner in which guilty men are often made, by Providence, the instruments of their own punishment, and the severe retributions of justice are awarded even in this life.

When Christian had taken possession of the *Bounty*, and set Captain Bligh adrift, he sailed for Tahiti, which he reached in eight days. After staying there for some time he sailed for the island of Tobouia, taking with him several natives of both sexes. His intention was to remain at Tobouia, and he had nearly finished building a fort, when their quarrels among themselves, and wars with the natives whom they had provoked by their ill conduct, induced the mutineers to abandon the place. They therefore determined to go again to Tahiti, and to leave there all who chose to remain. Sixteen of the number preferred the pleasures of that Circean island and the probability of being brought to justice, to the dangers of the ocean and the difficulties of a secure and uninhabited spot. Christian with the remaining eight of the crew, two natives of Tobouia, four of Tahiti, and twelve Tahitian women, retained the ship, and steered for Pitcairn's

island, which appeared to him to be well adapted for the purpose of security and seclusion. This island is the rugged and precipitous summit of a submarine volcanic mountain, the highest peak of which rises eleven hundred feet above the surface of the ocean. It is about six miles in length by three in breadth, and is terminated on all sides by cliffs and rocky projections. Around it lie scattered numerous fragments of rocks, rising like so many black pinnacles amidst the surf which rolls in from every side upon the shore. The interior of the island, with the exception of a few small valleys, is filled with rocks and precipices, and so small is the portion that can be cultivated, that even in the climate of perpetual summer, and the region of the banana and the bread fruit, it will barely support more than one or two hundred people. The Bounty arrived at this island in the first month 1790, and the crew, after taking out all that was valuable to them, ran her upon the rocks and burnt her. The names of these ill-fated men were Christian, Young, Brown, Mills, Williams, Quintal, M'Coy, Martin, and Smith. They divided the island among them, into nine parts, built a village, and retaining the natives as friends and assistants, gradually made them their slaves, and obliged them to perform the severer labours of the field. They lived together peaceably for about two years, when Williams, who was their armourer, and whose wife died soon after their arrival, became very much dissatisfied, and threatened to leave the island unless they gave him another wife. As all the women had husbands, the only method of gratifying him was to take the wife of some other of the men and give her to him. Rather than lose the services of their armourer, the whites compelled one of the natives to give up his wife to Williams. Indignant at the outrage, the islanders formed a plan to murder all the whites. It was made known to the women, who betrayed the secret in a song, the words of which were, "Why does black man sharpen axe? to kill white man." The native whose wife had been taken from him, and who was the leader in the plot, escaped to the mountains with another, and the rest finding themselves detected, submitted quietly and offered to take and kill the fugitives. This treacherous deed they performed, and the injured native, whose oppression had excited the insurrection, was murdered by the very woman who had been his wife.

Tranquillity was then preserved for two years longer, when the tyranny of Quintal and M'Coy provoked another insurrection. The natives in this attempt were more successful; they killed Christian, Mills, Martin, Williams, and Brown. Quintal and M'Coy fled to the mountains. Smith was wounded, but his life was saved, as was also that of Young, who had always been a favourite with the women. The natives lived peaceably for nearly a week, when the men quarrelled about the women. Two of them fought, one of whom was killed, and the other fled to the mountains, and joined Quintal and M'Coy. They immediately shot him in order to make peace with the remaining natives. The women

soon became tired of the remaining native men, and killed one in his sleep, at the same time that Young shot the other. Quintal and M'Coy now returned to the village, and as they and Young and Smith were all the men that were left, they lived peaceably together, occupying themselves with building, planting, fencing, fishing, and shooting.

(To be continued.)

RECENT COMMUNICATION FROM A TRAVELLER IN HAYTI.

(Continued from page 18.)

"The streets are all laid out regularly, paved but not well paved, and with the customary inconvenience of French cities—wanting a foot-path or trottoir. The houses are mostly of two stories, but seldom of three. As the little plain between the sea and the mountain, was too confined to admit of much width for streets, they are consequently without piazzas or galleries; but the houses have, in some degree, been compensated for the inconvenience, by being furnished with iron balconies and verandahs, forming a kind of corner gallery to two faces of the front, in the manner of Venetian and Italian houses; besides these there are balconies for enjoying the air at the middle windows. The roofs are furnished with heavy cornices, and the fronts of the houses are very generally ornamented with pilasters. The shop-keepers, merchants, and dealers, contrived to remedy the want of shade at mid-day, by stretching canvass awnings from side to side of the streets; for which purpose, rings and hooks had been built in the walls, and a similar practice is still observed by the present inhabitants. The general effect of the city is uniformity and elegance; the materials of the buildings are stone and brick, but covered with cement, washed with a white border on the mouldings, the cornices, and pilasters, and with a light stone-yellow elsewhere, except the basement-wall, which is universally rubble. The whole appearance is that of neatness and cleanliness. In this respect it is in perfect contrast with Port-au-Prince.

"January 28.—The Cape was certainly once a magnificent city, and is now as much superior to Port-au-Prince as St. James' to Wapping. Mr. Thomson, the British consul here, and myself, explore it every evening. At this time, the Haut du Cap mountain is frequently a surly jade, and like a true Haytian as she is, wears a kerchiefed head, but we do not care for a little rain. At present the far off pyramidal ranges of the Ferrier, St. Raphael, and Hispaniola, are obscured from sight, or only dimly seen; but when their magnificent outlines are lighted by the clear evening sky, and the few villages, towns, and habitations of the plain, glitter in the setting sun, there is an extent and diversity of scenery quite enough to supply unwearying objects of contemplation to the dullest eye.

"In our rambles we have not discovered any spot more favourable for a general and commanding view of the city, than a portion of the projecting base of the mountain, whose

cliffy promontory shuts in the northern end of many of the streets as a cul-de-sac. Its elevation is about double the height of the neighbouring roofs.

"The only considerable buildings in a state of occupancy are the custom-house, the arsenal, and the magazine. The custom-house is a private dwelling, recently repaired and roofed. It was erected by Moyse, the nephew of Toussaint L'Ouverture, as a palace, in all the magnificence of a colonial lord, a pride which as much filled the minds of the emancipated negroes at that period of the revolution as the dominant Europeans before it. This costly edifice was never more than half built, but with that half it is a large and massive building. Standing by the sea side near the principal wharf, it has been judiciously applied to the purpose of a custom-house. The arsenal and magazine of arms, whose roofs by the side of the chimneys of the public bake-house are immediately under the eye from the cliff, commanding a fine general view, are the well constructed ancient buildings still kept in perfect condition.

"A cluster of ruins, whose roofless walls of simple architecture are seen in the upper parts of the town, immediately beneath the mountain, are the palace of government; the tower-looking building behind it, the chapel of the Cazerne; and the long pile of blue and red roofs beyond, the convent. The eastern façade of the palace must have had an appearance of stately elegance, when its white plain extension of windows and pilasters were broken by the foliage of tropical trees in the entrance gardens. Here the council of the colony held their sittings, and the seneschau-see, the admiralty, and the administration their bureaux, and the different greffiers kept their registers. It was formerly the lodge of the Jesuits: a subterranean passage from it to the convent has been recently discovered. In 1768 the Jesuits' lodge being purchased by the government, the present building now embellishing the city with its ruins was completed five years after. It was constructed in the usual style of French edifices, with a cross light, so that though it looks extensive it is narrow, and not in reality a very spacious building. The back gardens are still in cultivation, and are large, with an agreeable intermixture of fruit trees.

The splendid suit of baths by the ravine à Doreet still show the completeness of the whole economy and arrangement observed in a building which contained usually not less than 1500 soldiers. To the north immediately adjoining are the remains of the military hospital, a stately edifice, still perfect in all things but the government house, a ruined villa closing in one side of a grassy square, called the Champ de Mars, in the midst of which stands the palm, the tree of Haytian liberty and independence, and by it the childish absurdity of the Autel de Patrie, a platform that sets every thing in the shape of taste, elegance, or propriety at defiance.

"Still gazing down from the cliffy promontory on the city with its deserted streets and ruined walls, green with flowery groups of mangoes and other fruit trees growing within

them, the roofless church rears its majestic portal in the place d'armes before you. The whole details of its architecture are distinctly seen from this spot.

"After I had stood some time this afternoon with the British consul, looking down at the city from this steep, which appeared once to have had its garden and belvedere, the coolness of the air, and the settled aspect of the evening, was quite a temptation for us to explore some of the hills and ravines of the larger mountain."

"Our pathway conducted us up a ravine, where some immense rocks had fallen and formed a sort of agreeable grotto. Here we discovered some of the covered springs that conveyed water to the city, and admired the judicious artificial falls composed of the blue serpentine rock, an imperishable grit, which conducted the upland torrents through determinate channels to the sea. It was interesting to see how, for a succession of years, these cataracts of the rainy season had swept over them, without fretting a single particle of the stone. It resists both the action of fire and water. We climbed on to a little valley, completely shut out by the hills from all sight and sound of the city. We found the remnant of fruit and flower gardens, that had been elaborately levelled into grassy plateaus, but tenanted only by some aged negro, who had acquired by undisturbed occupancy some sort of title to the spot. We saw in our walk some of those immense masses of rock which, detaching themselves from the summit, had rolled down the declivity and bedded some portion of their angles in the debris of the lower steeps, and only waited the action of fresh floods to loosen them from their resting places, and send them thundering with perilous impetuosity to the plain below. If the variety of wild plants on these crags and in these ravines supplied little to interest one, the mineralogy would afford amusement enough to alleviate all fatigue.

"By a tract different from that we climbed, we entered in our descent another rent of the mountain, where there were other covered water courses leading to the fountains of the city, and arrived at the great ravine, in which there are some breaks of cultivation. On a little spot of ground within the gorge of this ravine, made flat by a terrace of loose stones, stands an open temple, a pyramidal roof on plastered columns, containing a cross and image of the virgin. Here devotees assemble morning and evening at their penitential worship. A large congregation were at prayers at the time we passed, with the parochial curé officiating. It is usual for passengers to make some trifling donation here, as alms for the maintenance of the poor infirm and aged persons whom the vicar-general has distinguished as objects of charity. At the foot of this temple, right within the ravine, are some old ruined arches, like grottoes; and somewhere thereabout stood a wall, into which the bodies of the princes were thrown, after their murder in the prison. When they had remained festering in the pestilential atmosphere some days, (for during the lawless interregnum of the revolter Richard, all feared to identify

themselves by sympathy with the fate of Christophe and the fallen fortunes of his throne and family,) the terror-stricken inhabitants mustered up sufficient courage to cast stones upon their bodies as they walked past, and thus hid from the sun the shame and horror of their assassination, whilst it still distressingly survived in their hearts and memories. The republican government have never taken any step to reclaim their corpses from their dishonoured grave, though they pretend their unmerited fate has claimed and received their pity. The fact is, they were secretly glad at the calamity, as cutting off root and branch, sire and son, the house of Christophe, and thus extinguishing the hopes of a monarchical government. These princes were greatly beloved, and really deserved the affection of the people, from a kind and generous disposition which characterised them. They were talented, and in their youth and innocence became victims for their father's crimes.

"January 29.—I am annoyed by the incessant smack of whips which precedes the carnival of the mardi-gras. I have been long resident in a country where this sound is the accompaniment of humiliating human suffering, and I cannot hear this prelude of a feast without shuddering at it as the wonted accompaniment of pain and lamentation. Whilst I make this remark, it will not, I think, be considered an incident of forced association, to mention, that Haytian parents seldom flog their children. One may sit for months together in the house and never be disturbed by the street annoyance of crying urchins, and unforgiving and unfeeling mothers. The children too, it is a remarkable fact, are not generally of a very playful temperament; they are of a sedate habit, having about them nothing melancholy, but simply quiet and silent, not reserved; requiring to be drawn out into the usual artless communicativeness of youth and infancy; yet not awkward and shy, being rather full of confidence, and quite au fait at what constitutes the propriety of behaviour. They are seen in the shops at a very early age, and perform their little duties of attention and service with a great air of politeness, good nature, and usefulness. In the church you will see them engaged at their infantile orisons, with as much devout demeanour as the most heart-stricken penitent there. They are really drilled into very good habits, both at home and at school, without the aid of coercion and harsh speaking. The whip is an abhorrence, and to inflict it, as a disgraceful chastisement, is a high crime and misdemeanour in Hayti. But I know it can be said, and there are many that can prove it, that all the youths above the condition of cultivators and little farmers, exhibit an early propensity to indolence and depravity. This is undoubtedly true, but inasmuch as it is not equally true that those who are engaged in agriculture present similar indications of ripeness and rottenness, it is evident that this great social evil springs out of the want of occupation. In the towns where this mass of corruption is depraving the people, there are no means of useful employment but those which flow from the activity of commerce. Merchants, shop-

keepers, and artisans, form the community. Few Haytians have either capital or influence to take their station in the first class. Their educated youths may, however, find a means of creditable and respectable livelihood as clerks in the counting-houses; and at the table of European merchants, see the value of preserving those habits which had early recommended them to confidence and occupation; but unhappily, in the midst of all this, comes the military system, drafting them into the regiments of the line, to herd with ignorance, indolence, and vice; to be marched from Cape Delmarie to Sumana, from south to north, from east to west, to be encamped in plains and mountains, savannas and forests, and lose all sense of the usefulness of activity in the listless luxury of repose. In the terms of the law, they may escape this military liability, by marrying early, and conducting business on their own account; but that has its evils, its perils, and difficulties. The shop-keeping interest is all absorbed by the marchands—women who have large families to maintain by their industry, and who, by the honourable and punctual manner in which they fulfil the terms of the credit given them, have secured, exclusively, the confidence of the European merchants. The knowledge that this loose morality prevails among the men, puts them out of all competition with the women in mercantile favour and indulgence. They may turn brokers, intermediate buyers, merchants, and farmers. There, as the lightest conscience makes the lightest labour, their depravation finds its most congenial company, and dissipation its delight; so that the moment they commence being in some measure industrious, is the moment when they confirm their habits, and sink deepest in respectability and credit. The artisans having moved, from beginning to last, more humbly; having walked on more equably, and possessing a trade; having escaped the very military liabilities which others have incurred, have exemplified the imperishable truth which has made the contentment of mediocrity a proverb. They have survived the storm and the calm, and sailed with a prosperous breeze between the two.

"Knowing all these facts, and impressed with the conviction that these people are only the creatures of uncontrollable circumstances, inert because they have no occupation, and lax in their discipline because they are thrust into improper association, I should plead strenuously for the opening of the Jamaica trade, assured, that in rendering them more useful to themselves and their country, they will be made more important to our commercial interests.

"Hayti has immense plains, fit for the kind of tillage required by the food in demand in the Jamaica market. She has a population, who, without diminishing her present trecoltes of coffee, or her existing exports of cotton, could devote a considerable portion of unoccupied time to the production of pulse and grain. She has, in her military establishments, an unemployed population, which must, when disbanded, make labour cheap. She has advantages in her agricultural system—

her process of irrigation, her facilities of transport, by the cheapness of horses and cattle, which would enable her to produce the commodities with little expenditure of capital; and lastly, her lands are of so light a soil, so even and so fertile, that a system of plough-husbandry, and of general aid by machinery, would enable her existing population so to extend their resources, that she would command the market, simply by the cheapness of her productions. Her competition would be with the United States of America; but if her corn, which is better, is found at the same time cheaper, and her rice, which is firmer and more nutritious than that raised on the swampy plains of Carolina, be already more approved of, she has nothing to dread from undertaking the struggle for rivalry with countries oppressed by the burthen of slave-labour.

"January 31.—I scarcely ever climb any of the points of elevated land above the little plain of the city, without seeing objects to interest me. To-day the consul and I took a little wild walk, through tracts which the human foot had first beat into an indented path, and the rains excavated into a narrow ravine. We find ruins of habitations, and gardens that had been formed, wherever the view had been particularly commanding. The Fossette, with its roads and green lawns, speckled with trees, had a pleasing happy sort of character, enlivened with stirring people, strolling sheep and cattle, and loaded horses and asses coming and going; and the point of low sand, and marshy level, within which the estuary of the Haut de Cap river flowed tranquilly and bright, with its dark mangrove borders, and one or two palm and date trees, and its hill-fortress, not far distant, was very pretty. The setting sun lighting the pinnaced mountains, and shining on the most unfrequented spots of verdure around the ruinous buildings of the plain, seemed to give it an air of tillage, without its really boasting of much that was either of the useful or profitable sort."

(To be continued.)

ERUPTION OF JORULLO IN 1759.

As another example of the stupendous scale of modern volcanic-eruptions, we may mention that of Jorullo, in Mexico, in 1759. We have already described the great region to which this mountain belongs. The plain of Malpais forms part of an elevated plateau, between two and three thousand feet above the level of the sea, and is bounded by hills composed of basalt, trachyte, and volcanic tuff, clearly indicating that the country had previously, though probably at a remote period, been the theatre of igneous action. From the era of the discovery of the New World to the middle of the last century, the district had remained undisturbed, and the space, now the site of the volcano, which is thirty-six leagues distant from the nearest sea, was occupied by fertile fields of sugar-cane and indigo, and watered by the two brooks Cutimba and San Pedro. In the month of June, 1759, hollow sounds of an alarming nature were heard, and earthquakes succeeded each other for two months, until in September flames issued from the ground, and fragments of burning rocks

were thrown to prodigious heights. Six volcanic cones, composed of scorix and fragmentary lava, were formed on the line of a chasm which ran in the direction from N. N. E. to S. S. W. The least of these cones was three hundred feet in height, and Jorullo, the central volcano, was elevated one thousand six hundred feet above the level of the plain. It sent forth great streams of basaltic lava, containing included fragments of primitive rocks, and its ejections did not cease till the month of February, 1760. Humboldt visited the country twenty years after the occurrence, and was informed by the Indians, that when they returned long after the catastrophe to the plain, they found the ground uninhabitable from the excessive heat. When the Prussian traveller himself visited the locality, there appeared, round the base of the cones, and spreading from them as from a centre over an extent of four square miles, a mass of matter five hundred and fifty feet in height, in a convex form, gradually sloping in all directions towards the plain. This mass was still in a heated state, the temperature in the fissures being sufficient to light a cigar at the depth of a few inches. On this convex protuberance were thousands of flattish conical mounds, from six to nine feet high, which, as well as large fissures traversing the plain, acted as fumeroles, giving out clouds of sulphuric acid and hot aqueous vapour. The two small rivers before mentioned disappeared during the eruption, losing themselves below the eastern extremity of the plain, and re-appearing as hot springs at its western limit. Humboldt attributed the convexity of the plain to inflation from below, supposing the ground, for four square miles in extent, to have risen up in the shape of a bladder, to the elevation of five hundred and fifty feet above the plain in the highest part. But this theory, which is entirely unsupported by analogy, is by no means borne out by the facts described; and it is the more necessary to scrutinize closely the proofs relied on, because the opinion of Humboldt appears to have been received as of founded on direct observation, and has been made the groundwork of other bold and extraordinary theories. Mr. Scrope has suggested that the phenomena may be accounted for far more naturally, by supposing that lava flowing simultaneously from the different orifices, and principally from Jorullo, united into a sort of pool or lake. As they were poured forth on a surface previously flat, they would, if their liquidity was not very great, remain thickest and deepest near their source, and diminish in bulk from thence towards the limits of the space which they covered. Fresh supplies were probably emitted successively during the course of an eruption which lasted a year, and some of these resting on those first emitted, might only spread to a small distance from the foot of the cone, where they would necessarily accumulate to a great height.

The showers, also, of loose and pulverulent matter from the six eraters, and principally from Jorullo, would be composed of heavier and more bulky particles near the cones, and would raise the ground at their base, where, mixing with rain, they might have given rise to the stratum of black clay which is described as

covering the lava. The small conical mounds (called "hornitos" or ovens) may resemble those five or six small hillocks which existed in 1823, on the Vesuvian lava, and sent forth columns of vapour, having been produced by the disengagement of elastic fluids heaving up small dome-shaped masses of lava. The fissures mentioned by Humboldt as of frequent occurrence, are such as might naturally accompany the consolidation of a thick bed of lava, contracting as it congeals; and the disappearance of rivers is the usual result of the occupation of the lower part of the valley or plain by lava, of which there are many beautiful examples in the old lava-currents of Auvergne. The heat of the "hornitos" is stated to have diminished from the first, and Mr. Bullock, who visited the spot many years after Humboldt, found the temperature of the hot spring very low, a fact which seems clearly to indicate the gradual congelation of a subjacent bed of lava, which from its immense thickness may have been enabled to retain its heat for half a century.

Another argument adduced in support of the theory of inflation from below, was the hollow sound made by the steps of a horse upon the plain, which, however, proves nothing more than that the materials of which the convex mass is composed are light and porous. The sound called "rimboinbo" by the Italians, is very commonly returned by *made ground*, when struck sharply, and has been observed not only on the sides of Vesuvius and other volcanic cones where there is a cavity below, but in plains such as the Campagna di Roma, composed in great measure of tuff and porous volcanic rocks. The reverberation, however, may, perhaps, be assisted by grottos and caverns, for these may be as numerous in the lavas of Jorullo, as in many of those of *Ætna*: but their existence would lend no countenance to the hypothesis of a great arched cavity, or bubble, four square miles in extent, and in the centre five hundred and fifty feet high. A subsequent eruption of Jorullo happened in 1819, accompanied by an earthquake; but unfortunately no European travellers have since visited the spot, and the only facts hitherto known are that ashes fell at the city of Guanajuato, which is distant about one hundred and forty English miles from Jorullo, in such quantities as to lie six inches deep in the streets, and the tower of the cathedral of Guadalupe was thrown down.—*Lyell*.

Died on third day evening, the 25th ult., at his residence, Cooper Hill, near Haddonfield, N. J. JOSEPH C. SWETT, in the 55th year of his age. Of many amiable traits which he possessed, perhaps the most distinguishing was, the conciliating mildness and suavity of his disposition and deportment. In reference to some trials and disappointments, which he experienced, he had been heard to remark, that he could bless the hand that had afflicted them; and during his protracted illness of nearly four weeks, there is ground for believing, that he was secretly and gradually preparing for the final change, bearing his sufferings in quietude and patience—very affectionate to those about him, and grateful for their kind attentions. He appeared collected and sensible nearly to the last, and passed away as one falling into a sweet sleep, leaving on the minds of those in attendance the consoling impression, that he was accepted of Him, with whom there is plenteous redemption.

Early reproof of conscience.—A child between two and three years old being ill of the small-pox, had made use of some angry expression to a person who attended it, but soon felt the reproof of conscience for the offence, acknowledged it to its mother, and when the person came again, stretched out its little arms in token of a desire to be reconciled. The babe was sensible of approaching death, told its mother so, and sweetly expired.

THE FRIEND.

ELEVENTH MONTH 5, 1831.

We insert below a revised list of agents for "The Friend," and while we express to them our thanks for the services hitherto rendered, we may intimate the propriety of renewed exertions to increase the number of our subscribers. We also would repeat our request that when they forward money, to be particular in mentioning the names and residence of subscribers to whose credit it is to be placed.

LIST OF AGENTS.

Isaiah H. Winslow, Portland, Maine.
 Daniel Taber, East Vassalborough, do.
 Stephen A. Chase, New Market, N. Hamp.
 Isaac Bassett, jr. Lynn, Mass.
 Wm. E. Hacker, Salem, do.
 Job Otis, New Bedford, do.
 Wm. Mitchell, Nantucket, do.
 Stephen Dillingham, Falmouth, Cape Cod, Mass.
 Matthew Purinton, Providence, R. Island.
 John J. Wells, Hartford, Conn.
 Mahlon Day, New York.
 Joshua Kimber, Flushing, L. I.
 Wm. Willis, Jericho, do.
 L. Ewer, P. M., Aurora, do.
 Herman Camp, P. M., Trumansburgh, do.
 John F. Hull, Stanfordsville, do.
 Allen Thomas, P. M., Sherwood's Corner, do.
 Asa B. Smith, Farmington do.
 Joseph Talcott, Skaneateles, do.
 Joseph Bowne, Butternuts, do.
 Thomas Bedell, Cossackie, N. Y.
 Caleb Underhill, Pines Bridge, do.
 Dr. Harris Otis, Danby, County of Rutland, Vermont
 Joseph D. Hoag, Charlotte, Chittenden Co. Vermont.
 Thomas Mendenhall, Berwick, Columbia Co. Penn.
 Jacob Haines, Muncy, Lycoming Co. Penn.
 Charles Stroud, Stroudsburg, do.
 Jesse Spencer, Gwynedd, do.
 Thomas Wistar, jr. Abington, do.
 Elias Ely, New Hope, do.
 James Moon, Falsington, Bucks County, Penn.
 Joel Evans, Springfield, do.
 Jesse J. Maris, Chester, do.
 Solomon Lukens, Coatesville, do.
 Isaac Pusey, London Grove, do.
 John Parker, P. M., Parkersville, do.
 George G. Ashbridge, Downingtown, do.
 George Malin, Whiteland, do.
 Samuel R. Kirk, P. M., East Nantmeal, do.
 John Negus, Perryopolis, Fayette Co. do.
 David Roberts, Moorestown, New Jersey.
 Josiah Tatum, Woodbury, do.
 David Scull, Woodstown, do.
 Daniel B. Smith, Leeds' Point, do.
 John Bishop, Black Horse, do.
 John N. Reeve, Medford, do.
 Benjamin Sheppard, Greenwich, do.
 Wm. Allinson, Burlington, do.
 Wm. F. Newbold, Jobs-Town, do.
 Eli Matthes, Tuckerton, do.
 Samuel Bunting, Crosswicks, do.
 Jacob Parker, Rahway, do.
 Seth Lippincott, Shrewsbury, do.
 Hugh Townsend, Plainfield, do.
 Caspar Wistar, Salem, do.

John W. Tatum, Wilmington, Delaware.
 Dr. Thomas H. Dawson, Easton, Maryland.
 Dr. George Williamson, Baltimore, do.
 Dr. Thomas Worthington, Darlington, Hartford county, Maryland.
 Thomas Levering, Washington, D. C.
 Thomas W. Ladd, Richmond, Virginia.
 Wm. Davis, jr. Lynchburg, do.
 Phineas Nixon, P. M., Nixon's P. O., Randolph Co. N. C.
 Seth Henshaw, P. M., New Salem, N. C.
 Thomas Moore, P. M., New Garden, do.
 Nathan Hunt, jr. P. M., Hunt's Store, do.
 Caleb Morris, Pasquotank Co. do.
 John Kirk, Charleston, S. C.
 Elisha Bates, Mount Pleasant, Ohio.
 Benjamin Hoyle, Barnesville, do.
 Henry Crew, P. M., Richmond, do.
 John Street, Salem, Columbiana County, Ohio.
 Ephraim Morgan, Cincinnati, Ohio.
 Elijah Coffin, P. M., Milton Indiana.
 Wm. Hobbs, New Salem, do.
 John Fenton, York, Upper Canada.
 Nathan Constock, Adrian, Lennawee Co. Michigan Territory.
 George Davoll, Collins, Erie Co. N. Y.
 Thomas Hodgson, bookseller, South John Street, Liverpool.

The lines of Angus do certainly "breathe a better spirit" than the "Musings of Viator," and we do not think them "infinitely below in poetry." We only wish that we could have more from his fluent quill.

Departed this life in the 78th year of his age, at his residence in Gwynedd township, Montgomery Co. Pe, the 3d of tenth month last, DAVID LUKENS, a member of the religious Society of Friends. He acceptably filled the station of elder for many years, ruling well his own house. He was exemplary in life and conversation, being an example of plainness and moderation, and one who loved the truth, thus evincing to the world that he was a follower of a meek and crucified Saviour.

He stood firm through the awful storm that so lately shook the Society, his innocent spirit being often grieved by the departure of many from the simplicity of the truth, who once knew better days.

When Friends were deprived of the use of their meeting house by the separatists, he cheerfully, and with a willing mind, gave up his house for that purpose, inviting those who worked for him to attend their little meeting, when held in the middle of the week; and if he could not persuade them to do so, requested them not to do any work during meeting time, thus evincing that where his treasure was, there his heart was also. Two days before his death, several of his children sitting by him, he said, "we have no continuing city here," and recommended them to seek a city which had foundations, whose maker and builder the Lord is. At another time, being in great suffering, said he hoped, in a little time, to be admitted where the weary are at rest. At the interment there was a peaceful solemnity felt, and a comfortable hope, animating to the survivors, that He whom he acknowledged before men, had acknowledged him in the presence of his Father and of the holy angels.

— on the 4th ult. at the residence of Thomas Paxson, in Solebury, MARY LOWNES, in the 32d year of her age, a member of Buckingham monthly meeting, Bucks Co. Pa. In her last illness she exhibited an example of Christian meekness, patience, and fortitude. She expressed but few words, yet the uniform composure of her mind, and the placid and serene expression of her countenance, gave a comfortable evidence that she was resigned to the will of a gracious and merciful Redeemer.

For "The Friend."

LINES

Suggested by the "Musings of Viator," republished in the last number of "The Friend."

Why, melancholy bard, must thou
 To youth alone allow
 The odours of the flowery mead,
 The music from the bough,
 The sun-bright hill, the gilt-edged cloud,
 The evening's balmy dews?
 Must age and manhood shut their eyes
 To nature's glowing hues?

Full well I know that manhood's cares
 Will furrow o'er the brow,
 For I have known their withering power,
 I feel their impress now;
 Yes, I have reach'd that table land
 Where past and future meet,
 And the down-hill path of life must soon
 Be trodden by my feet.

But hope has led my upward course,
 Its PILLAR and its CLOUD,
 Which ne'er despondency's eclipse
 In darkness shall enshroud.
 That downward path as smooth may be
 As that my fathers trod,
 For never shall my heart resign
 Its confidence in God.

Although his wisdom has infus'd
 The bitter in my cup,
 And vain has sometimes seem'd the prayer
 My heart has offer'd up;
 How often has he made that cup
 With blessings to o'erflow,
 And caused my heart the holy charm
 Of gratitude to know!

Sometimes, 'tis true, a sigh may steal,
 To see time bear away
 Some youthful grace from those I love,
 The trophy of his sway;
 To see the silver hue usurp
 Those locks of glossy jet,
 That were my pride in earlier days
 I never can forget.

But still that heart that beat to mine
 In passion's fervid hour,
 Responds with sweeter minstrelsy,
 And with a holier power.
 And there remains my manhood's boast,
 The promised *props* of age,
 A joyous band around my hearth,
 To cheer my pilgrimage.
 And shall not they with feeling hearts
 And duteous hands supply
 My faltering step and waning strength,
 And close my glazing eye?

Must age be all unlovely then?
 No single charm remain
 To cheer the weariness of life—
 To soothe the bed of pain?
 Will not that picture FAITH can draw,
 Be brighter, and as fair
 As fancy's, when the vernal breath
 Of youth is on the air?

Yes—brighter, fairer, *truer* far,
 For one is but the birth
 Of nature's feeble infancy,
 The meteor child of Earth;
 While to the eye of age, have faith
 And pure religion given
 All youthful visions far above—
 The paradise of HEAVEN!

ANGUS.

For "The Friend."

It has been said that the history of a nation is best read in its laws; and it is always interesting to mark the progress of liberal views, as they develop themselves in the jurisprudence of any country. We are per-

haps never better qualified to appreciate the inestimable privileges guaranteed to us by the letter and the spirit of our laws, founded upon principles of equity and justice, than when we are led to compare them with the despotic assumptions of a bench, which, though boasting to act under the provisions of Magna Charta, could yet wish for the powers of the Spanish inquisition, to force jurors into its own arbitrary views. When Penn and Mead contended for the rights of Englishmen, at the bar of a corrupt tribunal—when hundreds of their fellow professors suffered the spoiling of their goods and the loss of their liberty for conscience' sake—and when some of them even laid down their lives in “testimony of the Lord’s truth,” they proved themselves the noble and effective pioneers of a pathway that was to lead to a rational and substantial enjoyment of liberty. The principles of freedom that were promulgated during the revolutionary war in this country—that burst so splendidly forth in the constitution of the United States—and that have been since so happily acted upon, are, we think, fairly traceable to the sound religious and civil views of our forefathers, those bright sons of the morning in the Society of Friends.

The above reflections have been produced by a circumstance that occurred at Woodbury in New Jersey, at a recent term of the circuit court in Gloucester county. On second day morning the 10th inst. John Whitaker, charged with the murder of David Ireland, in the eighth month last, was brought into court, Charles Ewing, chief justice of the state, presiding. The prisoner having previously pleaded “not guilty” to the indictment, and thrown himself upon the country, and the court having assigned him learned and able counsel, White, Armstrong, and Carpenter, the trial was moved by the prosecuting attorney, J. H. Sloan, and ordered by the court to proceed. The prisoner, by his counsel, availed himself, on this awful occasion, of his privilege, and made numerous peremptory challenges as the jurors were about to enter the box. Isaac Nicholson being called as a juror, was ordered by the proper officer to look upon the prisoner, and the prisoner upon him. No challenge was made, and he was directed to pass. When called upon to be affirmed, he stated to the court, that inasmuch as the charge against the prisoner was “murder,” and as by our laws this crime is punishable with “death,” he believed it would not be right for him to act in the case—he could not, under any circumstances, whatever the nature of the evidence might be, find a verdict of “guilty.” It was with him a matter of conscience. He was then challenged “for cause” by the state. The sufficiency and legality of this challenge were zealously denied by the prisoner’s counsel, and as ably defended by the attorney for the state. Considerable ingenuity and learning were displayed on either side. It was a novel case. A similar one had never occurred in New Jersey. No statute was to be found that had reference to it. The laws of New York, and the proceedings in Pennsylv-

vania, were referred to on the one side, while on the other, it was warmly contended, that the prisoner had a right to be tried by any twelve men whom he might find on the list, made out and furnished by the state itself, by its proper officer.

The chief justice, in deciding upon this grave question, declared, that though it was new in this state, it was not new to his own reflections. Anticipating that it would one day arise, he had long ago bestowed upon it that attention which its importance entitled it to, and he was prepared to give his views on the subject. This he did at considerable length, and with his usual perspicuity and force. Among other things, he said that in order to be able to make up his mind, it was not necessary for him to look for precedents either in this state or in others. Such was the light thrown upon the subject by its very nature—by the age in which, and the genius of the laws, under which we live, that without precedent, and even against it, if such could be found, he believed he could not be mistaken, in the course which it was his duty to pursue. It could not be right to attempt to compel a man to perjure himself, or otherwise to violate his conscience. Nor would it be expedient, by forcing such a man upon the jury, to render the conviction of an offender impossible. Upon the whole, he believed the cause for challenge was sufficient, and the court would sustain it—and Isaac Nicholson was accordingly withdrawn from the panel.

It may not be amiss to add that, in the course of the argument it was stated, that the juror was a member of the Society of Friends, many of whom had scruples against the taking of life, under any circumstances; but the judge in his decision declared it was a matter of indifference, whether the man were a Quaker or a Presbyterian; it would not change the sacredness of his conscience, nor the principles by which this question was to be settled.

It may be further added, that the indictment was not sustained—the prisoner was acquitted. J.

10th mo. 1831.

For “The Friend.”

PRINCIPLES AND PRACTICE.

It is now a matter of curiosity to look into some of the books and periodical works, either published or supported by the followers of Elias Hicks, during the days of confusion and misrule. The separation places us on very different ground from that in which we stood respecting them at that period. Whatever may be the interest of Friends in the result of the experiment of the reorganised Society, the circumstance of our being two distinct and independent bodies, changes the feelings which prevailed when they were in direct conflict with us, respecting principles and practice. To defend their cause no little misrepresentation was resorted to, and it will now be found that some of the principles they then advocated, will directly condemn their present proceedings. In relation to the separatists of G. Fox’s days, he observes in an

epistle to his friends: “You are not insensible of the scurrilous and filthy books of lies and defamations which have been spread abroad in this nation. It is very well that the Lord hath suffered them to publish their own shame in print, that truth’s enemies may be discovered.” Had those of the present day withheld their publications, it would hardly even at this early period be believed that the rancour and licentiousness of opinion had ever existed, which is manifested upon their pages. Scarcely any of them surpass in this respect James Cockburn’s misrepresentation “of the general and particular causes which have produced the late disorders and divisions in the yearly meeting of Friends held in Pennsylvania.” This work will however furnish numerous tests for the conduct of his reorganised brethren at Green Street and elsewhere, while his statements are very generally overturned even by the testimony of his own party at Cooper’s Point, which will in due time be made manifest.

With reference to the exposure of Elias Hicks’s unsound and spurious doctrines which took place at his visit to this city, in the first mo. 1827, James says, “What offence did he commit that his service should have been interrupted? If he offered views that might be new to some, they were only offered in gospel affection, *for consideration—none were compelled to embrace them.* Truth is more powerful than error, why then should any be afraid of free enquiry? Why should it be attempted to limit the convictions of truth, or restrain liberty of conscience? We have seen, that the Society purchased this liberty with its blood. How then can any now turn round to their brethren and say, ‘*Thus far have we gone and no farther may we go? Our apprehensions are a legal standard, by which to try and judge thy opinions.*’ Would not this reverse the rule of doing to others as we would they should do unto us? *Would it not cancel the bond of Christian union, and lay a foundation for that spirit of intolerant domination, which would effectually suppress the energies of the Society, and henceforth frustrate its usefulness?*” Page 104.

To apply these principles to the preachers among the separatists, whom they are now opposing and carrying out of their meeting houses. What offences have Elizabeth Reeder or Phebe Johnson committed, “that their services should have been interrupted?” With what consistency was Phebe Johnson disowned for her preaching, and Elizabeth Reeder placed on the minutes of the Green Street meeting, because she delivered doctrines which did not accord with their inclinations? “If they opened views that might be new to some, they were only offered for consideration; none were compelled to embrace them;” and it is not probable they were more exceptionable to many of their members, than Elias Hicks’s were to Friends. If truth with them is more powerful than error, “why should they be afraid of free enquiry?” Do they now think to arrest the progress of the spirit of licentious speculation, to which they gave the rein before their “quiet retreat,” by placing com-

mittees on guard to exclude such free enquirers from their meetings, whose views of equal rights and whose denunciations may be ungrateful to the ears of their chief rulers?

It is probable that John Watson and Joseph Pyle consider themselves actuated by "the convictions of truth," and with as good reason, some will think, as Elias Hicks. On what just plea can the Green Street separatists attempt to restrain their liberty of conscience? How can they turn round to those brethren and sisters and say, "thus far have we gone and no farther may we go? Our apprehensions are a legal standard by which to try and judge your opinions." If you attempt to transcend the measure which we appoint, into the street you must go.

Page 92. James Cockburn, who is himself one of the speakers among the separatists, further saith respecting those perilous times of which he wrote: "Faithful members who stood upright, and bore a testimony against the progress of systematic declension from the principle and practice of Friends, were not only treated with disrespect and contumely, but actually proscribed, and in some instances frivolous charges were made, and slight offences distorted and magnified into sufficient importance to procure their disownment." I have often observed the separatists to preach to their own condition, and James in this instance has aptly described the course pursued by "his erring brethren." John Page, Elijah Krane, and Phebe Johnson of New York, and E. Reader of Green Street, "faithful members" of the reorganised Society, "who bore a testimony against the progress of systematic declension" from the principle of universal liberty contained in the 4th month and 6th month epistles issued at Green Street, were not only treated with disrespect and contumely, because some of the principal leaders in the revolution had gained their purposes, and no longer needed their aid, but were actually proscribed, and on frivolous charges disowned or placed on record for that purpose. One of the principal men on Long Island, speaking of the course pursued in New York, I was informed, said, if they would adopt the same measures at Wilmington, Cherry Street, &c. and disown a few of those troublesome persons, they would soon get rid of their disturbances as they had done in that city. "In the absence of that spirit which giveth life," says J. Cockburn, "the discipline could not fail to become as a dead letter, and be construed to answer the purposes of individuals endeavouring to build up themselves, instead of labouring after those qualifications which prepare to become servants to all." 42. "Hence the tocsin of alarm, the church is in danger, has constantly been sounded, when individuals or communities have let go their leading strings of tradition, and inquired or judged for themselves respecting the obligations of religious duty." 26.

From the "confusions" of the separatists we are thus far happily free, and feel no inclination to disturb the natural course of events among them; nor are we about to advocate the cause of the "oppressed" in their community. Our object is to excite sober re-

flection in the minds of "individuals endeavouring to build up themselves," and to induce them to examine their principles, and compare their present practice with the heavy charges which they sounded against substantial and worthy Friends, for the purpose of withdrawing the affections of the members from them, and attaching them to themselves. Is not their present conduct the "reverse of the rule of doing to others as they would they should do unto them?" Does it not "lay a foundation for that spirit of intolerant domination," which James avers, "would effectually suppress the energies of the Society and henceforth frustrate its usefulness."

O. P.

Selections for "The Friend."

John Banks. 1676. Oh that Friends might live in love and unity together; that as the Lord hath been good in preserving of a remnant alive to himself unto this day, that they may continue so unto the end; and whatsoever would arise among them, that in its rise in any wise tends to the breaking of their heavenly unity and brotherly fellowship, and sowing of dissension in the churches of Christ, may be nipped in the bud; for if it grow to bring forth, the effects of it will be bad, and do great hurt among the plantation of God. So the Lord keep and preserve all watchful, that the envier of all our happiness and truth's prosperity may be kept out and prevented.

George Whitehead. Behold the Lamb of God which taketh away the sin of the world! In what respect does Jesus Christ, as the Lamb of God, take away the sin of the world? I answer in two respects. First, as an universal and most excellent offering and acceptable sacrifice for sin, (in order to obtain redemption and forgiveness by his precious blood,) and even of a most sweet-smelling savour to God, far excelling the legal and typical oblations of animals, as the offerings and blood of bulls, goats, heifers, sheep, rams, lambs, &c. all which Jesus Christ by his own one offering put an end unto. Second, Jesus Christ, as the Lamb of God, takes away the sin of the world, by purging the conscience, and purifying the hearts of all them who truly receive him and believe in him, even in his holy name and divine power. O! therefore, behold the Lamb of God which taketh away and putteth an end to sin, finisheth transgression, and brings in everlasting righteousness.

Let us all look unto the promised Messiah, even unto Jesus, the author and finisher of our faith, that we all may believe in heart unto righteousness, and the salvation of our souls, so as to be partakers of Christ and his righteousness, that none may draw back to perdition, nor into the world's pollutions, who have escaped the same through the knowledge of God and his dear Son Jesus Christ, who is able and truly willing to save to the uttermost, all them who come unto God by him. He who offered up himself a lamb without spot to God for all mankind, and thereby became a propitiation for the sins of the whole world, never designed to leave men in sin and transgression all their days, but to afford all men grace to lead them

to true repentance, that they might receive that remission, forgiveness, atonement, and reconciliation obtained for them.

That God was in Christ reconciling the world to himself, not imputing their sins unto them, but allowing them and granting them remission upon true repentance, was, and is a testimony, and plain indication of the great love, grace and favour of God to the world, in and through his dear Son. How wonderfully has God, in his great wisdom, love, kindness, meekness, long suffering and compassion, condescended to our low capacities and conditions of the human race, for our redemption and salvation, by his dear Son Jesus Christ, truly considered, both as he came and suffered in the flesh, and as he is revealed in the spirit. O let the weighty consideration of all those things deeply affect all our hearts and souls, sincerely to love, serve, fear, worship and praise the Lord our most gracious God, through Jesus Christ, for ever!

It is to be seriously observed and remembered, that when Jesus Christ was about to take leave of his disciples, he recommended them unto the Spirit of truth, the Comforter, which should testify of him, and abide with them for ever; and that he would manifest himself to him that loved him, and that in a little while they, i. e. his disciples, should see him, that is, Christ Jesus; so, though he went away in the body, he would come again to them in spirit. Now, dear friends, it being the holy Spirit which testifies of our Lord Jesus Christ, and shows unto us what he takes of Christ, he that is the holy Spirit shall take of mine, said Christ, and show it unto you. The Holy Ghost takes, and shows unto us the most excellent properties of our great and glorious Mediator, his great universal love, meekness, humility, and compassion, that we may by degrees partake thereof, as we truly obey and follow him in the manifestation of the same holy Spirit, whereby the mystery of Christ is revealed, in and unto the truly spiritually minded believers in his light, and thereby they become the children of the light.

Consolations of true Prayer.

Jane Pearson. 14th of 3d month, 1813. A deep acknowledgment of the mercy of God. As I lay in bed this morning, [in her 78th year] under piercing anguish of mind on account of my grandson's departure from the truth, my spirit, though in the deepest affliction, was permitted to ascend, I thought even to the Almighty's throne; and I there poured forth my soul on my own and his account; and condescending kindness vouchsafed, in abundant mercy, to unveil his benign countenance, and let me know, that the assurances he had given me of his favour, I ought not to dispute; that now, if after all the evidences he had given me of his protecting care, I should cast away my confidence in him, I should be worse than an infidel; and then a little hope was revived, that the poor erring youth would yet be visited in mercy. This view, if only tending to bind up my broken heart, or to heal my wounded spirit, I accepted in thankfulness from my God.

31st of 10th month, 1813. Oh! the consoling visions I have experienced during my

late confinement. A tribute of thanksgiving and praise is richly due to my blessed Lord and Master, Jesus Christ, for the sense he has been pleased to favour me with; that he hath heard my prayers for my grandson; for a little before his death, the spirit of intercession was poured forth upon me, and my prayers were strong on his account.

Upon the 13th of 12th month, 1813, sitting in the evening by my fireside, with company about me conversing, although I knew not of what nature this conversation was, I felt a strong attraction heaven-ward, which I was glad to feel: and a gracious God seemed pleased to bow his heavens and come down, directing me to dismiss every doubt respecting my own exit; for that he would take me in his mercy, and support me through what might befall me; and my charge was, never more to doubt of my eternal rest. Also respecting my grandson, I was charged to doubt no more; for that he had granted repentance even at a late hour. The spirit of intercession was poured forth upon me, with such energy as seemed to rend the very heavens. O my soul! never forget that season, nor ever cease to extol a merciful God, in pardoning transgressors; in this instance mercy has covered the judgment seat to a hair's breadth.

Her grandson was confined to a sick room in the military hospital at Chelsea, with many others in the same apartment, which he much regretted, because he could not attain to that quiet state of mind which he much wished for. He was brought to a sense of his mis-steppings, and expressed the distress he felt for the uneasiness he had occasioned his grandmother, fearing he should shorten her days; and was very anxious to read his Bible. He uttered some striking expressions near his close, which are not clearly remembered; but the day and hour of his death accorded with the consolatory impressions which his grandmother had respecting him.

For "The Friend."

I have recently been reading over with renewed interest a publication, which engaged my attention some years ago, entitled, "A Discourse on Mistakes concerning Religion, Enthusiasm, Experiences, &c." by Thomas Hartly, A. M. Rector of Winwick, in Northamptonshire. The work bears internal evidence that the author wrote from experimental knowledge of the truths he inculcates. A minister of the episcopal church in England, to which he seems to have been sincerely attached, the coincidence of his views in several respects with those embraced by the Society of Friends, especially in relation to the *spirituality* of religion and worship, is very striking. The following extract may be the prelude of some others, if the editor should think proper to give it a place in "The Friend."

R.

"It will be proper to observe here, that the way to any good degree of perfection in the divine life lies through great mortification and self-denial. Some think it enough to get doctrines into the head, but till the heart is in some measure purified by faith, nothing is

rightly done: and in order to this the children of Anak, those corrupt passions and inclinations that war against the soul, must be driven out, the perverseness of the will broken, the understanding simplified, the pride of our hearts plucked up by the roots, and all the cords that bind us to the world and the things of it untwisted; in a word, our idols must be cast out, and every cursed thing removed that separates betwixt God and us, for the pure in heart and they only shall see God. It was by this kind of holy violence practised on themselves that the worthies both of the Old and New Testament, in all ages of the church, have laid hold on the kingdom of heaven, been favoured with such rich communications from God, and enabled to work such wonders, as surpass the belief of many in this degenerate incredulous age: and that a preparatory discipline of strictness and severity is necessary in order to qualify us for any extraordinary vouchsafements of illumination and grace, we may learn from the schools instituted among the Jews for the training up of persons for the prophetic office, where they were educated in great abstraction from the world, in the government of their passions and the mortification of their natural propensities, that being so disengaged from the common impediments of a holy life, they might be more at liberty for devotion and the contemplation of heavenly things, and by such previous exercises become fit instruments for the holy Spirit, and more receptive of heavenly wisdom. Thus came they out holy enthusiasts, men of God furnished to every good word and work, scribes well instructed unto the kingdom of heaven, and fearless of giving offence in the way of duty, even before kings, being no less qualified for reproof and correction than for doctrine and instruction in righteousness, patterns these for all persons of a religious character, whether they live in colleges or are in kings' houses; whether they attend on those who go clothed in purple and fine linen, and fare sumptuously every day, or are called forth to a more promiscuous employment of their office: for though the dispensation of prophecy, as it respects the foretelling future events, has of a long time ceased in the church, yet the character of prophets in the capacity of expounders and declarers of God's word and will, and as denouncers of his judgments on all impenitent, even the most dignified offenders, is never to cease in it, neither is the Lord's hand shortened that it cannot extend comfort and courage, light and direction for these purposes now as formerly: but, alas! our hearts are straitened that they cannot receive it as they ought, and we are so entangled, as to many of us, with such an evil covetousness after the things of this life, so studious to seek the honour that cometh of man more than the honour that cometh of God, that we want boldness to hold the faith of our Lord Jesus Christ without respect to persons: for let men be ever so highly titled or charactered, let their pretensions to learning be what they will, and their acquaintance with creeds, canons and commentators ever so extensive, yet so long as they continue men of this world, and follow the things of it, so

long as their affections are set on things beneath, and their hearts unsundered to God, they are no better than dry bones as to the divine life, without marrow or moisture; and as they cannot in such a state receive the things of the Spirit of God, not having spiritual senses exercised thereto, so will these things of course appear foolishness unto them in others, and they will speak evil of that which they know not.

"I am here led to say a word concerning inspiration, and to observe that this best of God's gifts to men (however the belief of this may be deemed enthusiasm by some) is the certain privilege, in one degree or other, of every true Christian; for a gospel faith is nothing less than a supernatural light and power communicated to the soul from the Father of lights; and every saving grace in us is, in its measure, a real participation of the divine nature. The prevailing prejudice against the doctrine of inspiration thus held arises in part from a gross misconception concerning some supposed physical distance between God and the soul, whereas nothing is nearer to God than the soul of man in the original constitution of its nature, nor is it now separated from him by distance of place, but only by the condition of its existence in sin. In proportion then as it is purified by faith from sin, and gives itself up in obedience to the drawings of the Father through his spirit, so far it advances in its union and communion with God, and comes into fellowship with the Father and the Son: so that the light of divine truth shining in our hearts, and all holy tempers and dispositions of soul, are by the inspiration of God, and real emanations from the fountain of light and love. For this inspiration we are taught to pray in the service of the church, but few seem to mean any thing by the word, and the learned by their false glosses and interpretations of the Scriptures on the one hand, and by exalting the sufficiency of human reason on the other, have so explained away this important doctrine of all religion, both natural and revealed, that we no longer wonder that the belief of all internal operations of God in the soul is treated as enthusiasm or fanaticism. It is by these superficial dealers in the letter that we have seen the life of the letter taken away, the beggarly elements of human ideas set up in the room of the light of God in the soul, and the Scriptures disgraced by opprobrious comparisons drawn between them and heathenish compositions, as if one main excellency of the sacred writings consisted in outdoing Homer in imagery, or Demosthenes in oratory; but such degrading encomiasts would do well to remember that He whose character is that of being the wisdom of God, and who in the days of his fleshly appearance spake as never man spake, made no account of human eloquence; and that the authority with which he spake consisted not in the sublimity of figures, or the elegance of diction, but in demonstration of the spirit and power from on high."

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For "The Friend."

DISCOVERIES OF THE PORTUGUESE IN THE EAST INDIES.

The discovery of the new world and of the route to India occurred at nearly the same period. The enlightened views of John II. of Portugal, led him to prosecute with energy the exploration of the western coasts of Africa, in the expectation that the southern limit of that continent might be reached, and a passage be discovered beyond it to the wealthy regions of the east. In 1486 he despatched an expedition under Bartholomew Dias, who, with singular perseverance and fortitude, continued his voyage under the pressure of famine, and with a disheartened crew, until he had explored a vast extent of coast before unknown, and passed the stupendous promontory of the Tempestuous Cape, as he thought fit to call it. Upon his return to Portugal, the importance of this discovery was correctly appreciated by the king, who rightly concluded that the route was now open, and that there wanted but one voyage more to complete the passage by sea to those immense regions, which filled the imaginations of all Europe with the most splendid visions of wealth. He therefore named this stormy promontory, the Cape of Good Hope, and determined to prosecute his great design with renewed energy.

Thus we find the little kingdom of Portugal pressing forward in the adventurous career of discovery, under the direction of her own self-instructed monarch, while her more powerful neighbour was lending an unwilling ear to the magnificent schemes of Columbus, who long urged in vain his invaluable services upon her acceptance. The time now arrived, however, when these rival kingdoms, occupying the extreme western peninsula of Europe, were to contend with even speed in the race of maritime discovery. On the 11th October, 1492,* Spain despatched the little fleet of Columbus in search of a new world in the west, and on the 9th July, 1497, Vasco de Gama sailed in quest of those glittering regions of the east, whose existence had been hitherto only known through the difficult intercourse occasionally carried on by land, and across inhospitable deserts.

* Old style.—Harris.

In barks of scarcely larger dimensions than our fishing smacks and pilot boats, these hardy adventurers put forth on unknown seas, undaunted by the numerous difficulties and dangers which they knew they must encounter in enterprises where they had no experience to guide them—no charts to warn them of rocks that lurked beneath the waves—nor of currents that might betray them upon barren or savage coasts. That such great designs should have been successfully accomplished with such small means as were at their command, will always remain a proof that expensive equipments are not so essential as the choice of a resolute officer who knows his duty and is determined to perform it. In the narrow compass of seven years, more was performed by these fleets of three or four small and even undecked vessels, with weak and mutinous crews, than had been accomplished for the cause of maritime discovery from the beginning of time.

De Gama doubled the Cape of Good Hope in Nov. 1497, and in March he entered the port of Mozambique, where the scurvy destroyed many of his crew. He continued his voyage to Mombaza, thence to Melinda, and sailing along the coast of Malabar, arrived happily at Calicut. He there met with an extraordinary act of friendship from a Moor of Tunis, who, meeting his officers at their first landing, knew them by their dress to be Portuguese, the enemies both of his country and of his religion—and yet generously offered them his services, and very sincerely fulfilled all that he promised. His representations of their character to the Zamorin, procured for De Gama permission to anchor his ship, and admission to an audience of the puissant monarch, who treated him with the greatest kindness and respect.

The friendship of the Indian monarch was soon lost, however, through the Mahometans, who were settled in great numbers in his dominions, and who were at great pains to prejudice his mind against the strangers whom they dreaded as rivals in the commerce which they enjoyed. De Gama had early intelligence of a design being formed to destroy him, and hastened on board his ships. He repaired his vessel and refreshed his people at a neighbouring island, from whence he sailed on his return to Europe. At Melinda, where he again touched, he was received with great friendship, and an ambassador was sent with him by the king to Portugal.

He returned to Belin in 1499, having spent two years and two months in the voyage, and having lost by fatigue and sickness the greater part of his crews. He was received with every mark of favour and esteem by Emanuel,

who heaped honours and rewards upon himself, and bestowed upon every private on board the fleet his personal thanks, and considerable marks of his bounty.

The success of this expedition fully whetted the appetite of avarice, as well as inflamed the spirit of adventure, and the enthusiasm of bigotry. The grand discovery made by Columbus had spread a general transport of joy throughout Europe, and filled the popular mind with sanguine anticipations. Not less was the rapture created in ambitious and pious Portugal, at the prospect thus opened by De Gama in the east, for her exclusive triumphs, both in arms and religion. A second fleet was soon equipped, effectually victualled and freighted, and equally prepared with priests to convert the natives if they were so inclined, and with a body of troops to chastise them if insensible of the benefits intended for them.

(To be continued.)

THE MUTINEERS OF THE BOUNTY.

Continued from page 26.

The women soon became much dissatisfied with their situation, and very anxious to return to their native island. They persuaded the men to build a boat to enable them to perform the voyage. It was finished in 1794, but was so badly constructed that it upset as soon as it was launched, and the exiles were obliged to abandon the hope of regaining their native shores. The women suffered much from the cruelty of Quintal and M'Coy, and resolved to murder the men in their sleep; the plot was however discovered and prevented; and although frequent threats were held out of vengeance, they never succeeded in their purpose. Two canoes were built by the men, which they used successfully in fishing. In 1795, the first European ship they had beheld since the destruction of the Bounty came close to the island; but the heavy surf prevented the crew from landing.

M'Coy, who had been a distiller in Scotland, fermented the juice of the tee plant (*dracæna terminalis*), and distilled it in a tea kettle, by which means he obtained a bottle of spirits. His success induced him frequently to repeat the experiment, and he gave himself up to the gratification of a passion for ardent spirits. In a fit of drunken delirium he threw himself from the rocks and was killed. His miserable end made so strong an impression on his companions, that they gave up entirely the use of spirits, and would not suffer any more to be made. In 1799 Quintal's wife fell from a rock and was killed. He determined to have the wife of Smith or Young in her place, and sought to rid himself of them by violent means. Seeing him

thus desperate and ferocious, they agreed to treat him as an outlaw, in whose society they were never safe, and killed him by a blow with an axe.

The death of Quintal terminated this bloody tragedy. Smith and Young, who were now the sole survivors, and appear to have been unwilling accomplices in the original plot of Christian, became anxious to atone for the crimes in which they had subsequently shared. They therefore resolved to live virtuous and moral lives, to impress upon the minds of their children the obligations of religion, and to train them up in piety and virtue.

Young, whose constitution was delicate, did not long live to act up to these good intentions, but died of the asthma, and left Smith to accomplish alone the difficult task to which they had devoted themselves. He commenced his labours by endeavouring to convert the Tahitian women, being persuaded that unless they would second his efforts, he must labour in vain. Happily he succeeded in awakening in them that moral sense which, though it may slumber, never dies, and in persuading them to live moral and decent lives. They became tractable and docile, and were highly useful to him in his efforts to instruct the children. Among the few books that had been saved from the *Bounty*, was that volume which now became his consolation and chief delight. He instructed the children in the doctrines of Christianity; he taught them to delight in the holy Scriptures, and succeeded in implanting habits of morality and sentiments of piety. His little colony thus became a happy, peaceful and industrious community, and more than realized in the midst of the wilderness of waves, the fables of Arcadian felicity.

It was in the eighth year of this patriarchal government, and after every hope and thought of discovering the lost mutineers had passed away from the minds of men, that the visit of the *Topaz* broke in upon the perfect seclusion of these simple islanders.

Captain Folger, after his return home, communicated to the British government, the very interesting discovery he had made, and the island, probably in consequence thereof, was visited in 1813 by the *Briton* and the *Tagus*, under the command of Sir Thomas Staines. His account of his visit is deeply interesting.

In order to understand it in connection with the preceding narrative, it must be mentioned, that Smith, after the visit of the *Topaz*, chose to be called John Adams, by which name he is mentioned in all the subsequent accounts.

"When about two miles from the shore, some natives were observed bringing down their canoes on their shoulders, dashing through a heavy surf, and paddling off to the ships; but their astonishment was unbounded, on hearing one of them, on approaching the ship, call out, in the English language, 'wont you heave us a rope now?' The first man who got on board the *Briton* soon proved who they were; his name he said was Thursday October Christian, the first born on the island.

"He was then about five and twenty years of age, and is described as a fine young man about six feet high; his hair deep black; his countenance open and interesting, of a brown-

ish cast, but free from that mixture of a reddish tint which prevails on the Pacific Islands; his only dress was a piece of cloth round his loins, and a straw hat ornamented with the black feathers of the domestic fowl. 'With a great share of good humour,' says captain Pipon, 'we were glad to trace in his benevolent countenance all the features of an honest English face.' 'I must confess,' he continues, 'I could not survey this interesting person without feelings of tenderness and compassion. His companion was named George Young, a fine youth of seventeen or eighteen years of age.' If the astonishment of the captains was so great on hearing their first salutation in English, their surprise and interest were not a little increased on Sir Thomas Staines taking the youths below and setting before them something to eat, when one of them rose up, and placing his hands together in a posture of devotion, distinctly repeated, and in a pleasing tone and manner, 'for what we are going to receive, the Lord make us truly thankful.' They expressed great surprise on seeing a cow on board the *Briton*, and were in doubt whether she was a great goat, or a horned sow. The two captains of his majesty's ships accompanied these young men on shore. With some difficulty and a good wetting, and with the assistance of their conductors, they accomplished a landing through the surf, and were soon after met by John Adams, a man between fifty and sixty years of age, who conducted them to his house. His wife accompanied him, a very old lady, blind with age. He was at first alarmed lest the visit was to apprehend him; but on being told that they were perfectly ignorant of his existence, he was relieved from his anxiety. Being once assured that this visit was of a peaceable nature, it is impossible to describe the joy these poor people manifested on seeing those whom they were pleased to consider as their countrymen. Yams, cocoanuts, and other fruits, with fine fresh eggs, were laid before them; and the old man would have killed and dressed a hog for his visitors, but time would not allow them to partake of his intended feast. This interesting new colony, it seemed, now consisted of about forty-six persons, mostly grown up young people, besides a number of infants.

"The young men all born on the island were very athletic, and of the finest forms, their countenance open and pleasing, indicating much benevolence and goodness of heart; but the young women were objects of particular admiration, tall, robust, and beautifully formed, their faces beaming with smiles and unruffled good humour, but wearing a degree of modesty and bashfulness that would do honour to the most virtuous nation on earth; their teeth like ivory, were regular and beautiful, without a single exception; and all of them, both male and female, had the most marked English features. The clothing of the young females consisted of a piece of linen reaching from the waist to the knees, and generally a sort of mantle thrown over the shoulders, and hanging as low as the ankles; but this covering appeared to be intended chiefly as a protection against the sun and the weather, as it was frequently laid aside, and then the upper part of

the body was entirely exposed, and it is not possible to conceive more beautiful forms than they exhibited. They sometimes wear the caps or bonnets for the head in the most tasty manner, to protect the face from the rays of the sun; and though, as captain Pipon observes, they have only had the instruction of their Otaheitian mothers, 'our dress makers in London would be delighted with the simplicity and yet elegant taste of these untaught females.' Their native modesty, assisted by a proper sense of religion and morality instilled into their youthful minds by John Adams, has hitherto preserved these interesting people free from all kinds of debauchery. They all labour while young in the cultivation of the ground, and when possessed of a sufficient quantity of cleared land and of stock to maintain a family, they are allowed to marry, but always with the consent of Adams, who unites them by a sort of marriage ceremony of his own. 'The greatest harmony prevailed in this little society; their only quarrels, and these rarely happened, being, according to their own expressions, *quarrels of the mouth*: they are honest in their dealings, which consist of bartering different articles for mutual accommodation. Their habitations are extremely neat. The little village of Pitcairn forms a pretty square, the houses at the upper end of which are occupied by the patriarch John Adams, and his family, consisting of his old blind wife, and three daughters from fifteen to eighteen years of age, and a boy of eleven; a daughter of his wife by a former husband, and a son in law.

"On the opposite is the dwelling of Thursday October Christian; and in the centre is a smooth verdant lawn, on which the poultry are let loose, fenced in so as to prevent the intrusion of the domestic quadrupeds. All that was done, was obviously undertaken on a settled plan, unlike to any thing to be met with on the other islands. In their houses, too, they had a good deal of decent furniture, consisting of beds laid upon bedsteads, with neat coverings; they had also tables and large chests to contain their valuables and clothing, which is made from the bark of a certain tree, prepared chiefly by the elder Otaheitian females. Adams's house consisted of two rooms, and the windows had shutters to pull to at night. The younger part of the sex are, as before stated, employed with their brothers under the direction of their common father Adams, in the culture of the ground, which produced cocoa nuts, bananas, the bread fruit tree, yams, sweet potatoes and turnips. They have also plenty of hogs and goats; the woods abound with a species of wild hog, and the coasts of the island with several kinds of good fish."

(To be continued.)

PROFESSOR LEE, THE SELF-TAUGHT ORIENTALIST.

The following account of the early life and studies of Samuel Lee, the present professor of Arabic and Hebrew in the university of Cambridge, England, and one of the first, if not the very first, among oriental scholars in Europe, is from a letter written by himself to Jonathan Scott, Esq. L. L. D., formerly oriental professor of the royal and military East

India college, published in 1814, by Bishop Burgess, in his little work entitled "Motives to the Study of Hebrew," and copied into the last number of the Biblical Repository.

Epis. Watchman.

A Letter from Samuel Lee to Jonathan Scott, Esq.

SIR:—In conformity to your request, I now proceed to give you a detail of my pursuits in languages, with some circumstances of my life connected therewith.

The first rudiments of learning I received at a charity school, at Longnor, in the county of Salop, where I was born, which is a village situated on the Hereford road, about eight miles from Shrewsbury. Here I remained till I attained the age of twelve years, and went through the usual gradations of such institutions, without distinguishing myself in any respect; for as punishment is the only alternative generally held out, I, like others, thought it sufficient to avoid it. At the age above mentioned, I was put out apprentice to a carpenter and joiner, by Robert Corbett, Esq., in which, I must confess, I underwent hardships seldom acquiesced in by boys of my age; but as my father died when I was very young, and I knew it was not in the power of my mother to provide better for me, as she had two more to support by her own labour, I judged it best to submit.

About the age of seventeen I formed a determination to learn the Latin language, to which I was instigated by the following circumstances:—I had been in the habit of reading such books as happened to be in the house where I lodged: but meeting with Latin quotations found myself unable to comprehend them. Being employed about this time in the building of a Roman Catholic chapel, for Sir Edward Smith, of Actonburnel, where I saw many Latin books, and frequently heard that language read, my resolution was confirmed. I immediately bought Rudiman's Latin Grammar, at a book stall, and learned it by heart throughout. I next purchased Corderius' Colloquies, by Logan, which I found a very great assistance to me, and afterwards obtained Entick's Latin Dictionary; also soon after, Beza's Testament, and Clarke's Exercises. There was one circumstance, however, which, as it had some effect on my progress, I shall mention in this place. I one day asked one of the priests, who came frequently to us, to give me some information of which I was then in want; who replied, that "charity began at home." This was very mortifying, but it only served as a stimulus to my endeavours; for, from this time, I resolved, if possible, to excel even him. There was one circumstance, however, more powerful in opposing me, and that was poverty. I had, at that time, but six shillings per week to subsist on, and to pay the expenses of washing and lodging. Out of this, however, I spared something to gratify my desire for learning, which I did, though not without curtailing myself of proper support. My wages were, however, soon after raised one shilling a week, and the next year a shilling more, during which time I read the Latin Bible, Florus, some of Cicero's Orations,

Cæsar's Commentaries, Justin, Sallust, Virgil, Horace's Odes, and Ovid's Epistles. It may be asked, how I obtained these books? I never had all at once, but generally read one and sold it, the price of which, with a little added to it, enabled me to buy another; and this, being read, was sold to procure the next.

I was now out of my apprenticeship, and determined to learn the Greek. I bought, therefore, a Westminster Greek Grammar, and soon afterwards procured a Greek Testament, which I found not very difficult with the assistance of Schrevelius' Lexicon. I bought next Huntingford's Greek Exercises, which I wrote throughout: and then, in pursuance to the advice laid down in the Exercises, read Xenophon's Cyropædia, and soon after Plato's Dialogues, some part of the Iliad and Odyssey of Homer, Pythagoras' Golden Verses, with the Commentary of Hierocles, Lucian's Dialogues of the Dead, and some of the Poetæ Minores, with the Antigone of Sophocles.

I now thought I might attempt the Hebrew, and accordingly procured Bythner's Grammar, with his Lyra Prophetica; and soon after obtained a Psalter, which I read by the help of the Lyra. I next purchased Buxtorf's Grammar and Lexicon, with a Hebrew Bible; and now I seemed drawing fast toward the summit of my wishes, but was far from being interrupted in these pursuits. A frequent inflammation in my eyes, with every possible discouragement from those about me, were certainly powerful opponents; but habit and a fixed determination to proceed, had now made study my greatest happiness, and I every day returned to it rather as a source of rest from manual labour; and though I felt many privations in consequence, it amply repaid me in that solitary satisfaction which none but a mind actuated as mine was, could feel. But to return: Chance had thrown in my way the Targum of Onkelos, and I had a Chaldaic Grammar in Bythner's Lyra, with the assistance of which and Schindler's Lexicon, I soon read it. I next proceeded to the Syriac, and read some of Guthrie's Testament by the help of Otho's Synopsis and Schindler's Lexicon. I had also occasionally looked over the Samaritan; but as the Samaritan Pentateuch differs little from the Hebrew, except in a change of letters, I found no difficulty in reading it in quotations wherever I found it; and with quotations I was obliged to content myself, as books in that language were entirely out of my reach.

By this time I had attained my 25th year, and had got a good chest of tools, worth, I suppose, about £25. I was now sent into Worcestershire, to superintend, on the part of my master, Mr. John Lee, the repairing of a large house belonging to the Rev. Mr. Cookes. I began now to think it necessary to relinquish the study of languages, as I perceived that, however excellent the acquisition may have appeared to me, it was in my situation entirely useless. I sold my books, and made new resolutions. In fact, I married, considering my calling as my only support, and some promises and insinuations had been made to me which seemed of a favourable

nature in my occupation. I was awaked, however, from these views and suggestions by a circumstance which gave a new and distressing appearance to my affairs. A fire broke out in the house we were repairing, in which my tools, and with them all my views and hopes, were consumed. I was now cast on the world without a friend, a shilling, or even the means of subsistence. This, however, would have been but slightly felt by me as I had always been the child of misfortune, had not the partner of my life been immersed in the same afflicting circumstances. There was, however, no alternative; and I now began to think of some new course of life, in which my former studies might prove advantageous. I thought that of a country schoolmaster would be the most likely to answer my purpose. I therefore applied myself to the study of Murray's English Exercises, and improved myself in arithmetic.

There was, however, one grand objection to this. I had no money to begin, and I did not know any friend who would be inclined to lend. In the mean time the Rev. Archdeacon Corbett had heard of my attachment to study, and having been informed of my being in Longnor, sent for me in order to inform himself of particulars. To him I communicated my circumstances, and it is to his goodness that I am indebted for the situation I at present fill, and for several other valuable benefits which he thought proper generously to confer. My circumstances since that time are too well known to you to need any farther elucidation. It is through your kind assistance I made myself thus far acquainted with the Arabic, Persian, and Hindostanee languages—of my progress in which you, sir, are undoubtedly the best judge.

I am, sir, with every possible respect,

SAMUEL LEE.

Blue School, Shrewsbury, April 26, 1813.

NOTE BY S. SCOTT.—Mr. Lee was introduced to me by Mr. Archdeacon Corbett. The assistance he so gratefully speaks of, from myself, was chiefly in the loan of books, and directing him in pronunciation; he wanted no other. In the course of a few months he was able not only to read and translate from any Arabic or Persian manuscript, but to compose in those languages. Since my residing at Bath, he has sent me translations, into Arabic and Persian, of several of Dr. Johnson's Oriental Apologues in the Rambler, and of Addison's Vision of Mirza, in the Spectator. They are wonderfully well done; and in this opinion I am not singular, as they have met also the approbation of Mr. James Anderson, whose abilities as an orientalist are sufficiently established to render his applause highly satisfactory. Mr. Lee, in addition to his knowledge of the dead and eastern languages, has made also considerable proficiency in French, German, and Italian. With his amazing facility of acquiring languages he possesses taste for elegant composition, and has no slight poetical talents, of which I have seen some specimens in English and Latin, also a Parody of Gray's Ode to Adversity, in Greek, Sapphic verse, which I am informed by judges, for I am myself no Gre-

cian, is a surprising effort of self-instructed genius. His present situation is that of master of a small charity foundation in Shrewsbury; but he also attends two schools as teacher of arithmetic, and a few private houses as instructor in Persic and Hindostanee to the sons of gentlemen, who expect appointments in the East India Company; and the progress made by his pupils shows that he has the talent of conveying knowledge to others—an art not always possessed by the learned.

[S. Lee was afterwards employed as orientalist to the Church Missionary Society, where he so much distinguished himself as to receive not long after the appointment of professor of Arabic in the university of Cambridge.]—*Ed.*

THE ICE PALACE OF CATHARINE II.

Among the magnificent wonders of this splendid capital, (St. Petersburg,) the annals of the reign of Catharine II. makes mention of one ephemeral palace, which, like that of Pandemonium,

“—— Out of the earth, a fabric huge,
Rose like an exhalation,”

and like an exhalation vanished, not leaving a wreck behind. From a true and particular account of this ice palace, drawn up by Kraft, an imperial academican, and published at St. Petersburg the year after its erection, it appears, that seven years before, an ice castle had been built upon the river Neva, but the ice bent under the weight of the edifice and of the soldiers who garrisoned it. To avoid a similar effect in the foundation, it was resolved on the occasion of the marriage of Prince Galitzin, in 1740, to erect a palace of the ice on *terra firma*; and a site was chosen between the imperial winter palace and the admiralty, one of the lords of the bed-chamber being appointed to superintend the work. The palace was constructed of blocks of ice, from two to three feet thick, cut out of the winter covering of the Neva; these being properly adjusted, water was poured between them, which acted as cement, consolidating the whole into one immense mass of ice. The length of the edifice was fifty-six feet, its breadth seventeen and a half, and its height twenty-one. “It was constructed according to the strictest rules of art; and was adorned with a portico, columns, and statues. It consisted of a single story, the front of which was provided with a door and fourteen windows; the frames of the latter, as well as the panes, being all formed of ice. The sides of the doors and windows were painted in imitation of green marble. On each side of the door was a dolphin, from the mouths of which, by means of naphtha, volumes of flames were emitted in the evening. Next to them were two mortars, equal to eighty pounders, from which many bombs were thrown, a quarter of a pound of powder being used for each charge. On each side of the mortars stood three cannons, equal to three pounders, mounted upon carriages, and with wheels, which were often used. In the presence of a number of persons attached to the court, a bullet was driven through a board two inches thick, at the distance of sixty paces, by one of these cannons, a quarter of a pound of powder being also used for a charge. The interior of the edifice had no ceiling, and consisted of a lobby and two large apartments, one on each side, which were well furnished, and painted in the most elegant manner, though formed merely of ice. Tables, chairs, statues, looking glasses, candlesticks, watches, and other ornaments, besides tea dishes, tumblers, wine glasses, and even plates with provisions, were seen in one apartment also formed of ice, and painted of their natural colours, while in the other were to be seen a state bed with curtains, pillows, and bed clothes, two pair of slippers, and two night caps of the same cold material. Behind the cannon, the mortars, and the dolphins, stretched a low balustrade. On each side of the building was a small entrance. Here were pots with flowers and orange trees, partly formed of ice, and partly natural, which hidged. On the right of one of them

trived as to throw out burning naphtha; while a person within it, by means of a tube, imitated the natural cries of the animal. On the left of the other pyramid was seen the never-failing concomitant of all princely dwellings in Russia, a *banya* or bath, apparently formed of barks, which is said to have been sometimes heated, and even to have been appropriated to use.

“The appearance of the ice palace, it is said, was remarkably splendid when lighted up in the evening with numerous candles. Amusing transparencies were usually suspended in the windows to increase the effect; and the emission of flames by the dolphins and the elephant, all tended to excite greater surprise while the people beheld the crystalline mass.”

Thus, there wanted not, to carry on the parallel between this palace and the magical edifice which Milton describes,

“—— many a row
Of starry lamps and blazing cressets, fed
With naphtha and asphaltus, yielding light
As from a sky. The hasty multitude
Admiring entered; and the work some praise
And some the architect.”

Crowds of visitors were continually seen around this fantastic and unique construction, which remained entire from the beginning of January almost till the middle of March. The glassy fabric then began to melt, and was soon afterwards broken into pieces, and the ruins were conveyed to the imperial ice cellar. On the wisdom displayed in the construction of this costly emblem of mundane glory, the reader may make his own comment.

For “The Friend.”

From Letters on the Valley of the Mississippi, addressed to the editor of the Sunday-School Journal, the following statistical views are derived, which appeared to me sufficiently important and interesting, to occupy a place in “The Friend.”

1. The following is an account of the extent of the Valley of the Mississippi, exhibited in the areas of the respective states, territories, and districts:

	Square miles.
Western Pennsylvania, or one-third of that State,	15,883
Western Virginia, or one third of that State,	22,208
Ohio,	39,750
Kentucky,	40,500
Indiana,	36,500
Tennessee,	40,200
Illinois,	57,900
Missouri,	65,500
Arkansas,	60,700
Louisiana,	49,300
Mississippi,	47,680
Alabama,	52,900
West Florida,	27,840
Michigan Territory,	38,000
Huron District,	120,975
Osage District,	91,980
Mandan District,	295,203
Sioux District,	162,385
Ozark District,	83,350
Total,	1,348,704

We may safely estimate the area of the Valley of the Mississippi at *one million three hundred and fifty thousand square miles*; for, strictly speaking, nearly the one-half, instead of the one-third part of Virginia is in the Valley of the Mississippi. So is a small part of the North Carolina, and a portion of Georgia. But these fragments are not estimated, and in round numbers the above named amount is sufficiently accurate. From this it appears that the Valley of the Mississippi is about the *one twenty-eighth part of the whole land surface of the globe*.

2. The population of the Valley of the Mississippi, in 1790, was only about 100,000, (I mean white population, exclusive of the aborigines.) Now it is more than *four millions*, as will appear from the following table, which is made from an authentic statement of

	Population, 1830.
Western Pennsylvania,	336,550
Western Virginia,	200,000
Ohio,	937,679
Kentucky,	688,844
Indiana,	341,582
Illinois,	157,575
Missouri,	140,084
Tennessee,	684,822
Arkansas Territory,	30,383
Michigan do.	310,128
Mississippi,	136,806
Louisiana,	215,791
Alabama,	309,206
West Florida,	17,362
Total,	4,227,812

Of the above stated population, 653,600 are slaves, and 44,858, are free coloured people. It will be seen from the above statement, that, as the whole population of the United States is a fraction less than *thirteen millions*, that of the Valley of the Mississippi is nearly the one third part of it. In 1790 it was not the *one thirtieth part*!

3. The following table, taken from the report of the Commissioner of the General Land Office, gives the total sales of public land in each state and territory in the Valley of the Mississippi, excepting Kentucky, Tennessee, and the western part of Pennsylvania and Virginia, during nine years and a half, from the 1st of July, 1820, to the 31st of December, 1829. This document must prove interesting to every citizen of our country, as it goes to show the immense purchases of its lands, the consequent increase and spread of its population, and its additional strength and improvement. It shows also to what States in the west the tide of emigration most strongly set during that period.

	Acres.	100ths.
In Ohio,	1,405,267	73
In Indiana,	2,169,149	70
In Illinois,	667,200	44
In Missouri,	923,506	32
In Alabama,	1,459,054	78
In Mississippi,	544,523	82
In Louisiana,	158,839	75
In Michigan,	443,209	23
In Arkansas,	59,899	36
In Florida,	336,567	50

In West Pennsylvania and Virginia there is now but little public land, and whatever there is belongs to those States. Those States always owned the public lands within their limits. The territory of Kentucky belonged originally to Virginia. When Kentucky became independent, Virginia released her claim in favour of the general government. Tennessee once was territory belonging to North Carolina. That State renounced her claim some forty years ago. A large portion of the public land was granted by the general government of the State of Tennessee, at different times, including the grant, a few years since, of the Hiwassee district in East Tennessee, then purchased from the Cherokee Indians.

4. *Indian population in the Valley of the Mississippi.* The following statement may not be unacceptable to your readers at the present time, when the condition and future prospects of the Indians residing within the limits of the States and Territories, are exciting uncommon interest. It may not be minutely accurate. I have endeavoured to make it as correct as possible. It is a difficult matter to ascertain the number of Indians in each tribe. As far as I can learn, the following is a correct list of the tribes within the Valley, and of the number of each:

Choctaws,	20,000
Snakes,	20,000
Creeks,	20,000
Cherokees,	15,000
Black Feet,	15,000
Chippewas,	15,000
Sioux,	15,000
Pawnees,	12,000
Assineboins,	8,000
Potawatamies,	6,500
Winnebagoes,	5,800

Osages,	5,000
Menomones,	4,200
Crows,	4,500
Seminoles,	4,000
Arripahas,	4,000
Chickasaws,	3,600
Ottawas,	4,000
Algonquins,	3,000
Thirty-seven small tribes, in all	44,600
Total,	236,000

This estimate includes the part of the Cherokee tribe which is in the States of Georgia and North Carolina, which is about 9,600; so that there are about 226,400 Indians in what I have described, in these letters, as the Valley of the Mississippi. It may not be uninteresting to add, that the number of Indians in the Atlantic States is about 18,500; and west of the Rocky Mountains, in what is called the district of Oregon, there are supposed to be 80,000.

THE AUTUMN EVENING.

Behold the western evening light !
It melts in evening gloom ;
So calmly Christians sink away,
Descending to the tomb.

The winds breathe low ; the withering leaf
Searce whispers from the tree ;
So gently glows the parting breath,
When good men cease to be.

How beautiful on all the hills
The crimson light is shed !
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast !
'Tis like the memory left behind,
When loved ones breathe their last.

And now above the dews of night,
The yellow star appears ;
So faith springs in the heart of those
Whose eyes are dimmed with tears.

But soon the morning's happier light,
Its glory shall restore ;
And eye-lids that are sealed in death
Shall wake to close no more.

PEABODY.

LOTTERIES.

The annexed is copied from the Christian Observer, (English) of 1827. There is too much truth in the facts stated, and the readers of the Observer must have viewed the paragraph as a cutting sarcasm upon the state of society here.

"We have lotteries," says the American Christian Spectator, "for schools and for bridges, for colleges and monuments; lotteries for churches, and lotteries for bishops. Religion, which has so clean escaped from the pollutions of the old world as to abhor the connection of church and state, has found in this freer hemisphere a new ally. If things go on happily, we may live to behold our waste villages with a church at one end for the support of religion, and a lottery-office at the other for the support of a minister."

Amusements of the stage.—Were the sentiments taught on the stage uniformly and unequivocally contrary to the morality of the Bible; did the frequenters of the theatre consist only of the abandoned and the profligate, then this engine of Satan would not be half so

successful as it is found to be. In such a case there would be comparatively little need for me to warn the young persons of this congregation against frequenting such a place; you would shun it as you shun the grosser scenes of shameless wickedness, of which you hear and read with unfeigned abhorrence: but the mixture of a little good with much evil; the interspersing of a few correct sentiments with that mass of moral poison whose only effect can be to call into active exercise the depravity of the heart; the countenance and support of a few estimable, and, as far as worldly virtue goes, excellent persons; all this serves as a lure to draw many to the theatre, who could not otherwise have been persuaded to enter it, and as an apology to their consciences when they are there; it furnishes a plausible argument to the advocates of the stage, and is employed to sanction and sanctify all the abominable things with which it is connected.—*Best.*

Education in Iceland, without schools.—"The following statement made by Dr. Henderson, who has recently visited Iceland, is worthy of record, as a curiosity of education.—"On inquiring into the state of mental cultivation in Iceland, we are struck with the universal diffusion of the general principles of knowledge among its inhabitants. Though there is only one school in Iceland, and that solitary school is exclusively designed for the education of such as are afterwards to fill offices in church or state, yet it is exceedingly rare to meet with a boy or girl, who has attained the age of nine or ten years, that cannot read and write with ease. Domestic education is most rigidly attended to; and I scarcely ever recollect entering a hut where I did not find some individual or another capable of entering into conversation with me on topics which would be reckoned altogether above the understanding of people in the same rank of society in other countries of Europe."

Liverpool Blind Asylum.—An American gentleman in Liverpool gives the following description of this interesting institution, in a letter to a friend in Philadelphia:

"The building itself is a plain two story crection, situated in a populous part of the town, and built up as an oblong square, the interior presenting an open space neatly paved. Workshops run around this court, both above and on the ground floor. The inmates at present are about 120, male and female, and are employed in separate apartments. The branches of industry practised by these unfortunate blind persons, are basket making, in which they appear to excel; shoe-making, weaving, principally narrow carpeting, of the Venetian kind; and a rope walk for spinning twine and yarn appears to answer very well. I understand there is a good deal of trouble in learning them any of the handicraft trades, but many of them display great musical talent, which is cultivated in the school for the blind with much success."—*Sunday School Journal.*

Sagacity of a grey-hound and pointer.—A gentleman in the county of Stirling, Scotland, kept a grey-hound and a pointer, and, being fond of coursing, the pointer was accustomed to find the hares, and the grey-hound to catch them. When the season was over, it was found that the dogs were in the habit of going out by themselves, and killing the hares for their own amusement. To prevent this a large iron ring was fastened to the pointer's neck by a leather collar, and hung down, so as to prevent the dog from running or jumping over dykes, &c. The animals, however, continued to stroll out to the fields together; and one day the gentleman, suspecting all was not right, resolved to watch them, and, to his surprise, found that the moment they thought they were unobserved, the grey-hound took up the iron ring in his mouth, and, carrying it, they set off to the hills, and began to search for hares as usual. They were followed, and it was observed that, whenever the pointer scented the hare, the ring was dropped, and the grey-hound stood ready to pounce upon poor puss the moment the other drove her from her form, but that he uniformly returned to assist his companion when he had accomplished his object.—*Doughty's Cabinet.*

The Quail.—About thirty years ago this bird was unknown in Canada. It abounds in the upper provinces, but has not yet appeared in the lower. Its habits appear remarkable, although probably not more so than those of any other wild fowl when carefully watched. A gentleman, of much patient research in regard to wild animals, who has been a resident in Upper Canada since the quails first made their appearance, happened to have above a hundred at one period alive, and took much pleasure in the evening watching their motions, where they were confined. As it grew dusk, the birds formed themselves into coveys or parties of twelve or fifteen in a circle, the heads out, and tails clustered in the centre. One bird always stood guard to each party, and remained perfectly stationary for half an hour, when a particular *chuck* being given, another sentinel immediately took his place, and relieved him with as much regularity as any garrison could boast. It became a matter of further curiosity to observe how they would meet the extra duty occasioned by the havoc of the cook. For this also a remedy was found; and the gentleman remarked with admiration, that as their number decreased, the period of watch was extended from a half to a whole hour, in the same form, and with unfailing regularity.—*Quarterly Journal of Agriculture.*

A woman who always used to attend public worship with great punctuality; and took care to be always in time, was asked, how it was she could always come so early. She answered very wisely, "That it was part of her religion not to disturb the religion of others."

For "The Friend."

MARY GRIFFIN.

The following account of Mary Griffin, taken from the Annual Monitor of 1813, is forwarded for insertion in "The Friend." It is interesting not only as a remarkable instance of longevity, but of early devotion and persevering consistency in a religious course. To attain the age of one hundred years, and eighty of these dedicated to the service of her Lord, is a case almost without a parallel in modern times.

R. J.

The individual from whom the editor received the following account says, "From what I have heard from a friend who knew her very well, she had great native strength of mind, corresponding to that vigour of constitution which was necessary to carry her, with faculties but little impaired, through the long course of a hundred years: and contrary to what is often supposed, that early maturity forebodes a quick decay, her understanding, in infancy, appeared more forward than is common in children of the same age. It was told me, that when she was six years old, being present when her parents were conversing about their minister's salary, and the mother advising to liberality, remarked, 'We must not starve the gospel.' The little girl replied: 'Starve the gospel, mother! that you cannot do; for it is the power of God unto salvation, to every one that believeth.' An instance of *Mary Griffin's* fortitude in affliction, was also related to me by a person in New York, whose house I think she made her home when occasionally in that city. At the time of a yearly meeting which she attended many years ago, an account arrived of the death of one of her sons by a dreadful accident. The news was tenderly and cautiously communicated to her, when she said, after a pause, in the words of Job, 'The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' And after retiring awhile to her chamber, she attended the next meeting, where she spoke excellently."

A testimony of Nine Partners monthly meeting, (North America) concerning our beloved ancient friend, Mary Griffin, deceased:

"She was born, according to the best accounts we can obtain, at Stonnington, in the state of Connecticut, in the 5th mo. 1710, of parents of the society of Presbyterians; who, being zealous in their profession, endeavoured to educate her agreeably thereto. Her mind was early and tenderly visited with the influence of divine love, agreeably to her own expressions, viz: 'I do, from a degree of experience, certainly know, that the Holy Spirit is moving upon the minds of children in early life; reproving for evil doing, and justifying for well doing, and, when young, I often retired alone, and the breathings of my mind were, that if I were spared to arrive at the state of a woman, that the Lord would enable me to become a good woman. But not yielding in faithfulness to the manifestations of truth, my mind was led into youthful vanities, for which I was secretly reprieved; and, when arrived at mature age, attending a meet-

ing appointed by Friends near my residence, the Father of mercies was pleased to meet with me in a wonderful manner. May I never forget the tender dealings of a gracious God!' As she attended to the teachings of divine grace, her understanding became enlarged in knowledge and experience in spiritual things; and through obedience to the manifestations of truth, she came forth in a public testimony for the cause of righteousness, about the twentieth year of her age.

"In the year 1745, she removed with her husband into the compass of this monthly meeting, and became eminently qualified for service and usefulness, in the management of the discipline of the church. Her ministry was lively; and she was frequently led, in the flowings of gospel love, tenderly to invite the youth to forsake the vanities of this life; clearly holding up to view, the great advantage of an early dedication, or choosing the Lord for their portion; and, as she dwelt near the spring of eternal life in her own mind, so she was remarkably distinguished by the character of a true disciple, loving, kind, affectionate, and courteous to all. She several times travelled in the service of the gospel, in divers parts of this yearly meeting, and twice into New England. Her services in these visits were very satisfactory and comfortable to her friends: and when more than four score years of age, she performed a very acceptable and extensive visit, in the love of the gospel, to the northern parts of this yearly meeting; in which the divine life manifestly accompanied her religious services, she being supported and carried through to admiration.

"She continued lively and green in very advanced age, her mind appearing centred and settled on the living foundation; and about the ninety-fifth year of her age, performed a very satisfactory visit, to a member of the monthly meetings, in Nine Partners and Stanford quarterly meetings, and the families constituting them. In the hundredth year of her age, when she was so weak in body as not to be well able to stand alone, she felt her mind drawn to visit a part of the families of Nine Partners particular meeting; which by the aid of her friends she performed, and was led to point out, and speak with clearness to particular states among those she visited. She also attended several public meetings at that place, wherein she was admirably favoured to communicate suitable counsel in a very lively and pertinent manner. In these visits, that declaration of the Psalmist was abundantly verified, viz: 'Those that be planted in the house of the Lord, shall flourish in the courts of our God: they shall bring forth fruit in old age; they shall be fat and flourishing.'

"Having been long exercised in her heavenly Master's cause, she seemed absorbed in his love; and her converse was much about the things pertaining to an everlasting state. When retired and meditating alone, which was her frequent practice, she was heard to say, 'I hope ere long to rest eternally in the arms of thy love.' Another time, on recovering from a fainting fit, to which she was subject, she exclaimed, 'I feel love to flow to all mankind, and I believe this love will

yet increase, and truth prosper and spread through distant lands, even where they sit as it were in darkness; and the knowledge of the Lord will cover the earth, as the waters do the sea. My heart is filled with praises to the Lord, that he not only called me in my youth, but enabled me to follow him; and is yet with me in old age. Oh! it is well, when we can say with the apostle, 'I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing.'

"She gradually declined, continuing in a sweet frame of mind, and in the morning of the 1st of the 12th month, she desired her daughter, who had been with her on a visit, and proposed returning to stay another day, as she had long wished her to be present at her close. Towards evening after a fainting fit, she called for her children, and grandchildren, and addressed them with her last words, saying, 'Fear the Lord above all things, and keep up your religious meetings.' In a few hours afterwards she breathed her last, on the morning of the 2d of 12th month, 1810, aged 100 years and about 7 months; having, we doubt not, obtained the fulness of her petition, which was, 'May I be favoured so to live, that I may at last receive the reward of 'well done,' and an entrance 'into the joy of my Lord.'

"Signed in and on behalf of Nine Partners monthly meeting, the 18th of 4th mo. 1811, by

PHILIP HOEG, } Clerks.
PHEBE HOWES, }

For "The Friend."

GREEN STREET MEETING.

"Many mouths shall be opened." J. COMLY.
"They shall be tormented with the truth." A. LOWER.

On first day morning, 30th of last month, several adherents of the separatists, whose mouths had been opened according to this prediction, presented themselves at the Green Street gates, and were refused admittance by the committee on guard. They proceeded to hold a meeting as near the house as they could, and a company of from 200 to 300 persons surrounded them in the street and on the pavement. Chairs were provided to elevate the speakers, and several addressed the multitude on various topics, declaiming against the arbitrary measures of the late advocates of "toleration," and their attempts to arrest what the persecuted band call "a free gospel ministry." One of them was employed in the middle of the assembly, discoursing on the various cruelties which had been practised in different periods of the world upon conscientious persons. These observations appeared to be elicited by their situation, denied the use of the meeting house which had been characterised as the retreat of the oppressed. Another depicted to one of the guards the "tormented" state of those who were concerned in resisting their preaching, and a cry of fire being made, which some remarked was a false alarm, she observed, that the fire of

which she spoke, was no *false* alarm, but was kindled like a flame in their breasts. The crowd increased in the afternoon to many hundred—the street was completely obstructed, and rudeness was offered by some of the boys. Such was the agitation produced by this tumultuous scene, that the police officer of the district was called upon, but one of the more *liberal* members of Green Street, who adheres to the principles for which they re-treated, and considers those people harshly used, contended that they had a right to preach in the public high-way so long as the peace was not violated, and the civil authority accordingly declined interfering. Different opinions prevail amongst the Green St. Hicksites respecting the expediency of the present course. One party contends that every conscientious person has a right to be heard, another that if kindness and a proper treatment had been extended towards those outcasts, some of them, instead of being driven into the streets, would have become eminent speakers in their Society. Neither of them, however, have been able to avert or control the present storm; for a more determined and dominant party, whose forbearance has become completely exhausted by the plain dealing of those “little ones,” and reckless of all consequences, admit of no palliation or temporizing with them, but declare that not one of them shall enter their premises. The gates are therefore rigidly guarded, and a person in the neighbourhood saw them, on a fifth day, transporting one of the men to the pavement. On his second attempt to gain entrance into the house, they pushed him towards the gate, when he fell, on which they laid hold of him, and again carried him out.

Thus, by evidence on every hand, the unity of this reorganised and professedly liberal body is interrupted; a division exists amongst its members, producing a state of things, especially in the meetings of Green St., Cherry Street, Wilmington, &c. extremely perplexing and mortifying. Measures have been pursued, which those who thought the retreat had released them from the shackles of tyranny and ecclesiastical domination deem oppressive, and calculated to destroy those benefits, to establish and perpetuate which they withdrew from Friends, but which daily experience proves they have failed to find since they left the parent Society. See the epistle 4th mo. 1827.

From the pretensions of the followers of Elias Hicks, especially those who received his family visit in this meeting, which J. Cockburn says, “was the most *quiet*, most *consistent*, and *exemplary* of any meeting in the city,” p. 142, we could hardly have contemplated such discord, and animosity, at this early period of their reorganised existence, as that exhibited in those disgraceful scenes we have described. We say disgraceful, because, while they pretended to be the exclusive champions of toleration, and the genuine successors of the original Quakers, they have trampled their principles under foot, and given rise to a tumult, of which we know of no similar instance in the history of Friends, prior to the promulgation of their

disorganising scheme. We would call the attention of Abraham Lower, S. Noble, W. Stevenson, J. Warner, J. Newport, E. Shotwell, and other members of Green-street, back to the violence and bitterness, which often marked their declamations against Friends in Philadelphia Quarterly Meeting. How was even a word, or an occurrence of trifling import distorted, and magnified into a crime, while they represented themselves as borne down and persecuted, and denied an equal participation in the right of speech, and decision in society? Ancient and venerable men, who stood firm to the cause and testimony of the truth, as it is in Jesus, were pointed at with the finger of scorn and reproach, as enemies to the true interests of the society. They were stigmatised as popes and inquisitors, armed with the spirit of fire and faggot, against the advocates of liberal and enlightened views. Young men were upbraided with coalescing with “their sires,” as they were contemptuously styled, in the evil design of aggrandising themselves at the ruin of others. Every means which a distempered imagination could invent, were called into effort, to produce indignant feelings towards those who stood for the defence of the gospel of Christ, because they refused to bow down to, and worship the image, septicism and misrule, which the followers of E. Hicks sought to set up. Will the Green street separatists, who were the chief actors in eriminating Friends, now persuade us they were influenced by a sincere desire to escape tyranny and oppression, and to secure to themselves the enjoyment of equal rights; or, that they even believe their own suggestions and assertions were true, respecting those long tried, and established members of the church? Impossible! It is too obvious that for the purpose of shifting the power into their own hands, a few ambitious individuals, restless of control, or superiority, stirred up discontent in others, who are now reaping the fruits of their folly, in pursuing the doubtful fortunes of their deluded leaders. We have often mourned over them, being convinced they were forsaking their own mercies, and sooner or later, would find themselves entangled in the snares they prepared for others. Disrespect to age, and to the authority of discipline, a loose and septic feeling in relation to religious principle, must produce a reckless disregard of those sympathies and obligations, which bind man to man, in the great concerns of salvation; the annihilation of those distinctions in religious society, which arise from difference of gifts and faithfulness to duty, paves the way for persons to assume stations in the church, which do not belong to them, by which anarchy and confusion are introduced. Is it any wonder, that having familiarized themselves to those views and sentiments which level all distinctions, and sweep away the authority of government, and taught their adherents to act according to their own persuasions, without respecting the judgment of man, that they should find it impossible to realize any thing like system or order, in such an association? Green-street meet-

ing set at defiance the discipline, the usage of Society, and the authority of the quarterly meeting which instituted it. As far as was in its power, it broke loose from the society, and virtually destroyed its own existence, as a component part of it. It taught its members rebellion against all order, all control, both in discipline, and in doctrine. Can it then regard with surprise their refusal to yield to its dictates? And on what ground has it the effrontery to coerce them into submission? O. P.

There is a tone of good sense tersely expressed in the following remarks relative to the present prospect of things on the other side of the Atlantic. They are copied from the National Gazette of 4th instant.

The more sanguine of our “contemporaries” anticipate great advantage to the cause of civilization, from the insurrectionary spirit and movements in Europe. We entertain the same wishes, but are not so confident as to the results. Political discord and civil wars cripple and retard productive and refining industry; general wars have a like effect, and give ascendancy to the military passions, pursuits, and habits. Politics and arms supersede science and letters; manufactures and commerce are widely impeded or partially fostered.

The progress of civilization depends less upon the promulgation of general principles of right and true order, than upon the enlarged and heightened improvement of the mind by means of practical diffusive education and literature, and positive science, and upon the increased tranquil labour of nations in the fine and mechanic arts. The great struggle which seems about to take place, as it is said between the doctrines and supporters of liberty and despotism, must be fierce, sanguinary and long; its original motives, proper tendencies, principal agents, may undergo considerable and mischievous changes; it may produce internal dissensions and contests; it may be attended with crimes, ravages, and vicissitudes of fortune on both sides, which will totally alter its pristine character: disappointment, fatigue, disgust, an eager desire of repose and some kind of security, will then predominate with the mass of the old parties, and absolute government be invoked as the only remedy of intolerable evils.

This very era in Europe, which is hailed as so auspicious for freedom and civilization, might be considered as but the beginning of scenes of wild and promiseous conflict,—of confusion and desolation,—inordinate excitement, premature enterprises and popular excesses, desperate blows of tyranny and expedients of craft, by which a relapse into comparative barbarism may be occasioned. It is a delightful theory or vision—the deliverance and regeneration of mankind; it seems to be warranted by some views of their history and condition for the last half century: but it ought not to be implicitly received, at least until the relative position, array and means of the antagonists in Europe be impartially examined, without forgetting the infirmities and vices of human nature, the composition of European society, and the various causes of discomfiture as well as the sources of success. Our hopes

for the interests of freedom and civilization rest mainly upon the prosperity of our American institutions. If we maintain our republic and our union, in peace and entireness, we shall keep open sufficient scope for the utmost possible advances of human character and condition, and in relation to ourselves, have but little to hope or fear from the destinies of Europe. Providence has privileged us with all power and facilities;—let it be our chief concern and trust to preserve and use them duly.

One of the magistrates of Harbour Grace, had a dog of the Newfoundland half breed kind, which was in the habit of carrying a lantern before his master at night, as steadily as the most attentive servant could do; stopping short when he made a stop, and proceeding when he saw him disposed to follow. If his owner was from home, as soon as the lantern was fixed in his mouth, and the command given, "go fetch thy master," he would immediately set off, and proceed directly to the town, which lay at the distance of more than a mile from his place of residence. When there, he stopped at the door of every house, which he knew his master was in the habit of frequenting, and laying down his lantern, would growl and beat at the door, making all the noise in his power, until it was opened. If his owner was not there, he would proceed farther in the same manner, until he found him. If he had accompanied him only once to a house, this was sufficient to induce him to take that house in his rounds.

AMERICAN CONVENTION.

The 22d biennial stated meeting of the American Convention, for promoting the abolition of slavery, &c. will be held at Washington, D. C. on the second Monday (9th) of January next, at 10 o'clock, A. M. All the abolition, manumission, anti-slavery and free produce societies in the United States, are entitled to a representation, not exceeding ten, and are invited to participate.

R. P. ANDERSON, Washington,
CHAS. S. COPE, Philadelphia,
Secretaries.

THE FRIEND.

ELEVENTH MONTH 12, 1831.

The yearly meeting of Friends at Baltimore, which commenced on second day, the 31st ult. (the select meeting of ministers and elders the seventh day preceeding), concluded on fifth day evening, the 3d instant, after a session of four days. A friend who was in attendance, thus writes: "The several concerns which came before the meeting were resulted in a spirit of harmony and concension; and although the number present was not large, a satisfactory and encouraging evidence was afforded, that a remnant, of increasing strength and number, bound to the law and the testimony, is still preserved.

"We have gratefully to believe that the wing of ancient and everlasting goodness was measurably spread over us, affording an encouraging and animating hope, that though reduced to a weak and low state, we are still under the tender notice and regard of Him who feedeth his flock by day and watcheth over them by night. As an evidence of our being thus cared for, a little capacity was mercifully afforded, not only to travail for the welfare of Zion, and the enlargement of her borders, but in an especial manner, that those who are in the bloom of life, the morning of their days, might become more and more willing to submit to the restraining influence of the love of God, and thereby know the work of righteousness to be peace, and the effect thereof quietness and assurance for ever—that Jerusalem is indeed a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

In placing on the pages of "The Friend" notices of recent occurrences amongst the separatists, we have several objects in view. First, to induce serious reflection in those immediately concerned in the transactions, by contrasting them with their former professions and practice. Secondly, to bring into view the fruits of their principles, now they are disconnected from Friends, to guard others against adopting them: and also for the purpose of informing such of their party who entertain serious doubts of the propriety of their secession, but have not the means of ascertaining the true state of their affairs, and are still deceived by plausible accounts of harmony and prosperity amongst them. Thirdly, to record them as a warning to posterity; and lastly, though not least, to subvert the cause of truth, in clearing Friends and their Christian principles from imputations with which the separatists have endeavoured to criminate them, and also from being identified with them.

To defend those persons with whom they are in controversy is no part of our design. We have the same objection to their principles and preaching which we had when they disturbed the meetings of Friends. The facts as stated are derived from witnesses, mostly of their own Society, against which we are uninfluenced by feelings of hostility in giving publicity to them.

The following was sent last week, but not in time for insertion then.

AN EVENING SCHOOL,

For the gratuitous instruction of coloured men, will be opened at Friends' school house in Willing's alley, between Third and Fourth streets, on second day evening next, the 7th of 11th month, at 7 o'clock.

Application for admission may be made to John Carter, No. 21, Perry street; Thomas Booth, No. 188, Pine street; Thomas Evans, N. E. corner of Third and Spruce streets;

Joseph Scattergood, corner of Fifth and Spruce streets; Marmaduke C. Cope, No. 165, Market street; George M. Haverstick, No. 345, Market street; John M. Whitall, corner of Seventh and Race streets, and No. 21, Market street; Dr. Joseph Warrington, Front above Vine street; Thomas Scattergood, No. 276, north Front street, and at the school.

FRIENDS' ASYLUM.

The visiting managers for this month are Joel Woodman, near Frankford; Thomas Bacon, No. 190, north Front street; Thomas Evans, corner of Third and Spruce streets.

Attending Physician.—Samuel W. Pickering, Frankford.

Consulting Physicians.—Thomas C. James, No. 7, York Buildings; Charles Lukens, N. W. corner of Mulberry and Seventh streets; Charles F. Matlack, No. 85, Mulberry street; Robert M. Huston, No. 107, Mulberry street; Caspar Wistar, No. 184, Mulberry street.

The annexed report of the slave trade between four states only in this liberty-professing land, furnishes sad evidence that amidst the blessings of Christianity and the overflowing bounties of heaven, of which the white inhabitants partake luxuriously, the obligations of religion and humanity towards the poor descendants of Africa, are almost wholly disregarded in the southern United States. When shall the end of this evil be, and where are the signs of its approaching extermination?

SLAVE TRAFFIC.—According to the New Orleans papers there were imported into that port during the week commencing on the 16th ult. from various parts of the United States, 371 slaves, principally from Virginia, as follows:

By the Tribune, from Alexandria,	141
By the Sarah, from Baltimore,	4
By the United States, from Norfolk,	150
By the James Ramsay, from Baltimore,	2
By the Susan, from Charleston,	14
By the Atlas, from Charleston,	60

Total, 371

371 per week is 19,292 per year, 7,800 of which, according to the above rates, from Virginia alone. It is a fact that men, women and children are raised "as a crop" in Virginia, but can "the crop be so productive as to afford 7,800 for a single market?" "All men are created free and equal."—*New York Sentinel*.

DIED.—At Moorestown, N. J. on the 4th instant, SUSAN BISPHAM, wife of Joseph Bispham, in the 69th year of her age. A respectable member of Chester monthly meeting.

At his residence in Haddonfield, N. J. on the 15th ult. GEORGE ABBOTT, in the 67th year of his age. A member of the Society of Friends.

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THE MUTINEERS OF THE BOUNTY.

(Concluded from page 34.)

Pitcairn's island has since been visited by numerous voyagers, who all confirm the statements given by Captain Folger and Sir Thomas Staines. The most recent account which has been published, is that given by Captain Beechey, who touched at this island during his voyage in the ship Blossom, in search of Captain Franklin, in the year 1825. At this period the number of inhabitants on the island was sixty-six. Of the twenty-seven original settlers, all had died except Adams and six of the women, one of whom had left the island. There were ten male and ten female children of the first generation, and twenty-three male and fifteen female grand-children. Two white men had also settled on the island, and were incorporated into the happy community.

Captain Beechey describes the islanders as a handsome people, with regular features, their eyes of a bright hazel, and betraying their Tahitian origin in the lips—the flattened nose and distended nostrils. Their eye-brows are thin, their hair of a deep black, sometimes curled, and their complexion of a dark gipsy hue. The women are tall and handsome, and very muscular. Their features are feminine, and they have the same dark complexion as the men. Their eyes are dark and bright, and they wear their long black hair, turned back from the forehead, and braided with a chaplet of wild flowers. Their teeth are fine, and their countenances lively and good-natured. They wear the paper cloth of the island, and their dress is a petticoat and a mantle thrown over the shoulders. The degradation of the female sex, so universal among savage nations, is carried so far in Tahiti and other islands of the Pacific, that it is death for a woman to eat in the presence of her husband. It is not surprising, therefore, that some traces of this barbarous system were found at Pitcairn's island. The women performed all the domestic duties, carried home the wood for cooking; and at dinner they waited till the men had dined before they began to eat.

The village, which is built in the midst of a grove of palm trees, consists of five houses, and there are three or four cottages on the plantations, one of which was occupied by

Adams, who here withdrew himself from the cares and turmoil of his little kingdom. The houses are substantially but roughly built of wood, are thatched with palm leaves, and are two stories in height. The floor is raised a foot from the ground, and the weather-boards, instead of being nailed to the posts, are fitted in grooves, so as to admit of being taken out in warm weather. The access to the chamber is by a ladder and a trap-door. The lower room is appropriated for eating, and has a large table in the middle, with stools placed round it. The upper story is furnished with a bedstead in each corner, raised eighteen inches from the ground, and made of the wood of the paper mulberry or cloth tree. The mattress is made of palm leaves, and each bed is furnished with three sheets of native cloth. There are several pathways leading from the village to different parts of the island. Around the houses are the gardens and small enclosures, for the hogs, goats, and poultry, and beyond, extending far up the mountains, are the plantations of plantain, bananas, yams, melons, the taro plant, sweet potatoes, and the cloth tree. Every cottage has its outhouse for making cloth, its poultry house, pig sty, and bake oven. This latter is the same as that used in Tahiti, and is merely an excavation in the earth, in which the meat is cooked by means of heated stones. Captain Beechey and his officers visited Thursday October Christian, the arrangement of whose household may be taken as a specimen of island manners. His table was spread with plates, knives and forks. A roasted pig very nicely cooked in the rude oven, was set before the strangers. A long grace preceded the dinner, and when the signal "turn to" was given, welcome cheer, hospitality, and good humour seemed to animate every countenance. Their drink was cold water, handed round in a pitcher, out of which all drank. The room was lighted with torches, made by stringing the nuts of the doodoe tree (*aleurites triloba*), on the fibres of the palm leaf, and sticking them in tin pots. At night they slept comfortably between sheets of paper cloth, fresh from the beater. After the lights were extinguished, the evening hymn was sung by the whole family in the middle of the room, and the day opened, as it closed, with family worship. When they arose, they found that ripe fruits had been placed by their bed side, and that their hats were crowned with chaplets fragrant with the morning dew. On looking round the apartment they perceived that it contained several beds, but neither partition nor screen was thought necessary. The men had gone off to their several occupations, and the women were busy with their domestic cares—

some had taken the linen of the strangers to wash—others were beating cloth, and others were preparing the oven, and pig, and yams, for their morning meal. They soon collected in the chamber to bid their guests a good morning, and to enquire if they could assist them.

The islanders had received a valuable accession to their number in the person of John Buffet, an intelligent man of an enthusiastic but religious turn of mind, belonging to a merchant ship that touched at the island, who was so charmed with their manners, that he resolved to end his days among them. He officiated as clergyman and schoolmaster, and was much respected and beloved by the natives.

The Tahitian woman who had been the inmate with Adams for so many years, was now old, and blind, and bedridden; yet so strong was his attachment for her, and so anxious was he to atone in every way in his power for his past misconduct, that he was importunate to be regularly married to her according to the forms of the English church, by an ordained minister. The chaplain of the Blossom therefore performed the ceremony at the bedside of the decrepid old woman.

Captain Beechey bears testimony to the pure morals, correct principles, and amiable temper of these happy islanders. The Sabbath is strictly observed; the most sacred regard is paid to truth, and swearing and jesting are unknown among them. They are virtuous, contented, cheerful, industrious, religious, and hospitable.

Such is the unvarnished picture, in the main features of which all the witnesses agree, of this singular colony. I know of no similar instance in the annals of our race. Civilized and Christian men have never before returned to the state of rude or savage life, deprived of almost all the physical means and instruments, yet retaining the moral culture and the religious feelings of an advanced civilization, absolutely secluded from the world—children in knowledge, and children also in simplicity and innocence. The experiment upon the capabilities of our nature would have been still more singular and interesting, had a much longer period elapsed before their discovery by Europeans. The mixture of English and Tahitian customs, which is now so curious, would, in all probability, have produced new modifications of human character. After the Bibles and the iron of the Bounty had been worn out and exhausted, the former would perhaps have been perpetuated in manuscripts on the paper cloth of the island; while, on the other hand, destitute of the means of procuring the metals, the arts would

have declined, and succeeding ages would have found a people filling this and the adjacent islands, similar in many respects to the Peruvians—exhibiting the traces of an ancient and almost forgotten civilization, and carrying down the memory of Young and Adams to that remote posterity, as godlike heroes, the founders of their empire, perhaps as the originals of their species, blending their names with those derived from the traditions remaining among them of the Scriptures, and professing a faith, like that of the disciples of the Grand Lama—a strange and monstrous corruption of the true religion.

Happily for them, they were not doomed to undergo any such sad reverses, and happily for all who love to dwell with delight on the bright and sunny spots of human existence, this lovely romance of real life has closed without any dismal tragedy to sully its pages.

Fearful of the failure of the means of support for the increasing population of the island, the British government, during the present year, has removed the whole colony to Tahiti, and by this act, has consecrated the memory of Pitcairn's island, as exhibiting at least one, if not the only example, of a purely virtuous and innocent community, practising, in the simplicity of unsophisticated nature, the morals of Christian civilization. * *

For "The Friend."

DISCOVERIES OF THE PORTUGUESE IN THE EAST INDIES.

(Continued from page 33.)

The expense of De Gama's expedition had caused much public discontent, but so much more persuasive is success than reason, that the tide of popular sentiment was totally changed by the issue of the voyage. The second fleet was therefore equipped without difficulty, with every thing that the naval experience of the age deemed requisite for the accomplishment of an arduous navigation. It consisted of thirteen sail, some of them large ships, and under the command of Pedro Alvarez Cabral, it left the Tagus in March, 1500. Aware of the delays experienced near the coast of Africa from adverse winds and currents, Cabral, with a boldness worthy of admiration, when contrasted with the timidity which had heretofore confined them to short straggling voyages along its shores, formed the resolution of holding his course far to the west of that continent, until he should arrive near the latitude of the Cape of Good Hope. Thus, with singular sagacity, he chose at once the very route which is now usually taken by ships bound to India. Persevering in this south-westerly course, he discovered the continent of South America, and took possession of it for the crown of Portugal. This gleam of success was, however, soon overcast with the darkest adversity. In the passage from Brazil to the Cape, the fleet encountered the most tempestuous weather. Four ships foundered, one of which was commanded by Bartholomew Dias, who was thus prevented from witnessing the value of the discovery to which he had so largely contributed. He appears not to have received distinctions from his sovereign commensurate with his merit,

but Camoens has compensated him for this neglect. He represents him as perishing by no vulgar fate, but as engulfed in the abysses of the ocean, to satisfy the vengeance of the genius of the stormy Cape, upon whose repose he had dared to intrude.

The remnant of the fleet, reduced to six ships, having been refitted at Mozambique, was received with respect by all the native princes. The Zamorin of Calicut, now acquainted with the formidable power of Portugal, was willing to atone for his treatment of De Gama—he gave Cabral a house, by a legal deed engrossed in letters of gold, permitted him to erect over it the standard of Portugal, to appoint a factor, or consul of his nation, and to open magazines for the purchase of goods. Correa, the factor, with about fifty men, who dealt with the natives rather as conquerors than merchants, fell victims to an ebullition of popular anger. Cabral took a very severe revenge, by burning ten rich ships that were in port, making slaves of part of their crews, and demolishing a great number of the houses of the city with his cannon. He then sailed to Cochin, Coilan, and Cananore; and, having freighted his ships with rich cargoes, he returned home with ambassadors from the chieftains of those cities. Notwithstanding the ability with which he had conducted himself in India, and the merit of his discovery of Brazil, yet, owing to the loss of life which had attended his expedition, he was treated as one who had met with but dubious success.

"Some months before the return of Cabral, the king of Portugal had sent Juan de Nova to meet him with a squadron of four ships. On his outward voyage De Nova fell in with Ascension Island in 8° south latitude. He missed Cabral's fleet, but arrived safely in India, where he contributed to raise the warlike reputation of the Portuguese: he defeated a numerous fleet sent against him by the Zamorin of Calicut; he took in rich cargoes at Cananore and Cochin; and, on his return home, discovered the island of St. Helena, of which he gave so favourable a description that the Portuguese admirals received instructions to touch there for the future for refreshments.

"If the three voyages already undertaken to India did not yield large profits, they had the effect, at least, of nourishing great hopes. No difficulty was now experienced in raising the funds requisite for the equipment of new expeditions; and the king, persuaded of the necessity of sending a strong armament, where so much opposition was likely to be encountered, gave orders for the preparation of twenty good-sized ships. Vasco de Gama was induced to leave his retirement, and take the command of this fleet. In the spring of the year 1502, he sailed from Lisbon, and, arriving without any accident at Quiloo, compelled the king of that place to become tributary to the king of Portugal, and to agree to the annual payment of two thousand crowns of gold. From Quiloo he stood across the ocean to India, and in his way fell in with a group of islands, to which he gave the name of the *Admiral's Isles*. They form a part of the

cluster at present best known as the Seychelles.

"When the Portuguese admiral made his appearance in the Indian seas with an increased force, the friendly sovereigns of Cananore and Cochin hastened to receive him with warm congratulations. The Christians of India, or, as they are generally called, the Christians of St. Thomas, entreated of him to leave a squadron for their protection, when returning to Europe; a request to which he very willingly assented. The Zamorin of Calicut in the mean time fitted out a fleet to attack the Portuguese; but De Gama won a complete and easy victory. Two ships were captured, containing immense riches; for, besides gold and silver plate to a great value, there was on board one of them an idol of pure gold weighing sixty pounds; the eyes formed by emeralds of great size, and in the breast was a ruby as large as a chestnut. Vasco de Gama freighted his ships with the most valuable productions of India, and returned to Lisbon without the occurrence of any accident. He was received, on landing, with the utmost joy; and the tribute of the king of Quiloo, in a silver basin, was carried before him.

"Vincent Sodrez, in the mean time, remained in the Indian seas, with six large ships. As his chief object was the acquisition of wealth, he totally neglected the interests of his allies on the coast of Malabar, and cruised off the Red Sea to capture prizes. He was the first Portuguese who visited the island of Socotra, or who coasted the shores of Arabia Felix. But his avarice controlled his prudence; and, neglecting the advice he received, not to visit the Arabian seas before the tempestuous season was over, he perished with all his treasures.

"In the year 1503, Francisco de Albuquerque conducted a fleet of nine ships to India. His nephew, Alfonso de Albuquerque, who afterwards acquired so great a reputation in India, commanded one of the squadrons. From the first arrival of the Portuguese in the eastern seas, they had proved a source of jealousies and wars among the native princes; some of whom were determined to repulse those new and dangerous visitors, while others felt inclined to give them a favourable reception. The king of Cochin was among the latter number. The partiality which he had manifested towards the strangers provoked the hostility of the Zamorin of Calicut, their implacable enemy; and unable to resist so powerful an adversary, he had been compelled to fly, and abandon his dominions. But on the arrival of Albuquerque the balance of victory was quickly changed. The forces of the Zamorin were immediately driven from Cochin, and the fugitive prince was reinstated in his kingdom. In return for this important service, he granted the Portuguese permission to build a fort in Cochin. The work was soon finished, and the fort received the name of St. Iago. A church was erected at the same time, and dedicated to St. Bartholomew. In this manner the Portuguese nation, as its historians inform us, became possessed of dominion both spiritual and tem-

poral in India. The Albuquerque leaving behind them a squadron of three ships, and a hundred and fifty men in the fort at Cochin, set sail for Europe with a very rich cargo. Francisco and the ships under his command were never heard of more; but Alfonso arrived safe in Lisbon: and among other things, brought the king forty pounds of large pearls, a diamond of extraordinary size, and two horses—the one Persian, the other an Arab—which were highly prized, being the first of those generous races seen in Portugal.

“Conquest in India was now begun; and the king of Portugal deemed it expedient to confirm the first steps towards power, by assuming the style and exterior of regular authority. He accordingly selected Don Francisco Almeyda, a nobleman of courage and experience, for the chief command in the East, and gave him the title of viceroy and governor-general of the Indies; assigning him, at the same time, guards for his person, a number of chaplains, and whatever was thought necessary to give an air of grandeur to his office. Almeyda sailed from Lisbon in March, 1507, with a considerable fleet; and having stormed the city of Mombaza, on the eastern coast of Africa, and reduced the inhabitants to slavery, he arrived in India without any accident. The success of the viceroy justified the high opinion entertained of his abilities. Under his government, the Portuguese rapidly increased their possessions in India, extended their discoveries in every direction, and carried their arrogant sense of superiority so far as to seize all vessels which were not provided with a passport or letter of protection from the viceroy. Almeyda, having lost his son in a sea-fight with the Egyptians, who had joined the Zamorin and other enemies of the Portuguese, was resolved on taking vengeance. He sailed accordingly, from Cananore, with a fleet of nineteen vessels, and attacking Dabul, reduced it to ashes. No provisions could be procured here, the country having been desolated by locusts, great quantities of which were found in pots, preserved by the natives for food. The Portuguese found them pleasing to the palate, and not unlike shrimps in flavour. Almeyda came next to Diu, a city at that time in the power of Maléx Azz, a Russian renegade. Here he found the combined fleets of Egypt, Cambay, and Calicut. An engagement immediately ensued, in which the Portuguese obtained a complete victory, purchased with little loss on their side. The plunder of the enemies' ships was very rich; and a great number of volumes, in many languages, are said to have been found in them. The whole coast between Diu and Cochin being subdued, and the time of Almeyda's vicerealty having expired, the government devolved on Alfonso de Albuquerque. Almeyda reluctantly resigned his power, and sailed for Europe in November, 1509. On passing the Cape of Good Hope, he was overjoyed to find events so far falsify the predictions of the witches of Cochin, who prophesied that he should not live to pass it. But shortly after, his ships putting into the bay of Saldanha, a little to the north of the Cape, he went ashore, and

was killed, with fifty of his crew, in a quarrel with the savages. The unhappy fate of Almeyda was sincerely lamented by the king of Portugal.

“Alfonzo de Albuquerque, who succeeded Almeyda in the power but not in the title of viceroy, had already risen to the highest reputation in India. His attacks on Ormuz, in the Persian Gulf, although unsuccessful, had shown how bold and comprehensive were his designs; and now that he was invested with the chief command, he displayed an unwearied activity along with boundless ambition. The first measure of his government was to attack Calicut, which he reduced to ashes: he then turned his arms against Goa, one of the most important commercial cities of India. The Moors, who held the place, made an obstinate resistance, but were at length overpowered and put to the sword. Albuquerque erected a fort, and coined silver and copper money at Goa, which he designed to be chief of the Portuguese possessions in the East. It became, in 1559, the seat of the governor, and of an archbishop and primate of the Indies.

“The next exploit of Albuquerque was of a still more brilliant character. In the year 1509, Almeyda had despatched Sequeira with a small squadron to make discoveries in the East. This officer directed his course to Malacca, where he was received with feigned demonstrations of warm friendship. Suspecting treachery, he declined the invitations he received to attend a grand festival prepared for him by the king; but of his companions who went on shore to buy merchandize, some were killed and a great many made prisoners. Sequeira retaliated by plundering several richly laden vessels along the coast, and then returned to Portugal. Albuquerque now prepared to punish the affront offered to the Portuguese name, by the subjugation of Malacca. He set sail from Cochin in May, 1511, with an armament of nineteen ships and 1400 fighting men. On his arrival off the coast of Sumatra, he received friendly messages from some of the kings of that island. Among the Malays captured at sea was a chieftain who had acted a conspicuous part in the treachery practised on Sequeira's crew. As soon as he was recognised, he was pierced with a number of mortal wounds, but to the astonishment of all, shed not one drop of blood; when, however, the Indians (who discovered the amulet) took from his arm a certain bracelet of bone, he bled copiously. This bracelet was considered a most valuable prize, and brought to Albuquerque. The Moorish sovereigns of Malacca withstood the assaults of the Portuguese but a few days. They were killed, with their followers, or driven from the city, which was immediately peopled by Malays and other natives of the East. The conquerors found here so rich a booty, that the fifth, reserved for the king, was bought on the spot by merchants for 200,000 pieces of gold. And they took, say the venacious historians of Portugal, 3000 pieces of cannon. Albuquerque built a fort and a church at Malacca, and then set sail for the coast of Malabar; but on his passage, near the coast of Sumatra, he encountered a violent storm, which de-

stroyed the greatest part of his fleet, with all the riches on board. The vessel in which he himself sailed struck on a rock; and just as he was putting off from the wreck in the long boat, he saw a young man fall from one of the masts of the ship into the sea. The general sprang to his assistance, and saved him; and by this heroic act, perhaps, raised himself higher in the estimation of his followers than by his most important conquests.”

(To be continued.)

APPARATUS FOR PROTECTING THE EYE.

Immediately above the socket in which the globe of the eye is lodged, is the arch of the *eye-brow*, covered with hair, placed in an oblique direction, and moistened with oil. The use of the eye-brow is to prevent the sweat from running off the forehead into the eye, by directing it towards the temple and side of the nose. The hair of the brow is very generally thicker and of a darker colour in hot, than in cold and temperate climates. The eye-brows probably act also as a shade to the eye when exposed to too great a degree of light; and this effect is increased by frowning. Hence, we almost involuntarily depress the eye-brows, and knit them, when we pass from the dark into a place strongly illuminated. In a weak or inflamed state of the eye, and in all cases where light is offensive, there is a habitual depression of the eye-brows.

The anterior part of the eye-ball is defended by the eye-lids, which act like valves; they are composed of a semi-transparent fleshy substance, covered externally with the skin, and internally with a delicate membrane, which passes from them over the forepart of the eye-ball. To the free edge of each eyelid is attached a narrow rim of cartilage, or gristle, which is hinged, as it were, to the bone at both angles of the eye; this rim gives firmness to the eye-lid, and preserves their expanded and convex form. The edges of the eye-lids are elegantly fringed with short hairs—the *eye-lashes*; the hairs of the upper lid being curved upwards, and those of the lower downwards. The eye-lashes defend the eye, as with a grate-work, from dust or motes, and perhaps from some unknown operation of light: excluding, for example, extraneous rays. When the eye-lashes are plucked out, it always impairs the vision, which is an evidence of the important part they perform in the preservation of the functions of the eye. The upper eye-lid is the only one which is possessed of motion.

The use of the eye-lids is strongly evinced from what occurs when they are cut off, a savage punishment sometimes practised among uncivilized nations. Sleep is prevented, and from the constant irritation of the light, first the eye becomes inflamed, and then the brain, and the unhappy sufferer expires in the most dreadful agony.

To preserve the transparent coat of the eye in a condition to enable it to transmit the light to the retina, or immediate seat of vision, it requires to be kept constantly moistened with a limpid fluid, or the tears. This fluid is separated from the blood by a whitish irre-

gular body, denominated the *lacrymal gland*, situated within the upper part of the bony socket, near the outer angle of the eye. This gland gives off seven or eight ducts, each not thicker than a hair, which run down on the inner surface of the upper eye-lid, and open near the inner angle of the eye. These ducts convey the tears to the eye, over the surface of which they are spread, by the continued action or winking of the lids. It is computed, that in twenty-four hours there is supplied to the two eyes four ounces of tears. The tears are constantly flowing into the eye, during sleep as well as when we are awake; during sleep, however, a less quantity is supplied, from the less degree of stimulus to which the organ is exposed.

The contrivance for carrying off the tears, after they have lubricated the surface of the eye, is one of the most interesting parts of the mechanism connected with the organ of sight. When the eye-lids come together, which they do almost every second, they form a channel which runs in front of the eye, inclining somewhat downwards towards the nose. Along this channel, the sides of which are formed by the ball of the eye and the two lids, the tears, which are brushed from the surface of the eye-ball, flow in the direction of the nose. When they have reached the end of this channel, they are sucked up by two minute openings; one situated on the very point of the angle of each eye-lid, opposite the last hair of the eye-lash next the nose. These openings any one may see in his own eye, by examining it in a looking glass. Each opening is surrounded by a whitish gristly circle, and is capable of admitting a bristle or a small pin. These openings are the orifices of two canals, running above and below the angle of the eye, in the thickness of the lids, in the form of a snail's horns. By these canals the tears are conveyed into a small reservoir, called the *lacrymal sac*, situated within the bone at the side of the nose, immediately below the inner angle of the eye. From the lower part of this sac a canal runs downwards, and passing through the bone into the nose, conveys the tears into the latter, about an inch above the external nostril. After assisting to lubricate the nostrils, they are carried off, in the form of vapour, by the stream of air, which is constantly passing through the nose in the act of breathing. A part of the tears is likewise carried off by evaporation from the surface of the eye-ball. This is shown by the overflow of the tears in cold damp weather, when the air is less fitted to cause their evaporation. Along the edges of the eye-lids near the roots of the eye-lashes, are situated a row of minute orifices, to the number of about thirty in each lid: from these orifices are disengaged a fatty substance, which appears to serve a two-fold purpose: it prevents the tears from running over the eye-lid, as any other fatty matter would do, and it prevents the eye-lids from adhering to each other, in consequence of the drying of the tears during their contact when we are asleep. When these orifices become the seat of inflammation, they produce the painful tumor denominated, in common language, a sty.

On examining the eye in a looking glass, when it is turned away, as far as possible from the nose, there is perceived at its inner angle on the ball, a little red fleshy eminence in the form of a half moon. Its use would appear to be to arrest any minute substance that has accidentally been admitted within the lids, and to carry it to the corner of the eye behind its folded edge. In this it is aided by a fleshy substance, in the inner corner of each eye, and exterior to the former, called the *caruncle*, which is studded with a number of small hairs. Both these bodies are likewise useful in directing the tears through the proper channels into the nose. The caruncle secretes an ointment similar to that of the eye-lids. In some of the inferior animals, particularly in birds, the semi-lunar membrane just described, is capable of being spread at will over the whole front of the eye, performing the office of an additional eye-lid, by veiling the eye from the light.—*Journal of Health.*

MILK.

No substance has been so extensively adopted as a principal article of food, nor held in so much esteem by nearly all nations, as milk. No one can be named less objectionable under every circumstance of health—it being, in fact, equally wholesome, nourishing and digestible, and equally well adapted for the support of the system in childhood and adult age—and, under many circumstances of declining health, it becomes, in conjunction with mild vegetable aliment, the only diet by which disease can be avoided, and the system restored to its former vigour.

Milk differs in every animal, according to a variety of circumstances, in reference to its nature, period of life, food, degree of health, and various other accidental circumstances. But in its general properties, it may be considered, in all animals, as very nearly the same. When first drawn, it appears to be a simple fluid; but after standing a short time, it commences to separate into different parts, very distinct in their characters, and upon the relative proportions of which its qualities and varieties mainly depend. These parts are an *oily*, a *coagulable*, and a *saccharine watery* matter, well known under the names of *cream*, *curd*, and *whey*.

Milk is confessedly one of the most valuable presents which a bountiful Providence has bestowed upon man. To the healthy and active, it affords far more strength and support than is generally supposed. In many instances, either alone, or in combination with the farinaceous seeds or roots, it has formed the sole sustenance of life—maintaining fully the health and robustness of the system, without any of the disadvantages which result from an excess of animal food on the one hand, or the diminished strength and vigour which have been supposed to be the effect of a purely vegetable diet, on the other. In many northern climates, as well as amid the arid plains of Arabia, it still constitutes the chief nutriment of entire nations; among whom it is equally prized for its effects in counteracting the influence of disease, and

in preserving the system in a due degree of strength and activity.

A diet principally of milk and oatmeal was, not many years ago, the chief nourishment of a great part of the English peasantry, as well as of the highlanders of Scotland, and the rural population of Ireland—a race of people who, whether they be considered in reference to their bodily health and vigour, their capability of enduring labour and fatigue, or the cheerful contented dispositions of their minds, will be found far superior to the beef-consuming, porter-loving mechanics and labourers of the English and Scottish towns and villages of the present day. A large portion, likewise, of the hardy, long-lived and cheerful Swiss, even now, find in milk and its various preparations, almost their only food. Incalculable would be the benefits which would result to the working and labouring classes of our country, were they to substitute this wholesome and nourishing food in their families, for the expensive and unwholesome slops, which, under the name of tea or coffee, constitutes the chief of their morning and evening meals; or, at least, were they, in order to support their system under labour, and to defend it from the effects of cold, heat, and fatigue, to substitute a tumbler of milk for the pernicious dram of ardent spirits, or the too often deleterious preparations presented to them in the form of beer, porter or ale.

For children, milk with bread, or the simple preparations of milk with rice, or with eggs and sugar, forms perhaps the best and most wholesome food that can be devised: it should, at least, form the principal part of their nourishment for the first twelve or fourteen years of their life. In place of being weakly or stunted in their growth upon such food, they will be found stronger, stouter, more healthy, and of a more rosy and pleasing complexion, than children who are fed upon meat, and pampered with the delicacies of a well filled table.—*Journal of Health.*

For "The Friend."

I would propose for insertion the annexed extracts from a review of "The Confessions of a Gamester;" an article in one of the volumes of the "Christian Observer," and evidently the product of a mind by no means superficially acquainted with the intricacies of the human heart. Passages thus insulated, appear often to disadvantage, but there seemed to me in these, a degree of force, good sense, and pertinency, which rendered them valuable, independently of the context. The first is a dreadful, but not overwrought, picture of a gamester.

R.

"Gaming indeed is one of those departments of guilt which combine a certain exercise of the intellect with the indulgence of the baser passions. A devotee to the turf and the dice must be a man self-possessed, cool, collected, and capable of making complicated calculations. The tempter does not generally assault him by very sudden and perceptible attacks. In this respect the sensualist—strange as it may sound—has an advantage over the victims of avarice, and the professors of play. If men die by their own suicidal hands, as bacchanals, and as having given way to such animal lusts as war against

the soul, their guilt is far more evident to themselves than is the case with the man who soberly retires to rest, with a head calm, though busy with the arithmetic and the computations of the succeeding day, and even when he foresees the ruin of his inexperienced dupes, who will come and flutter about his nets. He is wicked by rule and compass—by a kind of mathematical precision. His guilt is of the most malignant type—but its malignity is interior. We therefore cannot wonder at hearing of gamblers who journey on to eternity itself without any very lasting remorse; though wives have died of broken hearts, and children have not been recognised by their fathers. It is the inevitable course of events, as the sparks fly upward. Death indeed—and the approach of death, as of a spectre troubling the imagination of bad men—may be attended with what have been called the compunctious visitings of nature; these things have sometimes darkly clouded the last days even of a gamester, and made him anticipate the terrors of an invisible state. But up to this dreary extremity of life, he may have travelled with comparative quietness and freedom from alarm; and this is his very misery and ruin. Spiritual diseases are often as flattering as certain of those which affect only our physical frame. There is little pain. The fever itself—a mortal symptom—induces, as sometimes happens under the influence of opium, pleasurable and almost delicious feelings. But death—not to be ultimately shunned—not much longer to be contemplated at an indefinite distance—comes at last; and the veil of the eternal world hides the rest.”

“We know how easily the world is satisfied; and how negative may be the goodness which passes current in society. Many a person is irreproachable in general estimation, who, like the young ruler, goes away sorrowful from the requisitions of the gospel, because he has great possessions. His treasures may not, indeed, be silver and gold, but things quite as dear to him, such as the love of fame or of money; or indulgence in any other occult and insidious passion, which may be always undermining his spiritual prosperity, though unseen by human eye.”

“We are surprised,” said Mr. Newton, in his table-talk with his biographer, ‘at the fall of a famous professor; but, in the sight of God, the man was gone before; we only have now first discovered it. He that despises small things, shall fall by little and little.’ And thus individuals who pursue the ruinous path which, after numerous windings, terminates on a scaffold, may have measured many a league on their downward path, before their progress has been perceived by human vision.

“We feel the solemn importance of advertent to these things, in order to disabuse inexperienced readers of the notion, that men sin as by a kind of irresistible impulse, as though they were stimulated onward by unfair and rude violence, and such as would destroy their moral responsibility. If this were really the case, temptation would not appear in the form of allurements, but of compulsion; and there would probably be no way of escape that the tempted might be able to bear it. But we are dealt with, in this relation, as creatures who may indeed have to struggle hard with the enemy, but with one who may be subdued. ‘Resist the devil, and he will flee from you.’ Take the instance of Judas; an observant reader of his history will mark the traitor’s approaches to his ultimate crime, and will also mark our Lord’s consciousness of the false disciple’s character. There were the betrayer’s affected compassion for the poor—his hardness at the paschal supper, when his treachery was prophetically disclosed—and other circumstances, indicative of something hollow and suspicious—altogether a proof that his sin was premeditated, and only the overt act of a man whose heart had long been estranged from his Master. Yet his character and project were a profound secret to his brethren. When Jesus declared the presence of a traitor, the rest of his disciples wondered of whom he spoke. But to the divine prescience of his Lord he was already fallen. In the eyes of how many at Jerusalem did Judas probably pass for an irreproachable character, perhaps among the disciples themselves.”

“We always know enough, did we faithfully obey

the inclinations of the monitor within our bosoms, to pause at the first suggestions of evil—enough to avoid the evil, if perceptible and tangible. When it is shown indistinctly, and takes a shadowy and uncertain form, the case may be otherwise; but, without wandering into metaphysical subtleties, we must insist again, that sin is never so entirely delusive as to darken the mental vision of any man who fairly tries to see clearly. Why did God give over some of old to a reprobate mind? Because, that ‘when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; they did not like to retain God in their knowledge.’”

“We know who said, ‘I know whom I have believed; and I am persuaded, that he is able to keep that which I have committed unto him against that day.’ We know who asserted, ‘I have fought a good fight; henceforth there is laid up for me a crown of righteousness.’ But if a convert of fourteen days, weeks, or months, be sincere, and, of course, if sincere, allowed to have gained a station within the mystical church; yet at the close of the longest period supposed, he is but a novice; and, in his immature state, has surely no claim to adopt the high anticipations of an advanced and ripe believer. The infant in Christ cannot speak the language of the aged confessor or martyr. He may lisp out the attainments, such as they are, of his spiritual childhood. He may look to the privileges of future days. But there is still a salvation to be worked out with fear and trembling. There are, in prospect, alternations of hope and alarm. He has to try his defensive and offensive armour. There is in religion, as in other things, a beginning, a continuance liable to interruption, and an end. So taught the imaginative but sagacious author of the Pilgrim’s Progress; and, in the course of that uninspired parable, what lessons of practical wisdom gathered from his own experience, and digested in the long and gloomy days of captivity, are developed! His Christian did not exclaim, Victory! victory! the moment he had entered in at the wicket-gate. Nay, he was well nigh overwhelmed in the waters of Jordan; and began his uninterrupted triumphs only when he had gained the opposite bank, and was welcomed by ministering spirits.

“It is distressing to a serious mind to retire from such a picture of the Christian life, with all its vicissitudes of pain and pleasure, and then to gaze at what may be termed the exhibition of many modern religionists, who appear to attain *per saltum*, a name and a place among the steady followers of Jesus Christ.”

“The writer of the Gamester has introduced a pious physician to the death-bed of the wretched subject of his narrative; and has caused him to deliver to the dying man offers indeed of pardon, but with a distinct understanding, at the same time, that the acceptance of the offer would be attended with a corresponding humiliation and self-abhorrence, not to be confounded with the remorse and despair which the offender actually felt. The offer was rejected; but the physician’s Christianity was a system accurately adjusted, composed of parts consistent, in their various operations, with each other, and so arranged and regulated as to produce an unity of effect. He might have omitted all mention of redemption by the cross of Christ, and thus have lowered his patient to a yet deeper and darker abyss of despair. He might have omitted all exhortations to godly sorrow, pointed exclusively to Mount Calvary, and elevated his patient with premature confidence. In either case, there would have been moments of delusion. But the religion of Jesus Christ is indivisible. We must take all or none. ‘Repentance towards God, and faith towards our Lord Jesus Christ,’ are the two pillars upon which the temple stands. Its architecture is uniform and symmetrical. Wherever human ignorance has endeavoured to distort its fair proportions, the consequence has been such as we have been attempting to describe on the present occasion: men have been deceivers of others, and of themselves. Hence has risen the Antinomian heresy, so dear to the hearts of those who would gain both worlds at once. Hence, too, the error of the self-righteous, who would make a contract for eternal happiness, on

the plea of their own personal merits; or, as dividing the honour of their salvation with one who will justify, and teach, and rule, and glorify, without a rival. Such is the Prince of the kings of the earth, who hath loved his people, and washed them from their sins in his own blood. Their Redeemer is mighty; and we would remind ourselves, at the close of these remarks, that once he exercised his might in saving a crucified felon in his last hours; and we fully believe, that no jot nor tittle of his ability to save such a character has been lost. Has he not a right to do what he will with his own? The first shall be last, and the last first. We have not the least fear of this doctrine; because we equally believe that a felon now converted and saved will give, or possess, evidences of sincerity quite sufficient to meet the objections of men who cavil at the gratuitous mercy of God in Jesus Christ. We have no kind of anxiety as to the danger of exhibiting, what some would call, an *unguarded gospel*. A gospel which needs human protection never came from God. If preachers deliver a distorted scheme of doctrine, they may have occasion to fortify their own system; but ‘the foundation of God standeth sure, having this seal, the Lord knoweth them that are his: and, let every one that nameth the name of Christ depart from iniquity.’

“The catastrophe of Dr. Dodd furnishes a further striking illustration of our positions. He yielded to the seductions of the world, became giddy with popular applause, sought and obtained admission within the circles of high life, gained preferment and royal favour, and eventually was a stranger among the companions of his better days. He was conscious of this desertion, and, on one occasion—we quote from memory the anecdote in Jones’s life of Horne,—meeting with a lady who belonged to the relinquished party, he asked her, what his former associates thought of him: she only answered, ‘Demas hath forsaken us, having loved this present world’—a reply which at the moment deeply affected its object. Dr. Dodd, however, pursued his career; and finally endeavouring, and with success, to defraud his former pupil Lord Chesterfield, for into his society and confidence he had ventured, was convicted and executed.

“All who have read this man’s melancholy story, will recollect the extraordinary, and, as many thought, merciless determination of his late majesty, in refusing to hear the universal prayer of the nation in his behalf. They will also call to mind the exertions of Dr. Johnson, and various other eminent men, in favour of the culprit.

“But we remember to have heard, many years ago, from a cotemporary of Dodd, that the king persevered in his resolution, not merely because of the act of forgery; but from having been personally acquainted with the forger’s previous conduct in many flagrant instances. When the king first heard of the fraud on Lord Chesterfield, it happened to be mentioned when the queen was also present; to whom his majesty instantly turned and said, ‘why this is the man who embezzled your charity funds;’ the fact being, that Dodd, who was one of the royal chaplains, had been trusted by the queen as a private almoner. It was also then recollected, that he had offered anonymously a large sum of money to a lady of some political influence, if she would procure for him the living of St. Georges, Hanover square; for which conduct indeed, on being discovered, he had been dismissed from the office of king’s chaplain. When therefore it is said, that Dr. Dodd was hanged for forgery, this is literally true; but it is not true, that this was an insulated act of criminality, perpetrated by a man who, up to a moment of delusion, had lived a stainless and honourable life—but by an offender, who having at length committed a deed cognizable by law as worthy of death, was delivered to the executioner, to pay the forfeit of life, after many years of secret depravity. We have recurred to the case of Dr. Dodd as confirmatory of the view we have taken respecting the real cause of men’s being permitted to adventure into the snares of sin till they are fatally entangled, and perish; and especially, if they have been previously acquainted with religious principles. *Blessed is the man that feareth always!*”

Extracts from the minutes of Indiana Yearly Meeting of Friends, held at White-water, in Wayne County, Indiana, from the 3d to the 10th of the 10th month inclusive, 1831.

Fifth day morning, 10th month, 6th.—The committee on *Indian concerns* made the following report, which was satisfactory to this meeting. They are continued to further labour in this concern, as way may open, and having proposed that the sum of \$300 be raised, to promote the views of Friends, the subordinate meetings are directed to raise that sum, and forward their respective quotas to Jesse Harvey, treasurer of that committee.

REPORT ON THE INDIAN CONCERN.

The committee on Indian concerns agree to report,

That shortly after last yearly meeting, Henry Harvey and wife proceeded to take charge of the establishment near Wapaughkonnetta. The school was resumed about the middle of the 11th month last, since which time it has been attended, with little intermission, by about ten or eleven children. Their literary progress has been equal to our anticipations. The girls have woven a web the past year, and are able to make up their own clothes when they are cut out, and they can knit and spin very well. The boys manifest a disposition to industry and obedience, equal to what is common among children.

By the report of a deputation who have lately visited the establishment, it appears that there is a good crop of corn, oats, and hay, perhaps considerably more than will be necessary for keeping the stock the ensuing winter; there is also, some wheat, and there will be a sufficiency of pork for the ensuing year.

The superintendent was directed to have about twenty acres of land prepared for cultivation, the timber having been dead for several years; which is in progress, and will probably be ready for a crop by next spring.

A deputation from the missionary station at Maumee, have applied to these Indians for liberty to establish a school among them, but the Indians informed them that they could not consent to it; after which the deputation soon returned home.

The Indians have agreed with the general government to exchange their lands at Wapaughkonnetta for land west of the Mississippi; but the chiefs expressed to a deputation from our committee, a hope that Friends would not be discouraged, but would continue the school until they saw them take their children to start over the Mississippi. They declared, "that they were, and ever had been, well satisfied with Friends, and wished Friends not to forsake them, for we were their friends, and they wished their children to learn with us, as long as they could, for they were as desirous now as they ever had been for their education."

We have employed Henry Harvey and wife to continue in charge of the establishment and school for the ensuing year; their services during the past year having been satisfactory.

By a communication received from the committee of Ohio yearly meeting, we are informed that, "on consideration of the present state of the concern, they think it desirable to continue their exertions for their improvement and advancement in the arts of civilized life, while an opportunity of being useful to them is within their power." By the same communication, we are informed that they have forwarded to us the sum of one hundred dollars.

We have appointed Jesse Harvey, treasurer, for the committee, in the room of Caleb Harvey, deceased.

Signed on behalf of the committee,

JESSE HARVEY, Clerk.

P. S. We propose, for the prosecution of the concern, the sum of three hundred dollars be raised.

Sixth day morning, tenth month, 7th.—The committee on African concerns made the following report, which being read was approved, and the committee continued and encouraged to further labour and care in the concern as way may open.

REPORT OF THE AFRICAN COMMITTEE.

The committee on the concerns of the people of colour report, that they have continued to bestow attention to the object of their appointment, and have received and read minutes of the proceedings of each branch of the committee, by which it appears that Friends of Miami are engaged in paying attention to a coloured boy, who was taken to Kentucky, and sold until he should be twenty-one years of age. That branch also informs that the accounts from Frederick Stover, the agent of Friends in Canada, are satisfactory.

Friends of West-branch are engaged in endeavouring to procure a legacy in South Carolina, due to a man of colour in their neighbourhood.

Fairfield branch has continued its attention to the situation of part of a family of coloured people in Georgia, and have procured, with the advice of an attorney, such a relinquishment from those having any claims on said family, as is judged by this committee to be sufficient to authorise us to remove them to a free government; and Friends of that branch were directed to attend thereto, as way may open. Those Friends also inform that they have continued a care to the education of the coloured people in Brown county.

Westfield branch has continued its care in the maintenance of an insane woman of colour, under its care, and has paid some attention to the education of coloured children within its limits.

Each of the branches of White-water, Blue-river, and New-garden, are engaged in assisting the coloured people in their neighbourhoods in education, and in rendering the indigent part of them assistance in other respects, as their wants seem to require.

Signed by direction of the committee,

GEORGE EVANS, Clerk.

The following minute of the committee on African concerns was brought to the view of this meeting.

"The Friends to whom we referred the consideration of certain existing laws in the states of Ohio and Indiana, report, that they find that persons of colour coming into the state of Indiana after the first of last month, are required to give bond and security not to become chargeable, and to be of good behaviour, which if not complied with, subjects them to be taken up and hired out for six months, for the best price that can be had, or to be removed without the jurisdiction of the state. And white persons who employ those who have not complied with the law are liable to be fined. As we believe the provisions of the act referred to, are unjust and oppressive, we direct that the subject be laid before the yearly meeting. There is a similar law in Ohio.

"Taken from the minutes, by

"GEORGE EVANS, Clerk,"

The subject of the preceding minute being considered, and the meeting being impressed with a sense of the injustice of the laws alluded to, is united in judgment to memorialize the legislature of Indiana, and to invite our brethren of Ohio yearly meeting to participate with us in memorializing the legislature of Ohio for the repeal of the said law.

The subject was referred to the meeting for sufferings, which is directed to petition the next legislature of Indiana, and either separately or in conjunction with the meeting for sufferings of Ohio, to petition the legislature of Ohio.

Seventh day morning, tenth month 8th.—The Friends appointed on the subject of education, reported the following minute of advice, which was approved and adopted by this meeting, and recommended to the attention of the subordinate meetings.

REPORT ON EDUCATION.

The subject of education, as brought to view by the reports from the Quarters, has claimed the weighty consideration of this meeting. The progress of the concern, and the interest manifested by many of our members in endeavouring to promote the guarded education of the rising generation, has been consoling to many minds. And, although it appears from the reports, that from different causes, there are many neighbourhoods within our limits, in which schools have not yet been opened on the plan recommended by the yearly meeting, and in others they have been kept up but for a short time; yet we are comforted by the intelligence, that even in some of these the prospect is favourable. We desire to impress on the minds of our members, the importance of attending to the original ground of the concern, keeping steadily in view the importance of the object to be accomplished, without too much considering the consequences which may be involved, or feeling a disposition to encourage institutions of which Friends have not the control, on account of local convenience. We believe, that as the eye is kept single to the pointing of best wisdom in this momentous concern, that the difficulties which at present seem to attend it will vanish; and that as there is a

general co-operation amongst our members, to promote the desired object, the advantages of a guarded education may, in most places, be procured for the children of our members, with very little additional expense.

In order that our schools may be furnished with a system of instruction, in accordance with the views of the yearly meeting, and adapted to their circumstances, quarterly meetings are recommended to appoint suitable committees, to unite with such committees as have been, or may be appointed in the case, by the several monthly meetings within their respective limits, in devising such regulations as may seem best calculated to promote the object in view, to labour as way may open, for the promotion of a spirit of unanimity and condescension amongst our members, in the establishment and support of schools, and to give such advice and assistance as may be necessary. Those children in membership with us, who require the aid of Friends in their education, are, in a particular manner, recommended to the sympathy and attention of the subordinate meetings, which are directed to send up explicit reports to next yearly meeting, of the situation of schools under their care, as well as what progress is being made in those neighbourhoods which have not yet come into the measures heretofore recommended by the yearly meeting.

Second day afternoon, 10th of the month.—The Friends appointed on the state of society, reported the following *Epistle of Advice*, which being deliberately read, was adopted by the meeting, and directed to the attention of the subordinate meetings, and to Friends individually.

Epistle of Advice to the Quarterly, Monthly, and Preparative meetings within our limits, and to Friends individually:

DEAR FRIENDS,

The state of our religious Society, as represented by the reports from the several quarterly meetings, having been taken up and considered, this meeting has been introduced into an exercise and concern, that our members may become more deeply impressed with the solemn obligations we are under to be diligent in the attendance of our religious meetings, and engaged in a lively exercise therein, to wait upon the Lord.

What more powerful appeal can be made to us, than was made by the apostle Paul to a people formerly—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This appeal is in like manner unto us. How humbling is the consideration, that it is all of mercy! that it is through the mercies of God in Christ Jesus, not of any merit of our own, that we have been preserved, and our days lengthened out, that we have not been carried away by the deluge of infidelity which has been permitted sorrowfully to overwhelm many who were once in religious profession with us. We have indeed no strength nor might of our own to trust to—we have not only "all sinned and fallen short of

the glory of God," but are helpless and dependent beings. How needful then that we should continually look to a higher power—to a better strength than our own: even to Him who hath all power in his holy hand, and who "is touched with a sense of our infirmities"—and who, blessed be his name, is still graciously encouraging his little dependent ones with the consoling assurance, "my grace is sufficient for thee." How loudly are we then called upon to come away from every hindering thing, with zeal and fervency pressing daily forward, and dedicating ourselves unreservedly to the Lord, watching unto prayer, and that continually, that our love to him may not wax cold. While a lively concern and exercise is abode in, and the honour and glory of God preferred to our chief joy, we shall not be found negligent in the attendance of our religious meetings, or unconcerned therein, as some are reported to be; but seeking for the sweet renewings of heavenly love and life on the soul. Watching over ourselves, our families, our friends, we should be made helpful one to another, and increasingly become each other's joy in the Lord. When this becomes our enriching experience, and which we desire all to labour after, we shall be nearly united together in the bond of the gospel, and no reports will come up of any lack of love one towards another. Dear Friends, should any be found without love to a brother—a serious defect is in the soul—how empty will our profession be of love to God, whom we have not seen.

Oh, the excellency of Christian love! It is the indispensable requisite in that spiritual worship to which we, as a people, more peculiarly bear testimony.

Enmity, even in a small degree, pollutes the mind, and disqualifies it for approaching Him who is holiness and love. What is the language of holy Scripture? "if thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink, for thou shalt heap coals of fire on his head," not to consume him, but to melt down the hardness in him.

It has been in a peculiar manner the engagement of this meeting, that heads of families, more especially, might be encouraged to take up the cross, and yield obedience to the conviction of their own minds—to the call of duty—in collecting their children and household together, and devoting a part of each day in reading to them a portion of the holy Scriptures, and in solemn retirement, in order that the sacred truths which have been read may make due impression, and that the mind may have time to rise in secret aspiration after a blessing. There were of old, those who brought children to Christ in the days of his flesh; and even the religious parent can breathe no warmer aspiration for them, than when he spiritually commends his tender offspring to the protection of his Lord. We believe this pious concern would be owned by Him, from whom all good cometh. Some amongst us may with thankfulness of heart acknowledge that in these opportunities, his solemnizing presence has at times been felt to humble and refresh our spirits. We

have reason to believe that this practice prevailed amongst Friends in early days—and we find how they grew into experience of the goodness of the Lord—in strength and zeal for their religious meetings, and valued the benefits thereof more than any wordly gain. Oh, the brokenness that was amongst them! In those days they could say, "the love of the world, and the things of it, came not near our hearts—but the love of God, his truth, and testimony lived in our hearts. We loved one another, and became a body compact, of which Christ was the head. Oh, may we, dear Friends, walk as they walked. Following them as they followed Christ."

It has been the engagement of this meeting for some years past, that we might be diligent in this duty; and although we are at this time comforted in the belief that the practice increasingly prevails amongst us, we are afresh engaged to invite concerned Friends to encourage and strengthen one another therein. In those inspired writings, the holy Scriptures, we find recorded the dealings of God with his people in all ages; his great love to mankind, through Jesus Christ, the work of salvation by him, and sanctification through his blessed spirit. These important truths we are bound in the love of God to teach our children, to place them as far as we may be enabled, as frontlets between their eyes. (Deut. vi. 7, 8, 9.) That happily they may come to see the beauty and excellence of the truth as it is in Jesus—and be prepared through the obedience of faith, steadily to maintain the various previous testimonies we feel ourselves, as a religious Society, called upon to bear; becoming examples in Christian simplicity—both in dress and in language, and which we fully believe are designed to be as a hedge around us. But whilst parents and children are favoured to be preserved herein, we desire that this testimony may not be unduly estimated—but kept in its proper place—not considering it the root, or that which beareth fruit; yet as springing from the root, and protecting the fruit. That whilst we call the attention of our dear Friends to the importance of what may be termed the lesser matters of the law, as those things that should not be left undone, we desire that the supreme importance of the weightier matters—"judgment, mercy and faith," should be the first objects of our attention—that our beloved offspring may never have occasion to take up this language, and say, they have been taught plainness, but not principle.

The due observance of the first day of the week was brought into view, and pertinently spoken to; and Friends were counselled against being unnecessarily engaged in temporal concerns on that day, which is especially set apart for religious instruction, that we may be found redeeming our time as becomes our Christian profession.

Under an humbling sense of our own unworthiness, our hearts have been made thankful in the belief that in the course of the several sittings of this meeting, we have been favoured with the extension of divine regard, and the good presence of our God has been felt to be near, cementing us together in the

bonds of Christian fellowship, to the increase of our faith in our Lord and Saviour Jesus Christ—to whom blessing, and honour, and glory, and power, be now and for ever ascribed. Amen.

The meeting now having finished its business, solemnly concludes, to meet at the usual time and place, next year, if consistent with divine will. Signed on behalf of the meeting aforesaid,

ELIJAH COFFIN, Clerk.

For "The Friend."

Incidents in the life of GILBERT LATEY.

The subject of this notice is known in the history of friends as a conspicuous example of humility, and self-denial, as well as for the christian firmness, he displayed in frequently remonstrating with persons of authority, against the hardships his fellow members were unjustly subjected to. He often accompanied George Whitehead in those applications to kings and princes, with whom he obtained much favour, for the mildness and excellency of his temper and Christian character. "He was constant in his love, and true to his brethren; he hated hypocrisy and dissimulation, divisions, and causing schisms; and he kept the faith in sincerity and true love, wherein he ended his days in peace." As early as the year 1659, through the discoveries of the light of Christ, he saw the spirit of the world beginning to prevail again over some who had received the truth, but who, through unwatchfulness and disobedience, lost the clothing of humility, which would have deterred them from self-seeking, and from running into a party. He testified against this exalted spirit, and withstood John Perot, who afterwards made shipwreck of faith and of a good conscience. His residence was mostly in or near London, where he partook with his brethren of the persecutions which followed the introduction of Quakerism into that city. On one occasion he was committed to the Gate-house prison in Westminster, with about fifteen of his friends, for meeting together for divine worship. They were crammed into a dungeon or hole, about ten feet by eleven square, and so dark, they could see no more light at mid-day than at mid-night. The walls were wet, and being pressed into so small a space, they had room only to lie down by turns; some lying while the rest stood; and so great was the cruelty of the keeper, he even forbid them straw to cover the floor of their cell; but the Lord was with them, and sustained their minds under all the sufferings inflicted upon them.

On being informed of the confinement of C. Evans and S. Chevers at Malta, he solicited and obtained, on their behalf, the interest of lord D'Aubigny, a Romish priest, who finally procured their release. At the return of those women friends to London, they requested Gilbert to accompany them to their benefactor. On being introduced, they acknowledged their obligations to him for his kindness, and expressed, that were it in their power, they should be as ready in all love to serve him; upon which he replied, "Good women, for what service or kindness I have done you, all that I shall desire of you is, that, when you pray to God, you will remember me in your prayers." During the pestilence in London in 1665, though he had taken lodgings in the country, for his security against the contagion, the consideration that many Friends were under close confinement in several jails, for the testimony of a good conscience wrought upon his sympathies, and he could not find freedom to fly from danger, while his brethren were thus under suffering, exposed to the horrors of the plague. He accordingly remained in the city, visited them in prison, and took care to administer what was in his power for their comfort and enlargement.

Returning from a journey in 1670, which he performed in part for the purpose of visiting Friends imprisoned in various places, it being a time of great persecution, he called at the house of a knight with whom he was on terms of familiarity, and solicited him to use his exertions to effect their liberation, particularly that of two young women, whom he named. He replied that he would do more for Gil-

bert than for any of his persuasion. This expression of kindness was duly acknowledged, and the sessions being at hand, the knight was further urged to attend to their cases, that they might be brought before the bench and discharged. When the court came on he performed his engagement, by privately remonstrating with, and moderating the justices who had committed the women to jail. At dinner he acquainted the other justices, that he was informed of two fine young women, Quakers, that lay imprisoned for not coming to church; "and," said he, "I am very much importuned to use my interest with you for their enlargement, which I desire you will favour so far that it may be done; for indeed I think it is a pity they should be longer under confinement." Being a person of eminence as knight and judge, the other justices acquiesced in having them brought up accordingly. "But then," said their advocate, "when they are brought before you, and upon examining into the matter, you shall think fit, as I hope you will, to clear them, there will another hardship attend them; which is, that after they are cleared by you, they will be detained for their fees; for they will none of them pay fees, and therefore, that they may be wholly at liberty, we must, among ourselves, collect as much money to give the jailor as will answer their fees, and, said he, "here I will begin," laying down money on the table, and the rest did the same. The Friends being brought to the bar, were cleared and set at liberty; and Gilbert Latey, according to his wonted manner, returned the knight thanks for his generous and disinterested aid.

In 1679, he made another tour amongst his friends and connections in the county of Cornwall. Passing in the course of it, through the diocese of the Bishop of Exeter, who had often evinced his lenity towards Friends exposed to suffering, he made inquiry in various parts, into their circumstances in that respect, and also in the ecclesiastical courts. Finding that moderation was generally extended to them, Gilbert, with his usual frankness, waited on this bishop at his palace, at Exeter, to acknowledge the favours bestowed. The bishop received him with a great deal of kindness, and taking him in his arms, expressed his benediction; after which he led him into a private apartment, and said, "All must not know how well you and I love one another;" and then asked his guest, what wine he should give him; to which Gilbert replied, he had given him that which was better. "Pray," said the bishop, "what mean you by that?" To which he replied, "Thou hast given me thy love which is better than wine." "Then," said the bishop, "if so, pray sit down by me; and if it may be no offence, how far have you been, or are going, in these parts?" Gilbert gave him some account of the journey, and told him of the inquiry he had made concerning the treatment his friends received from him and his officers. "Well," said the bishop, "and I am sure you will not flatter any body, and therefore tell me what name I have where you have been." To which he replied, he had no tidings to give but what was well; and the bishop thanked him, both for his enquiry and report. The terms on which they met and parted rendering an intercourse mutually agreeable, G. Latey occasionally addressed a letter to the bishop, to one of which he received the following reply:

"Mr. Latey—I had acknowledged the receipt of your civil letter before now, but that I staid till our assizes were over, that I might see what proceedings were made against any of your persuasion, and I can hear of none. I find no process of late against any of them in any of my courts, for I have examined my officers about it. What the justices of peace have done in their monthly meetings, I know not; but sure I am, that such as live quiet and peaceable in the land, by any order from me are no way disturbed; and I believe the justices are gentle enough to such as do not affront them. I never was, nor will be for persecution, but shall endeavour that by any amicable way, such as have erred may be brought into the way of truth, and that we may all enjoy one another in heaven. I am now somewhat indisposed; writing is irksome to me. God Almighty bless you. I am your truly loving friend,

THOMAS EXON.
"Exeter, March the 24th, 1683-4."

We have been accustomed to regard our early Friends, as entertaining feelings of hostility towards the clergy, which it is probable was very much the case. There were, however, exceptions, in which sentiments of respect and good will for each other, arising from proper discrimination, prevailed on both sides. Interference in matters of conscience, which only lie between a man and his Creator, is a violation of a sacred right with which no human power should intermeddle. It is no marvel that our early Friends who were favoured with very correct views of civil and religious liberty, should be very sensitive at any attempt to coerce them, touching the worship of Almighty God. When, however, we meet with instances where that divine charity which thinketh no evil, and is the eye-salve that clears our vision, prepares those of different Christian sects to embrace each other on the ground of true gospel fellowship, and to pray for each other's good speed in the way to heaven; the effect is cheering, and is a delightful relief from the enmity and jealousies too much pervading every part of christendom. I do not know whether the incidents in the life of this excellent man will be found suitable for "The Friend," but so far as I have contemplated him, the marks of genuine Christian philanthropy, humility, and devotion to his Maker, present him as a very estimable character, worthy of acquaintance and emulation. S.

THE FRIEND.

ELEVENTH MONTH 19, 1831.

An attentive correspondent of Wayne county, Indiana, has forwarded to us a printed copy of the minutes of the late Indiana yearly meeting, the perusal of which we have found instructive and animating; affording satisfactory evidence that through the gracious condescension of the heavenly Shepherd, the minds of many present were quickened in concern for the support of our several important Christian testimonies; in desire to promote works of charity and benevolence; in zeal for the cause of universal righteousness. Not doubting but that it will be acceptable to our readers, we have placed on another page, extracts of such parts of the minutes, as are of most general interest, including the excellent epistle of advice to the members at large.

DIED—At his residence in Berwick, State of Maine, on the 19th of 9th mo. 1831, ENOS HOAG, in the 36th year of his age, a valued member of the religious Society of Friends. The loss of this dear friend is sensibly felt, not only in the endeared circle of his own family and acquaintance, but also in the Society of which he was a member. He was naturally of a cheerful and pleasant turn of mind. Although visited in early life by the convincing power of truth, yet having a relish for the things of this world, and a considerable portion of its treasure committed to his care, his path, for several years, appeared to be through many deep struggles; but as he advanced towards riper years, his mind gradually submitting to the holy discipline of the cross of Christ, his love for the truth, and to such as had embraced it, increased, and he became prepared to lend his aid in the support of the discipline and testimonies of the Society. Towards the latter part of his time, he often spoke of the uncertainty of his stay here, and of the awful necessity of a preparation for death, saying, that, short of a religious life, there is nothing worth living for in this world. In the 6th month last, he attended the yearly meeting of Friends held on R. Island for New England, being then in declining health, yet was unwilling to omit the opportunity of meeting with his friends, and after his return home spoke of the meeting with very deep interest. Being a firm believer in the great essentials of Christian doctrine, as they ever have been held by the Society of Friends, he was enabled to bear with patience the pain and suffering he had to pass through, and on the day of his departure, sweetly remarked, "my only trust is in the blood of the Lord Jesus Christ." His close was peaceful, and the sweet coming of solemnity at the time gave evidence that his departing spirit was prepared for a mansion of rest and peace.

THE FRIEND.

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OF THE GENERAL NATURE AND ADVANTAGES
OF THE STUDY OF THE PHYSICAL SCIENCES.

(1.) The situation of man on the globe he inhabits, and over which he has obtained the control, is in many respects exceedingly remarkable. Compared with its other denizens, he seems, if we regard only his physical constitution, in almost every respect their inferior, and equally unprovided for the supply of his natural wants and his defence against the innumerable enemies which surround him. No other animal passes so large a portion of its existence in a state of absolute helplessness, or falls in old age into such protracted and lamentable imbecility. To no other warm-blooded animal has nature denied that indispensable covering, without which the vicissitudes of a temperate and the rigours of a cold climate are equally insupportable; and to scarcely any has she been so sparing in external weapons, whether for attack or defence. Destitute alike of speed to avoid, and of arms to repel, the aggressions of his voracious foes; tenderly susceptible of atmospheric influences; and unfitted for the coarse aliments which the earth affords spontaneously during at least two thirds of the year, even in temperate climates—man, if abandoned to mere instinct, would be of all creatures the most destitute and miserable. Distracted by terror, and goaded by famine; driven to the most abject expedients for concealment from his enemies, and to the most cowardly devices for the seizure and destruction of his noble prey, his existence would be one continued subterfuge or stratagem; his dwelling would be in dens of the earth, in clefts of rocks, or in the hollows of trees; his food worms, and the lower reptiles, or such few and crude productions of the soil as his organs could be brought to assimilate, varied with occasional relics, mangled by more powerful beasts of prey, or condemned by their more pampered choice. Remarkable only for the absence of those powers and qualities which obtain for other animals a degree of security and respect, he would be disregarded by some, and hunted down by others, till, after a few generations, his species would become altogether extinct, or, at best, would be restricted to a few islands in tropi-

cal regions, where the warmth of the climate, the paucity of enemies, and the abundance of vegetable food, might permit it to linger.

(2.) Yet man is the undisputed lord of the creation. The strongest and fiercest of his fellow-creatures—the whale, the elephant, the eagle, and the tiger—are slaughtered by him to supply his most capricious wants, or tamed to do him service, or imprisoned to make him sport. The spoils of all nature are in daily requisition for his most common uses, yielded with more or less readiness, or wrested with reluctance, from the mine, the forest, the ocean, and the air. Such are the first fruits of reason. Were they the only or the principal ones; were the mere acquisition of power over the materials, and the less gifted animals which surround us, and the consequent increase of our external comforts, and our means of preservation and sensual enjoyment, the sum of the privileges which the possession of this faculty conferred, we should after all have little to plume ourselves upon. But this is so far from being the case, that every one who passes his life in tolerable ease and comfort, or rather whose whole time is not anxiously consumed in providing the absolute necessities of existence, is conscious of wants and cravings in which the senses have no part, of a series of pains and pleasures totally distinct in kind from any which the infliction of bodily misery or the gratification of bodily appetites has ever afforded him; and if he has experienced these pleasures and these pains in any degree of intensity, he will readily admit them to hold a much higher rank, and to deserve much more attention, than the former class. Independent of the pleasures of fancy and imagination, and social converse, man is constituted a speculative being; he contemplates the world, and the objects around him, not with a passive, indifferent gaze, as a set of phenomena in which he has no further interest than as they affect his immediate situation, and can be rendered subservient to his comfort, but as a system disposed with order and design. He approves and feels the highest admiration of the harmony of its parts, the skill and efficiency of its contrivances. Some of these, which he can best trace and understand, he attempts to imitate, and finds that, to a certain extent, though rudely and imperfectly, he can succeed—in others, that although he can comprehend the nature of the contrivance, he is totally destitute of all means of imitation; while in others, again, and those evidently the most important, though he sees the effect produced, yet the means by which it is done are alike beyond his knowledge and his control. Thus he is led to the conception of a

power and an intelligence superior to his own, and adequate to the production and maintenance of all that he sees in nature—a power and intelligence to which he may well apply the term infinite, since he not only sees no actual limit to the instances in which they are manifested, but finds, on the contrary, that the farther he inquires, and the wider his sphere of observation extends, they continually open upon him in increasing abundance; and that as the study of one prepares him to understand and appreciate another, refinement follows on refinement, wonder on wonder, till his faculties become bewildered in admiration, and his intellect falls back on itself in utter hopelessness of arriving at an end.

(3.) When from external objects he turns his view upon himself, on his own vital and intellectual faculties, he finds that he possesses a power of examining and analyzing his own nature to a certain extent, but no farther. In his corporeal frame he is sensible of a power to communicate a certain moderate amount of motion to himself and other objects; that this power depends on his will, and that its exertion can be suspended or increased at pleasure within certain limits; but how his will acts on his limbs he has no consciousness; and whence he derives the power he thus exercises, there is nothing to assure him, however he may long to know. His senses, too, inform him of a multitude of particulars respecting the external world, and he perceives an apparatus by which impressions from without may be transmitted, as a sort of signals, to the interior of his person, and ultimately to his brain, wherein he is obscurely sensible that the thinking, feeling, reasoning being he calls *himself*, more especially resides; but by what means he becomes conscious of these impressions, and what is the nature of the immediate communication between that inward sentient being, and that machinery, his outward man, he has not the slightest conception.

(4.) Again, when he contemplates still more attentively the thoughts, acts, and passions of this his sentient, intelligent self, he finds, indeed, that he can remember, and by the aid of memory can compare and discriminate, can judge and resolve, and, above all, that he is irresistibly impelled, from the perception of any phenomenon without or within him, to infer the existence of something prior which stands to it in the relation of a cause, without which it would not be, and that this knowledge of causes and their consequences is what, in almost every instance, determines his choice and will, in cases where he is nevertheless conscious of perfect free-

dom to act or not to act. He finds, too, that it is in his power to acquire more or less knowledge of causes and effects, according to the degree of attention he bestows upon them, which attention is again in great measure a voluntary act; and often when his choice has been decided on imperfect knowledge or insufficient attention, he finds reason to correct his judgment, though perhaps too late to influence his decision by after consideration. A world within him is thus opened to his intellectual view, abounding with phenomena and relations, and of the highest immediate interest. But while he cannot help perceiving that the insight he is enabled to obtain into this internal sphere of thought and feeling is in reality the source of all his power, the very fountain of his predominance over external nature, he yet feels himself capable of entering only very imperfectly into these recesses of his own bosom, and analyzing the operations of his mind—in this, as in all other things, in short, “*a being darkly wise*,” seeing that all the longest life and most vigorous intellect can give him power to discover by his own research, or time to know by availing himself of that of others, serves only to place him on the very frontier of knowledge, and afford a distant glimpse of boundless realms beyond, where no human thought has penetrated, but which yet he is sure must be no less familiarly known to that intelligence which he traces throughout creation than the most obvious truths which he himself daily applies to his most trifling purposes. Is it wonderful that a being so constituted should first encourage a hope, and by degrees acknowledge an assurance, that his intellectual existence will not terminate with the dissolution of his corporeal frame, but rather that, in a future state of being, disencumbered of a thousand obstructions which his present situation throws in his way, endowed with acuter senses, and higher faculties, he shall drink deep at that fountain of beneficent wisdom for which the slight taste obtained on earth has given him so keen a relish?

(To be continued.)

For “The Friend.”

DISCOVERIES OF THE PORTUGUESE IN THE EAST INDIES.

(Continued from page 43.)

“Nothing was wanting now but the conquest of Ormuz to render the Portuguese perfect masters of the commerce of India. Albuquerque had formerly attempted to construct a fort there, but without success; his power being now increased, he proceeded to accomplish his design. The king of Ormuz, a weak and spiritless prince, offered no resistance: he admitted Albuquerque into the citadel, surrendered all his artillery, assigned the Portuguese some of the best houses in the town for their factory, and ordered their flag to be displayed on the palace. A short time after the return of Albuquerque to Goa, in December, 1515, he was seized with a violent illness, which carried him off in a few days, at the age of sixty-three. The epithet *great* has been affixed to his name by the gratitude of his countrymen; yet he does not seem to have possessed any merit

but the vulgar one of being a conqueror; and it must be remembered that he fought with his inferiors. He was a lawless soldier, totally ignorant or regardless of the rights of nations, and not often attentive to those of humanity. The affairs of the Portuguese in India were raised by him to the highest state of prosperity, and obviously began to decline not long after his death,—a circumstance too lightly ascribed by historians to the inability of his successors: but a dominion reared wholly on violence has no natural stability; nor can rapine and spoliation always yield a rich harvest. Among the wild schemes which he conceived, were those of desolating Egypt by diverting the course of the Nile in Abyssinia; and of plundering Mecca, by an expedition of 300 horsemen from the Persian Gulf.”

We have now traced the progress of the Portuguese in the east to the close of the reign of king Emanuel. Under his administration of her affairs, this little kingdom had made herself mistress of the coveted coasts of India, whose wealth had been the chief motive for those enterprises of the Spaniards in the visit which resulted in their discovery of the new world. Instead of following the policy of Spain, and giving up her discoveries on condition of future contingent benefits, to needy individuals of desperate fortunes, Portugal maintained her dignity and provided for her interests, by national armaments. At the period of Emanuel's death, she had reduced to her obedience the coasts not only of all India, both within and without the Ganges, but of the Persian Gulph and of the Red Sea, shut up to all other nations the navigation to those countries, and covered with her fleets the Atlantic and Ethiopian oceans.

“As soon as the Portuguese obtained a settlement in India, and adopted the plan of always maintaining a fleet in those seas, their ardour to arrive at those rich countries which their hopes still desiered on the bounds of their geographical knowledge acquired fresh vigour; and they prosecuted their researches with an alacrity and good fortune which may be best estimated from a brief notice of their several discoveries in the order in which they occurred.

“In the year 1506, when Alfonso de Albuquerque was proceeding to India, a violent tempest dispersed his fleet. Tristan de Acunha, one of his captains, was driven so far to the south that his crew suffered severely from the cold: he fell in with those sequestered islands which still bear his name, and which are at present inhabited by a few English families. At the same time, Alvaro Telez ran so far to the east that he came to Sumatra, and thence returned to the coast of Arabia; thus making an imperfect discovery of the Indian Archipelago. The same gale forced Emanuel de Meneses to Madagascar, which he named the island of St. Lawrence.

“In the same year Soarez discovered the Maldives, which immediately attracted the covetous regards of the Portuguese. But as these usurpers were never able to obtain a firm footing in that insular kingdom, they affected to despise it. The sovereign of the Maldives, nevertheless, is decorated with the

pompous title of king of thirteen provinces and of 12,000 islands. Ceylon naturally followed in the order of discovery. Lorenzo Almeyda, the son of the viceroy, landed on that fine island in 1506, and erected a column, with an inscription importing that he took possession of that country for the king of Portugal. He treated at the same time with the native sovereign, whose consent he extorted to the payment of a large annual tribute of cinnamon.

“It has been already related how Sequeira, in 1509, made a voyage to Malacca. He found Sumatra governed then, as at present, by a number of petty princes, whose warlike propensities were so well exercised by their unceasing hostilities with one another, that the Portuguese were never able to make any impression on them. ‘This island,’ says Galvano, ‘is the first land wherein we knew men's flesh to be eaten, by certain people who live in the mountains, called Bacas (Battas), who are accustomed to gild their teeth. They affirm that the flesh of black men is sweeter than that of white. The oxen, kine, and fowls of that country are as black in their flesh as any ink.’ Although the merit of being the first to penetrate so far eastward as Malacca is generally ascribed to Sequeira, it is hard to avoid suspecting that he had been preceded by some of his adventurous countrymen. It is barely possible that the Portuguese should have deferred so long their visit to a great emporium, to which they had destined an expedition five years before; for the fleet in which Amerigo Vespucci sailed on his last voyage, in 1504, and which was probably that commanded by Coelho, appears to have had Malacca for its object.

“The Moluccas, or Spice Islands, though so long the objects of research, were not discovered, or rather reached, by the Portuguese till the year 1511. Francisco Serrano and Diego d'Abreu were then sent by Albuquerque to make discoveries towards the east; and being separated by a storm, the former penetrated as far as Ternate, but the latter visited only the island of Amboyna. They spent about eight years in these discoveries, during all which time they experienced the most kind and hospitable treatment from the natives. Serrano perished on his return home. In 1521, the Portuguese proceeded to take possession of the Spice Islands. A strong armament equipped for this purpose was despatched under the command of George de Britto; but he, making a descent on the coast of Sumatra, in order to plunder a certain temple which was reported to contain immense riches, lost his life in the attempt, and the command devolved on Antonio de Britto. When this officer arrived in the Moluccas, the natives contended with one another for the honour of entertaining their new visiter. Such was their simplicity and want of foresight, that each was solicitous to obtain for his own country the distinction of being elected by the Portuguese as the seat of a military establishment. Ternate at length obtained the dangerous preference; a fort was built there; and as the degeneracy of manners is naturally increased by distance from

control, the Portuguese of the Moluccas far surpassed their superstitious and rapacious countrymen of western India in the heinousness of their crimes. De Britto was astonished to find in the Moluccas the companions of Magellan, who had reached them in the course of the first voyage round the world: these he seized and imprisoned; and the native islanders no sooner became acquainted with Europeans, than they were presented with the odious spectacle of their violent animosities.

"Soarez, the successor of Albuquerque in the government of India, was the first who thought of establishing a trade with China. For this purpose he sent Andrada, in 1517, with a squadron of eight ships laden with merchandise, to Canton, together with Thome Perez as ambassador from the king of Portugal. The Chinese regarded these strangers with suspicion and mistrust. Only two of the ships were allowed to proceed up the river to Canton, on board of which were Andrada and the ambassador Perez. The former of these completely won the confidence of the Chinese by his conciliating demeanour and upright conduct, and more particularly by his advertising beforehand the time fixed for his departure, that all who had demands on him or his crew might apply for satisfaction. Pereira in the mean time proceeded towards Pekin. Matters were in this favourable train, when the Portuguese, who had remained at the mouth of the river, unable to restrain for a short season their habitual rapacity, began to trade with the Chinese, and to display towards them the same insolent licentiousness in which they were accustomed to indulge among the other nations of the east. As soon as the governor of the province learned these proceedings, he assembled a great naval force, and surrounded the Portuguese ships, which he would probably have captured, had not a sudden storm dispersed his fleet, and allowed them an opportunity of making their escape. Perez, however, who was on his road to court when this took place, became the victim of his countrymen's misconduct. He was sent back to Canton in chains, and thrown into a dungeon, where he lingered for several years, till death put a period to his sufferings.

"In the year 1542, three Portuguese seamen, Antonio de Mota, Francisco Zeimoro, and Antonio Pexoto, deserted from the ship in which they were employed on the coast of Siam, and embarking in a Chinese junk, sailed towards the east. Storms drove them to Japan, and they were the first Europeans who visited that celebrated empire."

The discovery of Australia is generally ascribed to the Dutch; but there is strong reason to suspect that the Portuguese had some knowledge of it, nearly a century before it was visited by the former. Two maps are preserved in the British Museum, supposed to be as old as 1550, on which are sketched the outlines of a great island to the south of Asia, the position of which exactly corresponds with that of Australia.

The prosperity of their affairs in the east continued during the whole of the reign of John III. Their power was maintained by fleets annually despatched from Portugal;

and the policy of frequent changes of the officers delegated to wield the forces of this immense empire, prevented them from throwing off their allegiance when at so great a distance from their country. Thus the smallest and most inconsiderable of all the kingdoms of Europe, became one of the richest and most potent; and might, in the course of time, have increased her maritime power, so as not to have feared the ambition of her neighbours united. Lisbon became the mart of all that rich trade in silks and spices, which had before been engrossed by the Venetians since 1269. The ships of Holland made no longer voyages than to the Tagus, where they obtained all those commodities of India, with which they supplied the northern nations of Europe. The English were not competent to cope with the naval strength of Portugal, and endeavoured in vain to find a passage by the north, by which they could reach the east, without encountering the fleets of their jealous rivals.

The misfortunes of Sebastian, and the death of Henry, without having an heir to the throne, were events in the history of Portugal, which all the energy and wisdom of her people could not avert. These untoward circumstances operated with fatal effect on her Indian affairs. Philip II. of Spain, asserted with the sword his pretensions to the vacant throne. Under his withering schemes of policy, the trade with the Low Countries was prohibited, in punishment of their rebellion, and her subjects there were thus absolutely forced on those measures, by which they aggrandized themselves at the expense both of Spain and Portugal. The conquest of the latter had seemed to promise to Spain the empire of both the Indies, but the Portuguese governors were circumspect in their conduct, in proportion to their distance from the conqueror, and paid no more than a forced obedience to his orders. On the other hand, too, having many affairs of their own, both in America and Europe, the Spaniards neglected their new acquisitions in the east; the annual fleets and regular supplies were forgotten, or when sent, were far inferior to those previously despatched. The consequences of this relaxation of government, developed themselves in misrule and neglect of the public interests, on the part of those in authority, and their affairs began to fall into ruin.

When the Portuguese first opened a commerce with the Indies, they took immediate steps to establish it on a firm foundation, by insisting on the possession of a fortress wherever they established a factory. The Indian princes were engaged in sanguinary wars with each other; and the Mahometans, taking advantage of these contests, endeavoured to make themselves masters of every country in which they were permitted to trade. The Portuguese adopted, perhaps, the only policy for acquiring a firm footing on territory, thus a prey to every new invader; but they governed afterwards with such absolute tyranny, that they made the natives weary of them to the last degree, and ready, whenever an opportunity offered, to change their masters. For above a century, they ruled the Indies at their will, and were the sole masters of that

rich and extensive trade—none of the Indian nations being allowed to carry on any traffic at all but by their permission, and under the sanction of their passports. With respect to the richest commodities, they reserved the privilege of dealing in them to their own subjects entirely. These regulations continued in force for a long series of time, and were not totally abolished till 1678, which was 180 years after their first establishment. During the greater part of this time, they disposed, as the supreme lords of India, of all the rich commodities it afforded; sending home annually fifteen or twenty large ships, laden with the most precious merchandize. But trade is not to be constrained or monopolized, and the English and Dutch being resolved to take this rich commerce out of their hands, towards the latter end of the sixteenth century, began to interfere with them; and, by the assistance of the natives, soon took from them the most considerable of their possessions. S. S.

From the American Journal of Education.

INFANT EDUCATION.

The scriptural declaration is in the mouth of every one who speaks of education—"train up a child in the way he should go, and when he is old he will not depart from it;" and yet we hear constant complaints, and see mournful examples of apparent failure in its application. Is it not for want of examining with sufficient care the full import of its terms, that these disappointments are experienced?

Training is a term primarily applied to plants, and vines whose branches are bent or spread so as to open them to the sun, or shelter them from the wind, or display their beauties, or give the best direction, and thus to prepare them to bring forth the best fruit, or enable them to sustain its weight.

This word is also employed to designate the methods which are used to accustom an animal to perform, with readiness and ease, those labours to which he is destined. He is first employed for a very short period in such as are lighter and more simple, and gradually for a longer time in those which are more laborious and difficult. But every exercise is proportioned to the strength, the temper, and the experience of the particular animal. He is never burdened with a load which would strain or discourage him. He is gently and cautiously put into the harness that he may not be alarmed, and at first slowly and kindly led along that he may not be made to dislike his task. He is not expected to perform a difficult movement at once, nor is ever driven by force until frequent drawing has proved ineffectual.

The soldier is trained by employing and treating him in the manner adapted to give him vigour and hardihood, as well as the habits of rapid and easy movement which are required in his future efforts and contests. His eye, his foot, his hand, are all trained by repeated exercise to act instantaneously and easily, in accordance with the determinations of his own mind, or the orders of his commander. He thus learns to accomplish ob-

jects with surprising rapidity and ease, which are impracticable to an untrained citizen, and to endure hardships and labours which would destroy a raw recruit.

The persons who were destined to run or wrestle for the prizes in the Olympic games, or those who in modern times prepare themselves for any trial of strength or speed, have always been trained for their work, not merely by daily practice, but by the most careful management of their bodies. Their hours of activity and repose, their food and drink, and all their occupations and habits, are regulated with great care, so as to fit them in the best manner for the laborious efforts on which depends their victory or defeat, their honour or disgrace.

Training, then, when referred to a child, may be considered as involving *all those influences and exercises by which he is to be prepared for his future duties and destiny in this life and another*; and if these do not conspire to lead him in the way *in which they should go*, it is to this defect that our failures are to be attributed.

But a term of equal importance to a full understanding of this maxim is often left entirely out of view—what is meant by “a child.” Will the maxim remain true if we wait till the age of twelve, of ten, of six, or even four years, before we begin the “training” prescribed? It is too little considered, we fear, *when the infant begins* to be a proper subject of training, and at what age he may become in one respect or another, *insensible to its influence*. Here, it seems to us, is the source of a large proportion of those failures, which lead some to speak of this as a maxim of doubtful correctness.

Trite and simple as the poetical paraphrase of this passage is, we wish we could see it more impressed on the heart of every mother,

“Just as the twig is bent, the tree’s inclined.”

If a plant is to be made to assume a given shape or direction, we find it necessary to commence with the scion or the earliest twigs, and to lead *every tendril* as it shoots forth into the course desired. Should we leave it until it becomes stiffened in a particular direction, the force necessary to change it will usually diminish its vigour, and obstruct its growth. It will still tend to its former course; it will spring back the moment the bands which confine it are loosened or removed, and we can seldom destroy this tendency without a degree of violence which will produce deformity or impair the very principle of life. The obvious application of both these maxims is, that the human being must be taken while his character is in the most pliant state, if we mean to give it a high and holy direction. We must watch with the utmost vigilance over the *first impressions* which form the basis of its future character. We must take care that his first conceptions of *things and words be true* as far as possible, that he may not be accustomed to error in receiving, or falsehood in communicating ideas. We must strive to make the first impressions concerning *manners and conduct*, and *principles of action*, derived from the examples he witnesses

and the conversation which he hears, *as pure as possible*.

We must seek to restrain his propensities before they are ripened into habits, and teach him how to govern himself, before he becomes the slave of impulses.

Now what period can be assigned for the commencement of a task so important and so difficult, unless it be that when the child begins to exhibit his feelings and to be influenced by others—the *first moments of perception and action*?

Defer your efforts for one day, and the shooting idea has assumed its form, the tendril of feeling has taken its direction, and an increased if not painful effort will be necessary to alter it. It is only in commencing our “training,” when the mind receives its first impressions, and the feelings first begin to strengthen themselves by exercise, that either reason or Scripture authorise us to expect that we can give that form to the character which we desire. How else can we hope to counteract that crowd of temptations from within and around, which beset the object of our solicitude? If a kind Providence should direct to a more happy result, imperfections and even deformities of character will usually remain the lasting and mortifying monuments of this early negligence.

But let it be understood we speak of “*training*,” not of *forcing* the child. We would remonstrate against that course of education which considers him as a mere vessel to be filled with ideas and principles, or a mass of matter to be cast in the mould and stamped with the image and superscription of a self-appointed manufacturer of men. He should be treated, on the contrary, as a plant of wonderful delicacy in its texture, whose organization and character are fully understood only by its Creator, and can be changed by no power but his, but with which our concern is to observe its habits and tendencies, to place it in its proper soil, to give it its appropriate nutriment, to guard it against the dangers which we can avert, and while we plant and water, to look to him who giveth the increase, to supply and maintain that mysterious principle of life which comes from him alone. We should beware that we do not attempt to bring it forward prematurely. All the efforts of misjudging teachers and parents who wish to see their children early prodigies, only sacrifice the fruit in order to produce an earlier expansion of the flower, and resemble the hot-bed in their influence in “*forcing*” a plant to maturity, whose feebleness or early decay must be proportioned to the unnatural rapidity of its growth, and consequent want and symmetry in its parts. But let it not be understood to say that the training of the child does not in fact begin until the parent decides that it shall begin. It commences, whether we mean it or not, as soon as he opens his eyes upon the light, and it goes on to the end of life whatever course we pursue. Every sense is an avenue for ideas which will leave their traces behind them; every object, every action, every word, and look, and tone, and gesture, has its influence in one way or another, even on mature minds. We cannot be

neutral in this world; the sympathy of man with man involves a perpetual action and reaction.

(To be continued.)

THE ABBE DE L'EPEE,

Author of the Method of educating the Deaf and Dumb.

M. de Bouilly relates that the Russian ambassador at Paris, made the abbe a visit in the year 1780, and offered him a present in money, proportioned to the customary magnificence of the empress. This the abbe declined to accept, saying, he never received gold from any one; but that since his labours had obtained him the esteem of the empress, he begged she would send a deaf and dumb person to him to be educated, which he should deem a more flattering mark of her distinction.

“A pure and noble disinterestedness breaks out in occasional passages of his writings.

“Not content with the rejection of presents and profits, which he had neither wants nor passions to make necessary, his pious and charitable spirit induced him to impart very largely of what he possessed, to those whom he considered as the greatest objects of compassion.

“The expenses attending the seminary which he established, were wholly defrayed by himself. He inherited an income, as M. de Bouilly informs us, amounting to about 14,000 livres, or nearly £600 sterling, of which he allowed 2,000 livres for his own person, and considered the residue as the patrimony of the deaf and dumb, to whose use it was faithfully applied. So strictly did he adhere to this appropriation, that in the rigorous winter of 1788, when he was in his 65th year, and suffering under the infirmities of age, he denied himself fuel, rather than entrench on the fund he had destined for them. His housekeeper having observed his rigid restriction, and, doubtless, imputing it to its real motive, led into his apartment forty of his pupils, who besought him by their tears to preserve himself for their sakes. Having been thus prevailed upon to exceed his ordinary expenditure about 300 livres, he would afterwards say, in playing with his scholars: ‘I have wronged my children out of a hundred crowns.’

“To distribute in charitable uses a part of the substance with which we are endowed, as it is meritorious before God and man, so there have been in all times and in all countries, numbers who entitled themselves to this merit. Nor has there ever failed to be some virtuous spirits who have used their personal endeavours to soothe the sufferings of misery, and plead the cause of the distressed. But for a person to devote the greatest portion of his life; to employ all his intellectual powers, with exhaustless patience and unwearied assiduity, in occupations otherwise extremely laborious, tedious, and irksome, for the service of his fellow-creatures, in order to remove the sad effect of a calamity, tending to degrade them to a level with the ‘beasts that perish;’ and to do all this solely upon principles of religion and humanity, not only with a constant refusal and sincere contempt of gain,

but even a profuse dispensation of hereditary fortune, must be allowed to be a more than common ardour of charity; a most exalted height of practical philanthropy.

"This the Abbe de l'Epée did; and this will doubtless justify the greatness of the tribute paid to his benevolence."

CARR.

THE FRIEND.

ELEVENTH MONTH 26, 1831.

By a letter from North Carolina, we are informed that the yearly meeting of our brethren held at New Garden, in Guilford county, closed on 7th day, the 12th instant, after a session of six days. Although the number of members within its limits has been considerably reduced of latter years, by emigration to the western states, yet the late yearly meeting was numerously attended. Much important business was transacted, and harmony and brotherly love seemed to be the predominant feeling. The state of society as exhibited by the answers to the queries, was solidly considered, and much pertinent advice communicated. The situation of the oppressed coloured population in the southern states, engaged the sympathetic feeling of the meeting, and it was concluded to petition the legislature in their behalf.

The subject of providing for the better education of the children of Friends, was also considered, and recommended to the earnest attention of the subordinate meetings, with directions to use their exertions for the establishment of schools under the care and control of Friends, within the limits of each monthly meeting. There was an interesting and animated discussion on the propriety of establishing, within the limits of that yearly meeting, a boarding school for the children of Friends; and it resulted in a conclusion to make the attempt—for which purpose a committee was appointed to collect funds, and another to digest and prepare a plan, and carry it into effect as soon as practicable. It is truly gratifying, and appears to us indicative of brighter and better prospects for the Society of Friends, that the attention of its members is thus awakening with lively interest and zeal to the great importance of a good education. We earnestly desire that Friends every where may bear in mind, that the work is but very partially done, unless *religious instruction* is systematically combined with the literary pursuits of the children. How much loss have we sustained already, and how sad have been the evils flowing from the want of this important and essential ingredient in a good education! Well will it be, if the impressive lessons which have been taught us during the recent chastisements, are suffered to produce a permanent and controlling influence over our future course; and if, warned by the consequences of past neglect, we use those means with which a beneficent Providence has blessed us, for imbuing the minds of the rising generation with sentiments of piety and virtue; giving them a *thorough religious education*, and grounding them in a

knowledge of the evidences of revealed religion, and of the bases on which the testimonies and principles of our religious Society are founded.

It is known to many of our readers that our brethren in North Carolina have long been actively engaged, in endeavouring to promote the righteous testimony of the Society against the slavery of the human species; and that they have been at great expense and pains in protecting from the hands of the oppressor, a number of coloured persons placed under their care. More than six hundred of these poor afflicted fellow-creatures, have been conveyed to countries where they could exercise the rights of freemen—and about four hundred still remain in Carolina. We have learned with feelings of regret and sympathy, that the difficulties of Friends in relation to this concern, are likely to be increased by a recent decision, in a suit brought by the heirs of a person who bequeathed his slaves to the Society of Friends, in order that they might obtain their freedom; for the purpose of recovering the value of those slaves from Friends. The decision is predicated on the ground, that the Society of Friends cannot *legally* hold such property—consequently the ownership of the slaves reverts to the heirs of the testator; and not content with this decision, they have sued for the hire of the slaves, and in one instance, obtained judgment for the wages of a single slave, to the amount of eleven hundred dollars. Thus the benevolent intentions of the testator are entirely frustrated, merely in consequence of a technical informality, and the negroes, whose right it was and is to be free, are again to be forced back into a state of hopeless and unconditional servitude; while Friends, for their benevolent exertions in their behalf, and the friendly care they have exercised over them, are subjected most unjustly to a claim for wages, during the period for which the negroes were under their control. It is easy to perceive that this must greatly embarrass and derange the operations of our Friends in Carolina, as well as subject them to new and harassing difficulties. We trust they will continue to receive the cordial sympathy and efficient aid of their brethren in all the other yearly meetings.

It gives us great satisfaction to find that the valuable and extensive philosophical apparatus belonging to the Friends' Academy in Fourth street, is likely now to be rendered more useful than it has hitherto been. Dr. Keagy, the intelligent and accomplished principal of that institution, has advertised a course of popular lectures on natural philosophy, to be delivered during the ensuing winter, in the lecture room attached to the academy. Last third day evening was appointed for the introductory discourse; but owing to the inclemency of the weather, and to proper means not having been taken to spread information, it was not well attended. He has agreed, at the instance of some of his friends, to repeat it on second day evening next. The price for the course is five dollars, and the lectures will be delivered on second and fifth day evenings,

at seven o'clock. The whole course will be comprised in about thirty lectures, and the lecturer will give a popular view of the principal branches of mechanical philosophy, astronomy, electricity, magnetism, meteorology, &c. Dr. Keagy is particularly fitted to convey instruction in an attractive form and manner, and we recommend to our young Friends, as a useful and pleasant way of occupying the leisure of winter evenings, the attendance of these lectures, and the reading and study necessary to enable them to incorporate with their own stock of knowledge, the information communicated by the lecturer. Tickets for the course may be had of Dr. Keagy, Friends' Academy, south Fourth street; of Thomas Evans, N. E. corner Spruce and Third streets; and of D. B. Smith and Wm. Hodgson, jr. N. E. corner of Arch and Sixth streets.

To our city readers who have felt any interest in the foregoing notice, we recommend the attentive perusal of the essay on our first page. It will dispose them, we think, to the study of natural philosophy, the delights and advantages of which are there portrayed with a master's hand. The work from which it is extracted, and to which it forms a preliminary discourse, is "Herschell's Preliminary Discourse on the study of Natural Philosophy."

This treatise has acquired great fame abroad, and is considered by some of the best judges in Great Britain, as a master piece of sound logic and philosophy. The spirit which animates it, and which is conspicuous in the part we have extracted, is of a sober, elevated, calm and philosophical character—alive to all that is beautiful and wonderful in the works of the Creator—tolerant and benignant in the estimate of the opinions of others—moderate and dispassionate in the expression of its own—patient, persevering, and docile—and disposed, on all occasions, and in every investigation, to "look through nature up to nature's God." The pursuits of philosophy, when so conducted, are the natural allies, and among the best supporters of revealed religion, and cannot fail to breathe into the soul a tempered enthusiasm—resignation to the allotments of Providence—familiar wisdom and a cheerful spirit. Such was the frame of mind in which the greatest of poets exclaimed

"How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets."

We may add respecting the eminent author of this little treatise, that he deservedly stands in the foremost ranks of science. Still in the prime of life—he was brought forwards a few years since for the presidency of the Royal Society, and only failed because his rival was the brother of the king. He distinguished himself when very young, by some delicate and original investigations in chemistry; he then made himself known as a successful cultivator of the higher mathematics, and has now taken the place which seems his by inheritance, among the first of living astronomers.

DIED—On the morning of the 24th, after a short but severe illness, BEULAH PARKER, of this city, in the 62d year of her age.

For "The Friend."

HENRY WILLIAM RUDOLPH.

In a late volume of one of the English periodicals, is a brief account of the individual whose name stands at the head of this communication, accompanied with extracts from his writings. It appears that he was by descent a German, was in considerable reputation as a statesman, having been for some time secretary to the late Prince George of Denmark, and was skilled in many languages, in which department of knowledge the family of the Rudolph's had been long distinguished. His learning and knowledge, however, he esteemed of no further value, than as improved for the honour of God, and the good of others. "Above all," remarks the writer of the biographical sketch, "he was an excellent Christian; one that pierced through the outside of things, to the very soul and spirit of our holy religion." Hearing some talk of a project carried on in a certain country, for uniting several branches of Protestants into one religious form and way of worship: "Why (said he) the most effectual way to bring about a union, would be, first to unite people to God; for then would they readily be united among themselves. But whilst that dividing spirit of self-love bears so great a sway in our ecclesiastical transactions, we cannot possibly expect any great and lasting effects from an attempt of this nature. What will it signify to exchange one opinion for another, and one form of religion for another, if the corrupt bent of the heart remains altogether unchanged; and that conversion neglected, which is from darkness to light, and from the power of Satan to God?"

The specimens produced of his writings do not detract from the character given of his religious attainments; and I have selected a portion of them, which perhaps may not unprofitably fill a column or two in "The Friend."

"The interests of the church universal, doubtless consisteth in raising, enlarging, and adorning that mystical building, which is called the city of God. As real Christianity spreads and improves, or shrinks and decays, the universal church may be said either to flourish or decline. This real Christianity lieth in following, as far as we are enabled by divine grace, the steps of our Saviour, and copying out his temper and behaviour in our lives. True Christianity is a resemblance to Christ, the restorer of God's image in the soul of man, and the author and finisher of our faith. Now, the more there are that resemble Christ, the more fully is the glorious end of his gospel answered, and the church universal is enlarged; and the nearer they come to their original, the more is the church adorned and rendered glorious.

"Those nations of Christianity must therefore be looked upon as very low and mean, which would make the Christian religion to consist in outward forms of worship, or in a particular set of opinions; and in thinking that heaven is to be stocked out of one sect and party of Christians. This false supposition hath betrayed many into very unchristian courses against those that differ from them in

form and party. The effects produced hereby are very deplorable. A remedy has been sought for by many pious souls, who have made it their study to reconcile outward differences. But experience shows how fruitless such endeavours are. It would not signify much, if all the men in the world were brought to use the same external form and expressions in their belief and church service, should they continue all the while slaves to sin, and abide in the kingdom of darkness. But holiness for real Christianity, sincerely pursued in every particular church, would bring people over to that sweet and heavenly temper, to which jarring and disquiet are perfect strangers.

"Let those that differ, vie with one another who can produce most instances of such souls, as in their several churches have attained to the glorious renovation of God's image in the heart; such souls as are endued with that faith which overcomes the world; and by which Christ dwelleth in us, enabling those that receive him to become children of God."

"Let those that are in authority, or that have any influence in such matters, study all possible means to provide such guides for the people, as have themselves the experimental knowledge of the above mentioned real Christianity. Persons that have not themselves recovered life by Christ, will hardly be able to explain, and duly to lay before their hearers, what is that old man, with his corrupt deceitful lusts, that must be put off; and what is that new man, which after God is created in righteousness and true holiness; what it is to be dead with Christ, and what to be raised in newness of life. In these things true repentance and faith consist. And these two heads are insisted on by St. Paul, as the main ingredients of salvation, and an unfeigned conversion. Learned or florid discourses, without this foundation, will avail little or nothing towards enlarging the kingdom of Christ. They may perhaps, gain some credit to the preacher, and fill the hearers with some fine notions; but they will not make real Christians. Nay, though they should convince the auditory of the advantages of a good moral life, yet will little be done in reality, whilst the principle of disobedience, self-will, and self-love, continue the unhappy spring of the heart. There is a vain conceited morality, which is far enough from being that righteousness of God, which is the great scope of the gospel. Such moralists set up their own righteousness, for want of due instruction about the deplorable state of corrupt nature, and the great necessity and glorious advantage of that new birth which is from above, and formeth Christ in us. It is by this means that men are brought to the righteousness of God, which is by faith in Christ. The preachers of religion should be such, as can say with St. Paul, 'Be ye followers of me, even as I also am of Christ.'"

"It is an unaccountable boldness to reason against Him who hath given us our reason, and to undermine his authority, by those very powers which were designed to promote his glory. I had rather experimentally know and taste the effect of the heavenly food, than

quarrel with my brother, which of us hath the best notion, either of the nature of this food, or of the manner in which it is conveyed into the soul."

"The true Christian hath Christ always in his thoughts, as the spring, pattern, and aim of all his actions. The more we live to ourselves, the more we entangle ourselves in corruption, disquiet, and misery; the more we deny ourselves, and endeavour to live to God, the more we enjoy comfort and happiness."

"A Christian behaviour under crosses, consists in patiently bearing them; and under comforts, in keeping up a sense of being unworthy of them. He who is a Christian indeed, will never think that he can shake off the one, or deserve the other; but still wisheth that both may work together, for effecting and establishing the main end of religion in his soul: namely, that self-will and self-love may be overcome, and God more and more loved and trusted by him. There is no affliction so great, but God hath a remedy against it; and there is no affliction so small but the stoutest man may perish under it, if he be left of God.

"The more we strive to do the will of God, the more our souls are strengthened to do it in a higher degree. The gracious influence of his light and spirit increases and gathers strength by the good use we make of what we have received. Thus God is the guide, strength and reward of those that do his will."

In closing these extracts, some remarks by the writer of Rudolph's character will not be out of place; there is much truth and justice in them, it is to be feared, in reference to not a few professing Christians of perhaps every denomination, at the present time.

"Thus was this good man for promoting a spirit of universal piety in all nations; not only working out his own salvation, but diligent in contriving for, and endeavouring, the salvation of others.

"He went through great pains of body, and through such trials and conflicts of soul, as are little known to the Christians of this day. People have now found out a way to heaven so easy, and so free from temptations, that it seems altogether different from what it was of old, when it was called a narrow way, and preached up as such by those that first established the Christian religion. Our modern Christians have dropped the harsher doctrines of mortification, contrition, compunction, inward sorrow, and spiritual combat, and all that belongs to their taking up a cross; and have modelled religion at last into a mode, wherein it begins to appear fashionable, and so may in time be liked by the profanest worldling that can be."

R.

FRIENDS' LIBRARY

Will be open every 7th day afternoon, from 2 o'clock until sunset.

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For "The Friend."

GREEN STREET MEETING.

With the internal polity of the Hicksites we have no disposition to interfere. They are a separate society, possessing the right to manage their own concerns in their own way; and had they adopted any other name than Friends, it would have been much less imperative upon us to notice events which transpire among them under the public eye. But assuming the title of the original Society from which they dissented, it appears to be a duty to investigate those proceedings which might implicate its character, and which invalidate their former pretensions and their allegations against Friends. We have no desire to stir up any improper feeling, but we consider it perfectly fair to contrast their present movements with their actions, antecedent to the separation, and to bring them to the test of their own principles. It should always be kept in view, that with the rectitude of their speakers now at variance with them, we have nothing to do. The judgment lies between the parties in conflict. If, however, it was reprehensible in Friends to judge, when some of the same or similar description of persons disturbed us, how do the Hicksites establish their innocence, in doing not only the same act, but carrying their judgment into execution, by putting them into the street? Surely if it was oppression and ecclesiastical domination simply to request a speaker to desist, when he or she had been privately laboured with by the elders, it must be most arbitrary and tyrannical in the Hicksites to interrupt and carry them out, after much encouragement had been bestowed to induce them to open their mouths in their congregations. What an uproar would they have created, had Friends removed those persons from their meeting-houses in consequence of the same objection to their discourses. The agents of Cherry-street and Green-street meetings, who are now employed in guarding their gates, would have been some of the first to resist the measure. A mere outcry against it as anti-christian, a violation of the law of love, or of the rights of the persecuted, would not have satisfied the followers of Hicks; physical force, in all likelihood, would have been used to defend them and their cause.

Respecting "the deliberate proceedings of the reorganized yearly meeting," James Cockburn saith, "Friends [the Hicksites] were painfully constrained to move in the way that opened, to free the society from the *contention and distraction* of a party spirit settled in its own determinations."—249. "The whole amount of the determination of Friends in their respective regular meetings was, *we will not surrender our religious liberties, and the liberties of our children, into the hands of a few assuming brethren.*"—255. "The Society of Friends, [the reorganized] having passed through the present *ordeal of purification*, the principles and testimonies they have been called to bear, will, under the guidance of truth, progress through *future generations*, with *increasing brightness*, when ALL THE DOINGS OF ORTHODOXY SHALL HAVE SETTLED IN OBLIVION"!—245. James must have been enrap-

tured with some very sublime views when he penned this admirable prediction. It would have been safer, however, to have deferred his conclusions till he had ascertained they were "free from the contention and distraction of a party spirit," by passing through the "ordeal of purification." If the whole amount of their determination was not to surrender their religious liberties into the hands of a few assuming brethren; how does it happen so early after the reorganization, that the "whole amount" of all their labours appears to be lost, by a few assuming brethren undertaking to "judge and condemn" their fellow professors, and cast them into the street? What becomes of their religious liberties? Does it look probable that *future* generations will be charmed with the splendour of their *increasing brightness*? Already their condition presents not only an impressive contrast with that of Friends, but bears indirect testimony to the excellency of the order and wisdom which has subsisted amongst the latter, under the gracious presidency of Him who is to be head over all things in his body, the church. May it never again be disturbed by the spirit of jealousy and discord? To be enabled patiently to hear unsound doctrine, in which the dearest hopes of the Christians were assailed; the subordination and principles of their children put at risk; to witness repeatedly the sacred office of the ministry prostituted, to reproach them in the face of crowded audiences, and to alienate from them the affections of their friends—to be able to endure all this nearly five years, without any public remark, except in a very few instances, and on no occasion to resort to a removal from the meeting, not only exculpates Friends from the character of an arbitrary, dominant people, but establishes for them the reputation of great forbearance and toleration. It does more: while it reflects the virtue of their Christian principle, it throws a dark shade upon the Hicksite leaders, and places their conduct in a point of view doubly reprehensible. They charged Friends with intolerance; and professed to withdraw to secure their religious liberty, when almost immediately they adopt a series of coercive measures, which they never suffered at the hands of Friends.

Several years ago, George Wetherald came to Green-street meeting, where he attempted, as he often did in other places, contrary to the sentiments of Friends, to officiate as preacher. I think he rose several times, when one of the elders gave him a modest hint that silence would be acceptable. Although he was not an acknowledged minister, the high toned liberals took great offence at this exercise of the elder jurisdiction. A. Lower, who considered himself judge both of ministers and elders, and assumed the direction of affairs in that meeting, advised the other elder to take no part in this affair, as it ought to claim the care of the overseers. They did accordingly visit the elder who spoke to Wetherald, and endeavoured to bring him under censure for the performance of his official duty; and it was understood their interference was at the instance of A. Lower, who then stood in the station of minister. Upon what ground the overseers claimed the right of censorship over

elders, on account of their treatment of ministers, it is difficult to perceive. Such, however, was the fact. Since the reorganization, we are told that A. Lower has undertaken the duties of elder, in publicly speaking to some of their preachers. As they declared they had no new discipline to propose, his case, upon the same principle, would claim the care of the Green-street overseers, unless the power being in the hands of "a few assuming brethren," who "are endeavouring to build themselves up;" the same act is now esteemed harmless and warranted in him, while he and they converted into a crime in the persecuted elder.

In the Green-street fourth month address, they introduced the solemn declaration, that "God alone is the sovereign Lord of conscience, and with this unalienable right, *no power*, civil or ecclesiastical, should ever interfere." Referring to this right, they say, "we feel bound to endeavour to preserve it, *unfettered by the hand of man*, and unalloyed with prescribed modes of faith, framed in the will and wisdom of the creatures." In the sixth month address they declare, "whenever any among us so far forsake this fundamental principle of our union, as to act in the spirit of strife and discord, and to *oppose and condemn* their brethren, who may *conscientiously differ from them in opinion*, they break the bond of gospel fellowship, and as far as their influence extends, frustrate the design of religious Society. If such, after the use of proper means, cannot be reclaimed, the peace, and harmony, and welfare of the body, require that *they should be separated from our communion.*" Again, "the *quiet and solemnity* of our meetings for divine worship—the blessings of a gospel *ministry, unshackled by human authority*," &c. &c. "very much depend upon the early adoption of this measure," [the separation.] In the face of such resolutions, on what principle can they now *oppose and condemn* their brethren or sisters, who may *conscientiously differ from them in opinion*? and deny to them a ministry unfettered by the hand of man, unshackled by any human authority? By the terms of their compact, the principles on which their tenth month yearly meeting convened, they guarantee to every one the right of conscience inalienable—the right conscientiously to differ in opinion, unalloyed with prescribed modes of faith, and to propagate their opinions as they please. They have cut themselves off from the right to judge or even to *interfere*; those who do oppose and condemn their brethren, they declare, break the bond of their fellowship, and if they cannot be reclaimed, should be separated from them. With their discipline and practice we have nothing to do, further than to prove by them, either that their professions of suffering at the hands of Friends were not sincere, or that they find it impracticable to keep up the semblance of order in their meetings without exercising a control over ministers and their doctrines. In both cases the charge of arbitrary domination falls to the ground. They must concede from their own practices, that the true cause of their separation was not an infraction of the rights of conscience, or of the ministry, because they extend the power of control farther than Friends did.

It must therefore be found in something else. The course of events confirm the opinion I have ever entertained respecting it, which is, that the original cause was defection in principle, and an aspiring spirit in the leaders, who could not brook any superiority over themselves. In the reorganized society, they exert an influence and authority, which their want of religious weight and experience precluded them from in the old, and which they then condemned in others, as overbearing and intolerant.

I understand several meetings have assembled in the street during this month, near the Green-street house. It is a fact worthy of record, that whilst the meetings of Friends are held in quiet and becoming order, and their attendance increasing, those of the Hicksites in this city are frequently thrown into confusion, unless their gates are constantly guarded, to prevent the ingress of their discarded preachers. Having now completed what we had in view, and believed it right to communicate, relative to these matters, for the present we shall dismiss the subject. O. P.

To the Editor of "The Friend."

I have been much pleased of late, in perusing thy useful paper, to observe frequent notices of the Friends' Library—an institution I consider not only calculated to be of very great advantage to the Society at the present time, but particularly adapted to the instruction and improvement of the rising generation. And it was with much regret that I learned by reading a communication, under the signature of A. that the funds at the disposal of the committee were insufficient, adequately to increase and extend its sphere of usefulness. Cannot the friends of the Library derive some means by which its small resources may be so increased, as to enable the committee, having charge of it, to open it more frequently, and to add each year to its numbers, from two to three hundred useful and instructive volumes? This, I feel confident, might be attained, if the committee would adopt some plan, by which the members composing the four monthly meetings should be called upon, and requested to become annual contributors of a small amount, (say two dollars), to be applied to the promotion of this valuable institution. The present time seems to me particularly adapted to this undertaking, as Friends have never before had the subject so forcibly brought to their view, as they have by the publication and distribution of the new catalogue.

I have, for a number of years, felt a great interest in the prosperity of this library—having myself experienced its beneficial effects, when I was quite a youth, and before I had access to more extensive collections of books—and I still occasionally visit it, and take pleasure in perusing the writings of some of our departed worthies.

A FRIEND TO THE INSTITUTION.

SAGACITY OF THE BEDOUINS.

"The Arab," says Burkhardt, who has applied himself diligently to the study of foot-

steps, "can generally ascertain, from inspecting the impression, to what individual of his own, or of some neighbouring tribe, the footstep belongs, and therefore is able to judge whether it was a stranger who passed or a friend. He likewise knows, from the slightness or depth of the impression, whether the man who made it carried a load or not. From a certain regularity of intervals between the steps, a Bedouin can judge whether that man, whose feet left the impression, was fatigued or not, as, after fatigue, the pace becomes more irregular and the intervals unequal; hence he can calculate the chance of overtaking the man. Besides all this, every Arab knows the printed footsteps of his own camels, and of those belonging to his immediate neighbours. He knows by the depth or slightness of the impression, whether a camel was pasturing, and therefore not carrying any load, or mounted by one person only, or heavily loaded. If the marks of the two fore feet appear to be deeper in the sand, he concludes that the camel had a weak breast, and this serves him as a clue to ascertain the owner. In fact, a Bedouin, from the impressions of a camel's, or of his driver's footsteps, draws so many conclusions, that he always learns something concerning the beast or its owner; and in some cases, this mode of acquiring knowledge appears almost supernatural. The Bedouin sagacity in this respect is wonderful, and becomes particularly useful in the pursuit of fugitives, or in searching after cattle. I have seen a man discover and trace the footsteps of his camel in a sandy valley, where a thousand of other footsteps crossed the road in every direction; and this person could tell the name of every one who had passed there in the course of that morning. I myself found it often useful to know the impressions made by the feet of my own companions and camels; as from circumstances which inevitably occur in the desert, travellers sometimes are separated from their friends. In passing through dangerous districts, the Bedouin guides will seldom permit a townsman or stranger to walk by the side of his camel. If he wears shoes, every Bedouin who passes will know by the impression, that some townsman has travelled that way; and if he walk barefooted, the mark of his step, less full than that of a Bedouin, immediately betrays the foot of a townsman, little accustomed to walk. It is therefore to be apprehended that the Bedouins, who regard every townsman as a rich man, might suppose him loaded with valuable property, and accordingly set out in pursuit of him. A keen Bedouin guide is constantly and exclusively occupied during his march in examining footsteps, and frequently alights from his camel to acquire certainty respecting their nature. I have known instances of camels being traced by their masters during a distance of six days' journeys, to the dwelling of the man who had stolen them. Many secret transactions are brought to light by this knowledge of the *athr* or footsteps; and a Bedouin can scarcely hope to escape detection in any clandestine proceeding, as his passage is recorded upon the road in characters that every one of his Arabian neighbours can read."—*Edin. Jour. Science.*

REGARD DUE TO THE FEELINGS OF OTHERS.

BY LYDIA HUNTLEY.

There is a plant that in its cell
All trembling seems to stand,
And bends its stalk, and folds its leaves
From each approaching hand;
And thus there is a conscious nerve
Within the human breast,
That from the rash or careless hand
Shrinks and retires distrest.
The pressure rude, the touch severe,
Will raise within the mind
A nameless thrill, a secret tear,
A torture undefin'd.
Oh, you who are by nature form'd
Each thought refin'd to know!
Repress the word—the glance that wakes
That trembling nerve to woe;
And be it still your joy to raise
The trembler from the shade,
To bind the broken, and to heal
The wound you never made:
When'er you see the feeling mind,
Oh, let this care begin;
And, though the cell be ne'er so low,
Respect the *guest* within.

THE THUNDER STORM.

By L. E. L.

It comes! the rushing wind has burst
The silence and the weight which nurst
Its gathering strength: deep as the tomb,
One heavy cloud sweeps on in gloom;
A few faint gleams of broken light—
A streak of blue—all else is night!—
Not the soft night of moon or star,
But made by elements at war.
A human step is on the heath—
A child that bears a wild flower wreath;
Wild o'er the mountains howls the wind,
The morn's fair vale is far behind;
She is alone: her large blue eye
Turns timid to the awful sky:
The innocent, the lov'd, the young,
To whom the widow's heart has clung;
The dear remainder of the past,
On whom all future hope is cast.
Guarded by all thy mother's tears,
Sweet orphan! shake from thee thy fears;
Tremble to mark God's might above,
Tremble, but cheer thy dread with love.
Though dark the tempest o'er thy head,
Not this the tempest thou shouldst dread.—
Dread thou the storms which coming time
Must mingle with thine hour of prime—
The tempests of the heart, which none,
However they subdue, may shun.
The feverish hope, the vain desire,
Envy, repentance, grief, and ire.
The trust deceived, the faith betray'd,
The wrong that only heaven can aid.
These wait for all, and these must be
A portion of thy life and thee.
Ah, when in after-years, if e'er
Or toil seem more than thou canst bear,
And sleepless night and anxious day,
Wear life in heaviness away;
Think thou, amid thy weary lot,
How this storm pass'd, and learn'd thee not.
The hand that kept the wind-swept hill
And lovely moor, is with thee still,
The same to save, the same to spare,
Let thy lip guard its early prayer.
Thy wrongs are register'd on high,
Thy tears a holy hope shall dry,
Thy toil meet harvest will return,
Thy grief is as the fires that burn
And purify, if that thy heart
Has kept its early faith apart;
If thou canst raise a heavenward brow
As trustingly as thou dost now;
If meekest faith and piety
Can say—Thy God is still with thee.

THE FRIEND.

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OF THE GENERAL NATURE AND ADVANTAGES OF THE STUDY OF THE PHYSICAL SCIENCES.

(Continued from page 50.)

(5.) Nothing, then, can be more unfounded than the objections which have been taken, *in limine*, by persons well meaning perhaps, certainly narrow-minded, against the study of natural philosophy, and, indeed, against all science,—that it fosters in its cultivators an undue and overweening self-conceit, leads them to doubt the immortality of the soul, and to scoff at revealed religion. Its natural effect, we may confidently assert, on every well constituted mind, is, and must be the direct contrary. No doubt the testimony of natural reason, on whatever exercised, must, of necessity, stop short of those truths which it is the object of revelation to make known; but, while it places the existence and principal attributes of a Deity on such grounds as to render doubt absurd and atheism ridiculous, it unquestionably opposes no natural or necessary obstacle to farther progress; on the contrary, by cherishing as a vital principle an unbounded spirit of inquiry, and ardency of expectation, it unfetters the mind from prejudices of every kind, and leaves it open and free to every impression of a higher nature which it is susceptible of receiving, guarding only against enthusiasm and self-deception by a habit of strict investigation, but encouraging, rather than suppressing, every thing that can offer a prospect or a hope beyond the present obscure and unsatisfactory state. The character of the true philosopher is to hope all things not impossible, and to believe all things not unreasonable. He who has seen obscurities which appeared impenetrable, in physical and mathematical science, suddenly dispelled, and the most barren and unpromising fields of inquiry converted, as if by inspiration, into rich and inexhaustible springs of knowledge and power, on a simple change of our point of view, or by merely bringing to bear on them some principle which it never occurred before to try, will surely be the very last to acquiesce in any dispiriting prospects of either the present or future destinies of mankind; while, on the other hand, the boundless views of intellec-

tual and moral as well as material relations, which open to him on all hands in the course of these pursuits, the knowledge of the trivial place he occupies in the scale of creation, and the sense continually pressed upon him of his own weakness and incapacity to suspend or modify the slightest movement of the vast machinery he sees in action around him, must effectually convince him that humility of pretension, no less than confidence of hope, is what best becomes his character.

(6.) But while we thus vindicate the study of natural philosophy from a charge at one time formidable from the pertinacity and acrimony with which it was urged, and still occasionally brought forward to the distress and disgust of every well constituted mind, we must take care that the testimony afforded by science to religion, be its extent or value what it may, shall be at least independent, unbiassed, and spontaneous. We do not here allude to such reasoners as would make all nature bend to their narrow interpretations of obscure and difficult passages in the sacred writings: such a course might well become the persecutors of Galileo and the other bigots of the 15th and 16th centuries, but can only be adopted by dreamers in the present age. But, without going these lengths, it is no uncommon thing to find persons earnestly attached to science, and anxious for its promotion, who yet manifest a morbid sensibility on points of this kind,—who exult and applaud when any fact starts up explanatory (as they suppose) of some scriptural allusion, and who feel pained and disappointed when the general course of discovery, in any department of science, runs wide of the notions with which particular passages in the Bible may have impressed themselves. To persons of such a frame of mind it ought to suffice to remark, on the one hand, that truth can never be opposed to truth; and, on the other, that error is only to be effectually confounded by searching deep and tracing it to its source. Nevertheless, it were much to be wished that such persons, estimable and excellent as they for the most part are, before they throw the weight of their applause or discredit into the scale of scientific opinion on such grounds, would reflect, first, that the credit and respectability of *any* evidence may be destroyed by tampering with its *honesty*; and, secondly, that this very disposition of mind implies a lurking mistrust in its own principles, since the grand and indeed only character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of *fair* discussion.

(7.) But if science may be vilified by representing it as opposed to religion, or

trammelled by mistaken notions of the danger of free inquiry, there is yet another mode by which it may be degraded from its native dignity, and that is, by placing it in the light of a mere appendage to, and caterer for, our pampered appetites. The question "*cui bono*?" to what practical end and advantage do your researches tend? is one which the speculative philosopher, who loves knowledge for its own sake, and enjoys, as a rational being should enjoy, the mere contemplation of harmonious and mutually dependent truths, can seldom hear without a sense of humiliation. He feels that there is a lofty and disinterested pleasure in his speculations which ought to exempt them from such questioning; communicating as they do to his own mind the purest happiness (after the exercise of the benevolent and moral feelings) of which human nature is susceptible, and tending to the injury of no one, he might surely allege *this* as a sufficient and direct reply to those who, having themselves little capacity, and less relish for intellectual pursuits, are constantly repeating upon him this inquiry. But if he can bring himself to descend from this high but fair ground, and justify himself, his pursuits, and his pleasures, in the eyes of those around him, he has only to point to the history of all science, where speculations apparently the most unprofitable have almost invariably been those from which the greatest practical applications have emanated. What, for instance, could be apparently more unprofitable than the dry speculations of the ancient geometers on the properties of the conic sections, or than the dreams of Kepler (as they would naturally appear to his contemporaries) about the numerical harmonies of the universe? Yet these are the steps by which we have risen to a knowledge of the elliptic motions of the planets and the law of gravitation, with all its splendid theoretical consequences, and its inestimable practical results. The ridicule attached to "*swing-swangs*" in Hooke's time, did not prevent him from reviving the proposal of the *pendulum* as a standard of measure, since so admirably wrought into practice by the genius and perseverance of Captain Kater;—nor did that which Boyle encountered in his researches on the elasticity and pressure of the air, act as any obstacle to the train of discovery which terminated in the steam-engine. The dreams of the alchemists led them on in the path of experiment, and drew attention to the wonders of chemistry, while they brought their advocates (it must be admitted) to merited contempt and ruin. But in this case it was moral dereliction which gave to ridicule a weight and power

not necessarily or naturally belonging to it; but among the alchemists were men of superior minds, who reasoned while they worked, and who not content to grope always in the dark, and blunder on their object, sought carefully, in the observed nature of their agents, for guides in their pursuits; to these we owe the creation of experimental philosophy.

(To be continued.)

From the *Edinburgh Journal of Science*.

NEW VOLCANIC ISLAND.

On the new Insular Volcano, named Hotham Island, which has just appeared off Sicily.

Although Europe at an early period was much convulsed and changed through volcanic agency, at present these subterranean actions are comparatively feeble. When therefore any igneous matter is sent from below, its appearance does not fail to excite a great degree of interest. *Ætna*, *Vesuvius*, and *Hecla*, during our own times, have had repeated eruptions; but no new island has been formed in the European seas, nor in any neighbouring ocean, with the exception of that off the coast of St. Michael's, when the temporary island of *Sabrina* rose from the deep. It first showed itself above the sea on the 13th of June 1811, and continued to increase for several days, when it attained a circumference of one mile, and a height of 300 feet. It had a beautiful crater, with an opening 30 feet wide to the south-west, from which hot water poured into the sea. Captain Tillard, who visited the island on the 4th of July, has published a drawing, with an account of it. In the month of October of the same year, the island began gradually to disappear, and, by the end of February 1812, vapour only was occasionally seen rising from the spot where the island formerly stood.

On the 11th July last, an island very much resembling *Sabrina*, being composed of vesicular lava, scorix, and volcanic ashes, and which may have the same fate, made its appearance off the coast of the island of Sicily. Several accounts of this interesting phenomenon have reached us, which, although but imperfect, cannot fail to interest our readers.

The first notice of this new insular volcano was published in the following terms, in the *Messenger des Chambres*:—"Towards 11 o'clock of the 10th of July 1831, Captain John Corrao, commander of the brig *Téhér-sine*, going from Trapani to Girgenti, in Sicily, at the distance of about twenty miles from Cape St. Mark, perceived at the distance of a gun-shot a mass of water, which rose 60 feet above the level of the sea, and presented a circumference of nearly 400 fathoms; a smoke proceeded from it, exhaling an odour of sulphur. The preceding day, in the gulf of *Trois Fontaines* (Three Fountains) he had seen a great quantity of dead fish and of black matter floating on the water, and he heard a noise like that of thunder, which the captain attributed to a volcanic eruption. He continued his voyage to Girgenti; and all the time that he was occupied in lading his ship, he saw a thick smoke rise incessantly from

the same point, before which he arrived on the 16th, on his return from Girgenti. A new spectacle was then presented to him, namely, a tract of land, of the same circumference as that of the mass of water which he had observed on his first voyage. This island, which we shall call *Carrao*, from the name of him who saw it formed, is elevated twelve feet above the level of the sea; it has in the middle a kind of plain, and the crater of a volcano, whence a burning lava is seen to proceed during the night. The island is bordered by a girdle of smoke. The sounding all around the island gives a depth of 100 fathoms. The latitude is $37^{\circ} 6' N.$, and longitude $10^{\circ} 26' E.$ from the meridian of Paris."

In a letter from Dr. Turnbull Christie to us, dated Malta, 23d July 1831, we have the following additional particulars:—

"I have much pleasure in communicating to you the highly interesting intelligence of a new volcano having made its appearance only a few days ago, in the Mediterranean, and at no great distance from this place. It is situated about half way between the small island of Pantellaria and the adjoining coast of Sicily. It has been preceded by several violent shocks of earthquakes, one of which threw down some houses, and killed several people at Sciacca. From the accounts which have been already received, it would appear that the volcano commenced on the 11th instant, when it was seen by the master of a small vessel sailing towards Terra Nova, who describes it as having had "the appearance of a large rugged island, coming up and falling with force back into the sea, so that the sea flew up to a great height, and fell down in the form of foam." This was seen to be repeated, at short intervals, for nearly two hours. The masters of two small vessels, one from Sardinia, and the other from Palermo, saw it on the 13th, and gave the following account of it: 'On the 13th instant, about two o'clock p. m., between Sciacca and Pantellaria, twenty-five miles to the southward of Sciacca, we discovered three columns of smoke, apparently issuing from the sea, which cannot but be considered as a new volcano. On approaching it we heard a great noise, like the rolling of the wheels of a steam-vessel. In consequence of the continuance of calm weather, we remained in that vicinity for three days, during which we constantly observed the same appearance, and heard the same noise; and we only lost sight of it when about fifteen miles to the north-east of Gozo.' Vice Admiral Sir Henry Hotham immediately sent off the tender of the flag-ship, commanded by one of the lieutenants, and afterward sent the *Philomel*, commanded by Captain Smith, to examine and ascertain the exact position of the new volcano. Several other vessels, with a number of passengers, are preparing for an excursion to it. You may easily conceive how exceedingly disappointed I am at not being able to visit it, being obliged to set sail to-morrow for Alexandria."

"P. S.—Since closing my letter, I have received the annexed sketch of the volcano, brought by the *Philomel*, which has just returned. It has been named *Hotham Island*,

in honour of Vice-Admiral Sir Henry Hotham. It is completely circular, with an opening in the one side, which admits the sea, and which is indicated in the drawing. The highest point of the island was found to be eighty feet above the level of the sea, and the circumference three-quarters of a mile."

In a letter to Professor Daubeny of Oxford, from Captain Ballingal of the Royal Marines, dated "H. M. S. St. Vincent, Malta, 27th July 1823," which the professor had the goodness to send to us, is the following account of the volcano:

"The situation of the volcano is= $Lat. 37^{\circ} 10' N.$, $Long. 12^{\circ} 44' E.$; the crater of which, above water, is about 70 or 80 yards in external diameter, and about 20 feet in height from the surface of the sea, lying between the island of Pantalleria and Cape Granitula, on the south-west coast of Sicily. The eruption is in a state of great activity. Large columns of fire, dust, and dense smoke, are constantly emitted, accompanied every hour and a half with an eruption of great velocity, throwing masses of stone of several tons weight, with cinders and jets of mud and water, to a height equal to the mast-head of a first rate man-of-war. Prospero Schiffino, the master of the Santa Arona, a coasting vessel from Sardinia, arrived here, and reported to our admiral that three days before, while off Cape Bianco, in Sicily, he discovered the extraordinary phenomena of three distinct columns of smoke issuing from the sea, accompanied by a submarine noise, which he compared to that made by the "wheels of a vast steam-vessel." In the evening of the same day, a second report was brought by a vessel from London. No appearance of lava was to be seen. The Admiral instantly directed two officers to proceed and verify the report. On the night of Wednesday the 20th instant, while proceeding on their voyage, they first discovered it at 25 or 30 miles distant, shooting upwards rays and flashes to a great height. The next day, observing that the intervals between the eruptions occupied almost a *correct uniformity of time*, viz. from an hour and a half to an hour and a quarter, afforded them the chance to approach at one time within 60 yards of the crater, where they sounded and found the side of the cone in 35 fathoms, the armory of the lead bringing up a small piece of black stone, being the only substance we got during three days' constant perseverance, whose specific gravity was greater than water, which I am sorry it is not in my power to transmit; but I have secured some cinders and ashes, which I shall have the pleasure to send home in the *Melville*, which will leave this shortly for England. Since writing the above, I have just learned that Lord William Thynne, on the morning of the 19th, on his return from Gibraltar to this place, was enabled to approach within 20, and to sound in 18 fathoms. At this time the island was just above the surface, and on the 21st my friend found it 20 feet in height; and I have now learned that the day before yesterday, viz. the 25th instant, it had acquired the height of 40 to 45 feet. Any further information you may wish to acquire I shall be able to collect, as I shall in a day or so visit the scene."

The following report by the officers of the *Philomel*, has been published at Malta, by Admiral Hotham:—"The *Philomel* brig of war, which left Malta Harbour on Tuesday afternoon the 19th of July, with the masters of the *St. Vincent* and *Ganges*, to ascertain the correct particulars, &c. of the new volcano island forming off Sciaccia, in Sicily, discovered the object at 1 A. M. on Thursday the 21st. At 3, spoke an Austrian ship, from Algiers, bound to Alexandria, the master of which reported, that he had seen dense smoke and much fire issuing for the last three days. At 6, observed a thick smoke issuing apparently from the sea, the spot bearing north-west $\frac{3}{4}$ west; and, on steering in that direction, fell in with the *Hind* cutter at 9, which vessel had left Malta on Sunday the 17th, but had not yet reached the new volcano, owing to calms. The island then bore north-west by west, six or eight miles distant. At 9^h 45^m the *Philomel* hove to three miles to windward. Captain Smith, with the two masters, and Colonel Bathurst, a passenger, left the vessel in boats for the purpose of taking soundings as near as they could approach with safety, but had scarcely got one mile away, when the volcano burst out with a tremendous explosion, resembling the noise of a very heavy thunder-storm, and flames of fire, like flashes of lightning. The boats were covered with black cinders, which also fell on board the vessel, and all around, to a distance of at least three miles from the volcano. The eruption lasted in all its fury seven minutes, and when the smoke had somewhat cleared away, the island had increased in size twofold.

"The volcano bursts out regularly at about every two hours, and emits all around it a suffocating sulphureous stench. On first making it at a long distance, it resembles a cluster or grove of cypress trees. The English brig *Boote* of Liverpool, an American, and one or two foreign vessels, were off the place.

"Its precise latitude is 37° 7' 30" north, and longitude 12° 44' east; the soundings in the vicinity, say eighty yards off the island, bearing north-east, are seventy to seventy-five fathoms; west, a quarter of a mile, seventy-two to seventy-six fathoms. At five and six miles distance they vary from seventy to eighty fathoms. The volcano appears composed mostly of cinders of a rusty-black colour, having only a sprinkling of lava, of an oblong shape; and the island, as last seen, on Friday the 23d, was not less than three quarters of a mile in circumference. The north-west point is the highest, say about eighty feet above the level of the sea, and gets lower towards the southern extremity. The south-east side of the crater has fallen in to the side of the sea. The sea is drawn in with a very loud noise, and occasions an immense volume of white vapour to rise up in the air, curling and spreading high and wide; then succeeds rapidly the eruption of cinders and lava, thrown to the height of from 400 to 500 feet, and on some occasions to 1000 feet, forking and branching out in all directions in its ascent, and afterwards falling and pouring down in stupendous masses, with such violence as to cause a noise like heavy thunder, and making the sea, for a considerable distance around, one entire sheet

of foam—together a sight not to be imagined."

Malta, August 4.—Our reports respecting the volcano, since the foregoing, are very unsatisfactory. There can be little doubt, however, that the island continues to increase in size. A boat, with five or six officers, returned yesterday afternoon, and they assert that the island is at least three miles in circumference, and from 200 to 300 feet high. They landed upon it, and, for ostentation's sake I suppose, hoisted the Union flag. The other stories, as to the increasing dimensions of the place, are too vague to speak on.

We learn from the coast of Sicily, that the town of Sciaccia has been entirely abandoned by its inhabitants, the reported shocks, and trembling of the earth, leading to a belief that it will sink into the sea.

From the American Journal of Education.

INFANT EDUCATION.

(Concluded from page 52.)

There can be no doubt that we often inherit to a greater or less degree the permanent characteristics of our parents, but that our resemblance to them is not merely the consequence of birth, we may easily satisfy ourselves by observing the modification of character which takes place when we are removed from the parental roof, or the difference in children of the same family if any of them are educated by strangers. We shall see further evidence of the extent of this influence, if we notice the resemblance which arises and increases between those, who become associated later in life, in friendship, or in matrimony, and especially if we observe how readily we catch the manners, the expression, the feelings, of those with whom we constantly associate, or participate, even when they were at first disagreeable to us. No one who has watched his own moral progress can fail to perceive, that it is as important to his moral well-being to select with care the society with which he connects himself, as it is for his bodily health to choose a residence where the air and climate are favourable. And these influences cannot be counteracted by mere instruction or discipline. What reliance could we place in the best food, or most wholesome drinks, or the counsels and remedies of the most skilful physician, to secure us from disease, if we should breathe perpetually an atmosphere of contagion; or if we clothe ourselves in garments filled with pestilence? The contest is unequal. Disease is inhaled with every breath, and imbibed by every pore of skin, while the food or remedy is necessarily employed only at intervals. Not less unequal is the contest between the constantly recurring influence of the objects and examples that surround the child, and the occasional effect of precept and instructions. It is the impression most frequently repeated, which leaves its stamp on the mind—a principle exhibited in the remark of Burke concerning the influence of newspapers: "They who gain the public ear from day to day, must in the end become the masters of public opinion."

It is on this ground we are to answer the

complaints of those parents who wonder that the *most faithful instructions* have rendered their children no better than those of others. What were the examples around them?—What was the atmosphere in which they lived and breathed while you were giving this moral food and administering these moral remedies? The morning prayer and attending exhortations to piety were perhaps followed by a day in which it was evident that the things of this world were the objects of the most ardent desire. The sermon on the Mount may have been succeeded by family bickerings or quarrels with a neighbour—the apostle's account of charity, by unkind insinuations or severe remarks concerning others; and a discourse on humility, by anxious consultations how the objects of parental affection could be rendered most distinguished by their dress or their accomplishments. If this were so, would not the contrast be calculated either to confound entirely the views of any observant child, or to lead him to consider religion as a mere theory, on which no great value is placed? All these remarks apply with tenfold force to the susceptible mind of an *infant*. Like the calm surface of a lake, it not only reflects every image presented, but it feels and repeats every impression of the little pebble or the insect stirring on its surface, in constantly enlarging circles; and if they disappear more rapidly, it is only because a new impression sooner seems to efface it. If you doubt it, make the experiment. Appear gay or gloomy; speak in a kind, or harsh, or a jesting tone to a child, and see how soon and how faithfully he will repeat your emotions like a living mirror, or exhibit a corresponding feeling. Nay, we have more than once been able to detect our own state of feeling from seeing it reflected back upon us; and we can fully sympathise with the remark of an instructor, who said he often wished to hide himself where no human being could ever see him, that the contagion of evil might not be spread from his heart through the medium of his countenance. So important did Babington deem this, that in his essay on Christian education, he urges that the parent should select a nurse with a kind and cheerful countenance, as well as a good character. This influence is more important to the infant, because he has none of those means of ascertaining the character of the individual by conversation; or by comparing the whole course of his actions which we possess. He cannot but suppose the emotion to exist which the countenance indicates, and the frequent involuntary assumption even of the same external state which inevitably results, cannot fail to have its influence in producing the same feeling.

Let us not be deceived then. The parent actually begins to train her child from the moment that he sees the light. Her countenance acts upon his feelings, and by its daily and hourly influence forms him to a character of gloom or cheerfulness, of harshness or kindness. Her tones of voice thrill through his soul, and awaken perpetual returning emotions of anger, or fear, or hope, or joy, or love. "The mother's smile," says Pestalozzi,

should give her child the first glimpse of heaven, and the tenderness of maternal affection should furnish the first conception of the love of our heavenly Father." Every action, the manner in which the common offices of maternal care are performed, will tend to form a standard of character in his opening mind, and associate its good or evil with the earliest and tenderest recollections of the being whom he loves most. If those around him are careless of his sufferings, or impatient in supplying his wants, subsequent lessons of patience and kindness will lose half their effect. Who has not traced the patient spirit of labour, or the careless hurry, or the fretful impatience of a parent, in the character of the child?

Particular actions will sometimes leave their impression not only on the character, but on the memory for life. We cannot refrain from quoting one example to illustrate this subject. "A mother saw her son playing with a cart on the edge of a declivity, and before she could prevent it, he was forced down the hill by its weight. At the bottom was a stream in which he would probably have been drowned. She sprang to save him, but could only seize the wheel, was thrown upon her face, and dragged over the gravel nearly to the foot of the hill before she could stop the cart—and then, covered with blood and bruises, snatched her son from destruction on the borders of the stream." That son was Fellenberg, the distinguished Swiss, who has devoted himself, property, and family, for thirty years to the improvement of education, and now educates and supports one hundred indigent children by his own means added to their labour; and in a letter in which he communicates the fact to the writer of this article, he observes, "the picture of this act of devotedness was never effaced from my memory or my heart, and I consider it as having contributed powerfully to determine my course of life."

The manner of directing the child in the common actions and concerns of life, will have an influence even more direct upon his future character. We may pamper his appetite until we make him value the pleasures of the senses more than all others. We may measure his need of food rather by some arbitrary rule, than by his constitution and appetite, and thus lead him to *habitual excess upon principle*, which we have known to produce and perpetuate disease in later life. There can be no doubt that many have been plunged into the gulf of intemperance by the habit so prevalent, of giving cordials even to the infant in the arms of its mother, to palliate a momentary inconvenience, or with the false idea of their giving him strength; or what we cannot but deem still worse, by administering an opiate merely to relieve the mother from the care of her infant, and thus not only endangering the constitution, but producing the habit of using these insinuating poisons.

The manner in which he is clothed and the kind of attention which is paid to his external appearance, will usually decide whether he shall be vain or humble, economical or extravagant, in this respect, and perhaps give a turn to his whole life. How many young

persons have been led by the passion for dress, which was cherished if not inspired, by the early pride of a parent in seeing a favourite child admired, and to dishonesty or vice as a means of procuring it. As soon as the day can be divided into periods, in reference to rest and occupation and the supply of his wants, the character of his future life may be seriously affected by the regularity or irregularity with which the little affairs of his life are conducted. It is scarcely credible that the child of a family where order is neglected, and every thing which concerns him is conducted with irregularity and confusion, should ever acquire those habits of system and order so necessary to success and usefulness in life.

The manner in which he is taught to use his little playthings or those of others, will do much to fix his ideas and feelings, on the subject of property, and to determine whether selfishness or benevolence shall prevail in his habits. The methods in which he is brought to yield obedience to the commands of his parents will do much to decide whether he will be governed only by fear, or hope, and obey only under the influence of force; or whether he shall learn to feel himself accountable to conscience and to God, and to govern his own appetite in accordance with their dictates. The manner in which religious instruction and devotional exercises are conducted, is especially important. *They may be, they have been*, so conducted within our knowledge, by pious parents, as to produce an unutterable weariness and disgust with the very name of religion. *They may be, they have been, so managed, as to render them interesting to every child*—to attract in some degree, at least, the wandering heart, and to leave impressions of reverence and attachment, which even a long course of vice would not efface, and which sometimes become the means of reformation after all hope has been abandoned. There is abundant reason, then, for the maxim, that we should watch over our conduct more carefully in the presence of a child, than of any other human being. Others we may offend—and doubtless shall; but on the child, we are exerting an influence which may affect his whole life, and whose results may be felt throughout eternity.

ON THE VICISSITUDES OF LIFE.

Although the events of our lives appear in the retrospect naturally enough connected with each other, yet if we compare two widely distant periods of the past, we shall often find them so discordant as to excite our surprise that the same being should have been placed in circumstances so essentially dissimilar. And if we could foresee some of the circumstances of our future lives, it would frequently appear quite out of the limits of possibility that we should be brought into them. Our present state would seem so full of insurmountable obstacles to such a change, that we could not form a conjecture by what instrumentality it was to be effected; we could not conceive how the current of our destiny was to be so

strangely diverted from its original course, nor how the barriers, which circumscribe our condition, were to be so entirely overthrown. But time gradually elaborates apparent impossibilities into very natural and consistent events. A friend is lost by death; a rival is removed from the sphere of competition; a superior falls and leaves a vacancy in society to be filled up; a series of events renders a measure advisable, of which a few years before we never dreamed; new circumstances bring around us new persons; novel connections open fresh prospects; objects before unknown excite passions before dormant, and rouse talents of which we were scarcely conscious; and our whole ideas and feelings varying and keeping pace with these revolutions, we are at length brought quite naturally into the very condition, which a few years ago seemed utterly irreconcilable with our position in the world, and our relations to society. Many circumstances of our lives would appear like dreams, if we were abruptly thrown into them, without perceiving the succession of events by which we came there. We should feel like the poor man in the Arabian Tales, who, while under the influence of a sleeping-draught, was divested of his clothes, and attired like a prince, and on waking was strangely perplexed to find himself surrounded by all the outward appendages of royalty, and by a crowd of attendants who treated him as their monarch. It is the gradual development of events, their connection and dependence on each other, and the corresponding changes in our views, which give the character of reality to actual life, as they confer it on the fictions of imagination. A succession of trivial changes carries the mind without abruptness to a wide distance from its former station, as a staircase conducts us to a lofty eminence by a series of minute elevations. Hence it is that men seldom suffer those extreme sensations from a change of circumstances which we are sometimes led to expect. Persons in low life are apt to think that the splendour, to which a man of their own class has raised himself by industry and talents, must teem with uninterrupted enjoyment; that the contrast of his former lowliness with his present elevation, must be a perennial spring of pleasurable emotion. It may indeed occasionally yield him gratifying reflections, but it is seldom in his power to feel the full force of the difference. It is not in nature that at one and the same time he should feel ardent admiration of splendour and familiarity with it; the panting desire for an object and the satisfied sense of enjoyment. He cannot combine at the same moment the possession of the feelings of two remote periods of his life, so as alternately to pass from one to the other, and revel in the full rapture of the contrast. No power of imagination can present him at once with two vivid landscapes of his mental condition at two different junctures, so as to enable him to bring into distinct comparison all their lights, and shades, and colours. The hand of time has been constantly at work to wear out the impressions of his past existence. While he has been led from one vicissitude to another, from one state of mind to a different state, almost

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all the peculiarities of his original views and feelings have been successively dropped in his progress, till it has become an effort, if not an impossibility, to recollect them with any sort of clearness and precision.

The same revolution of feeling takes place when a man sinks into adversity, although memory perhaps is then more active and tenacious. A wonder is sometimes expressed, that one who has been unfortunate in the world, should be able to retain so much cheerfulness amidst the recollection of former times, which must press on his mind; times when friends thronged around him, when every eye seemed to greet him with pleasure, and every object to share his satisfaction. Now destitute, forsaken, obscure, how is it that he is not overpowered by the contrast? There are moments, it cannot be doubted, when he actually feels the transition, but this cannot be the ordinary state of his mind. Many of his views having been displaced by others, his feelings having gradually conformed to his circumstances, and his attention being occupied with present objects, he has not that oppressive, habitual sense of the change, which a mere looker-on is apt to suppose. An indifferent observer, indeed, is often more powerfully struck with the contrast than the subject of it, not having to look at the former state, through all the intermediate ideas and emotions, and being occupied only with the difference in external appearances. He contrasts (if we may have recourse to our former figure) only the base and the summit of the tower, while the staircase which connects them is concealed from his view.

It is certain that men frequently bear calamities much better than they themselves would have previously expected. In misfortunes which are of gradual growth, every change contracts and reduces their views, and prepares them for another; and they at length find themselves involved in the gloom of adversity without any violent transition. How many have there been, who, while basking in the smiles of fortune, and revelling in the luxuries of opulence, would have been completely overpowered by a revelation of their future doom; yet when the vicissitudes of life have brought them into those circumstances, they have met their misfortunes with calmness and resignation. The records of the French Revolution abound with instances of extraordinary fortitude in those from whom it could have been least expected, and who, a few years before, would probably have shrunk with horror from the bare imagination of their own fate. Women, as well as men, were seen to perish on the scaffold without betraying the least symptom of fear.

Even when calamity suddenly assails us, it is remarkable how soon we become familiarised with our novel situation. After the agony of the first shock has subsided, the mind seems to relinquish its hold on its former pleasures, to call in its affections from the various objects on which they had fixed themselves, and to endeavour to concentrate them on the few solaces remaining. By the force of perpetual and intense rumination, the rugged and broken path, by which the imagination passes from its

present to its former state, is worn smooth and rendered continuous; and the aspect of surrounding objects becoming familiar, loses half the horror lent to it by the first agitated survey.

If it be thus true, that men in general bear calamities much better than they themselves would have expected, and that affliction brings along with it a portion of its own antidote, it is a fact which may serve to cheer us in the hour of gloomy anticipation. To reflect, that what would be agony to us in our present state of mind, with our present views, feelings, and associations, may, at a future time, prove a very tolerable evil, because the state of our mind will be different; that in the greatest misfortunes which may befall us, we shall probably possess sufficient strength and equanimity to bear the burden of our calamity, may be of some use in dispelling those melancholy forebodings which are too apt to disturb the short period of life. It may lead us to more cheerful views of human existence.

There are few men of reflection to whose minds the fragility of human happiness has not been forcibly suggested by the very instances in which that happiness appears in its brightest colours. They have hung over it as over the early floweret of spring, which the next blast may destroy. As the lovely bride, blooming with health and animated with love and hope, has passed by in the day of her triumph, they have contrasted the transitory happiness of the hour with the long train of disappointments and calamities, diseases and deaths, with which the most fortunate life is familiar, and many of which inevitably spring from the event which the beautiful creature before them, unconscious of all but the immediate prospect, is welcoming with a heart full of happiness and a countenance radiant with smiles. She seems a victim, on whom a momentary illumination has fallen only to be followed by deeper gloom. "Ah!" said a poor emaciated but still youthful woman, as she was standing at the door of her cottage, while a gay bridal party were returning from church, "they little think what they are about. I was left a widow with two children at the age of twenty-one."

It was in the same spirit that Gray wrote his Ode on the Prospect of Eton College. After describing the sports of the schoolboys in strains familiar to every reader, he makes a natural and beautiful transition to their future destiny.

Alas! regardless of their doom,
The little victims play!
No sense have they of ills to come,
Nor care beyond to-day;
Yet see how all around them wait,
The ministers of human fate,
And black misfortune's baleful train!
Ah! show them where in ambush stand,
To seize their prey, the murderous band!
Ah! tell them they are men.

In the indulgence of such reflections, however, it is to be remembered that we are contrasting distant events of life, bringing together extreme situations, of which to pass suddenly from one to the other might be intolerable anguish, and that we are suppressing all the circumstances which lie between, and prepare a comparatively easy and gradual transition.

Essay on the Form and Pub. of Opinions, &c.

I lately listened to a conversation between some Friends, as to the propriety of publishing such communications as those of O. P. on the state of things among the Hicksites.

It was urged that no benefit whatever could arise from such publications, and that they merely served to keep alive feelings of an angry nature, or to feed the appetite for scandal. The Hicksites, it was contended, were now a distinct society, and why should we attack them more than the Roman Catholics or the Jews? Our proper business, it was said, is at home, where there are deficiencies and lapses enough to keep us busy in repairing, without meddling with our neighbours. The views thus expressed, became a subject of investigation afterwards, and, as I think, the conclusions at which I arrived respecting them, are supported by sound reasons, I have flattered myself that they might be thought worth insertion in "The Friend."

There is much plausibility in the observations I have quoted, and an air of forbearance and kindness that recommends them at once to our adoption. It is too true, that we have deficiencies and lapses enough at home; and there may be some danger of our indulging in improper feelings, while reading such details as those furnished by O. P. Neither can it be of any consequence to us as Friends, whether Benjamin Webb is disowned or not, or whether the former proprietor of the "Advocate of Truth," has found out the true character of those he has employed in his service.

When, however, we reflect that the Hicksites proclaim themselves to the world as Friends, and as the only true representatives of the early Quakers, it becomes evident that they are not as distinct a society from us as the Catholics or Jews. These set up no rival pretensions. Whatever be the fate of their peculiar tenets, those of Friends are not affected by the issue. It is different with the Hicksites. In ceasing to belong to our Society, which they did with the greatest reluctance, they seemed to be determined to carry off with them our name and our property. Their pretensions are inconsistent with ours. We disowned their leaders for holding anti-Christian doctrines, and unless the maxim be false, that the tree is known by its fruits—their infidelity must show itself in anarchy and misrule. The prosperity in harmony, good order, Christian doctrine, and sound morals, of an association such as we believe theirs to be, would form an anomaly in morals.

When, therefore, the natural fruits of the soil appear—when the Hicksites are brought to the test of their own declamations, and fail so signally, it is proper and requisite—it is due to the cause of truth—as a warning to succeeding times—as a mirror to their own consciences, that their theories and their practices, the declamations of 1827, and the strong and high hand of 1831, should be faithfully recorded. Examples of this kind are fraught with deep instruction; and if we do not draw the proper inferences—if we do not read them aright, we may lose some of the most impress-

ive commentaries that can be furnished, on the dangers of error.

Viewing the subject in this light, I have been glad to see in "The Friend," the communications of O. P. which will, I hope, be continued. The allusion to individuals who have rendered themselves conspicuous by their behaviour in public, is altogether allowable. Such persons court remark—they become subjects for history; and the annals of our Society will want one of its most curious and important chapters, if the rise, the progress, and, let me add, the issue of Hicksism be not told.

If, therefore, the events illustrating its genius and character, which are crowding so thickly upon us, be related with fidelity, and without acrimony, it is no valid objection to the narrative, that it descends to names and particulars. In our defence, before the world and posterity, we have a right to exhibit them as contrasting genuine with spurious Quakerism.

There are yet many interesting and important details, respecting the Hicksites, which the forbearance of the editors of "The Friend" has kept back, that will, I trust, before long, be recorded in its pages. I know of no person better qualified to do this with the requisite moderation and coolness, than O. P. who will, I hope, be willing at a suitable time to undertake it.

MELANCTHON.

For "The Friend."

ACCUMULATION OF WEALTH.

The annexed selection from the essays of Jonathan Dymond, "On the Principles of Morality," &c. embraces a subject fraught with interest to the Christian. To a money-loving, money-getting, and money-saving generation, the views which he holds up, may not be very acceptable. They are, however, sound in principle, and important in their relation to practice. The undue pursuit of wealth is one of the besetting sins, prejudicial to that devotional temper of mind indispensable to the Christian's growth in grace, and consequently destructive of true happiness. The golden wedge has long been the means of disabling him from standing before, and routing his enemies.

S.

"Large possessions are in a great majority of instances injurious to the possessor,—that is to say, those who hold them are generally less excellent, both as citizens and as men, than those who do not. This truth appears to be established by the concurrent judgment of mankind. Lord Bacon says, 'Certainly great riches have sold more men than they have bought out. As baggage is to an army, so are riches to virtue. It hindereth the march, yea, and the care of it sometimes loseth or disturbeth the victory.' 'It is to be feared, that the general tendency of rank, and especially of riches, is to withdraw the heart from spiritual exercises.'—*Moore's Moral Sketches*. 'A much looser system of morals commonly prevails in the higher than in the middling and lower orders of society.'—*Wilberforce*. 'The middle rank contains most virtue and abilities.'—*Wollstonecroft*.

'Wealth heaped on wealth, nor truth nor safety buys,

The dangers gather as the treasures rise.'—*Johnson*.

'There is no greater calamity than that of leaving children an affluent independence. The worst examples in the Society of Friends are generally amongst the children of the rich.'—*Clarkson*.

"It was an observation of Voltaire, that the English people were, like their butts of beer, froth at top, dregs at bottom—in the middle, excellent. The most rational, the wisest, the best portion of mankind, belong to that class who possess 'neither poverty nor riches.' Let the reader look around him. Let him observe who are the persons that contribute most to the moral and physical amelioration of mankind; who they are that practically and personally support our unnumbered institutions of benevolence; who they are that exhibit the worthiest examples of intellectual exertion; who they are to whom he would himself apply if he needed to avail himself of a manly discriminating judgment. That they are the poor, is not to be expected; we appeal to himself whether they are the rich. Who, then, would make his son a rich man? Who would remove his child out of that station in society which is thus peculiarly favourable to intellectual and moral excellence?

"If a man knows that wealth will, in all probability, be injurious to himself and to his children, injurious too in the most important points, the religious and moral character, it is manifestly a point of the soundest wisdom and the truest kindness, to decline to accumulate it. Upon this subject, it is admirable to observe with what exactness the precepts of Christianity are adapted to that conduct which the experience of life recommends. 'The care of this world and the deceitfulness of riches choke the word:—'choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.' 'How hardly shall they that have riches enter into the kingdom of God!' 'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition.' Not that riches necessarily lead to these consequences, but that such is their tendency; a tendency so uniform and powerful, that it is to be feared these are their very frequent results. Now, this language of the Christian Scriptures does not contain merely statements of facts,—it imposes duties; and whatever may be the precise mode of regarding those duties, one point is perfectly clear;—that he who sets no other limit to his possessions or accumulations, than inability or indisposition to obtain more, does not conform to the will of God. Assuredly, if any specified thing is declared by Christianity to be highly likely to obstruct our advancement in goodness, and to endanger our final felicity, against that thing whatever it may be, it is imperative upon us to guard with wakeful solicitude. And therefore, without affirming that no circumstance can justify a great accumulation of property, it may safely be concluded, that far the greater number of those who do accumulate it, do wrong: nor do I see any reason to be deterred from ranking the distribution of a

portion of great wealth, or a refusal to accumulate it, amongst the imperative duties which are imposed by the moral law. In truth, a man may almost discover whether such conduct is obligatory, by referring to the motives which induce him to acquire great property, or to retain it. The motives are generally impure; the desire of splendour, or the ambition of eminence, or the love of personal indulgence. Are these motives fit to be brought into competition with the probable welfare, the virtue, the usefulness, and the happiness of his family and himself? Yet such is the competition, and to such unworthy objects, duty, and reason, and affection are sacrificed.

"It will be said, a man should provide for his family, and make them, if he can, independent. That he should provide for his family is true; that he should make them independent, at any rate, that he should give them an affluent independence, forms no part of his duty, and is frequently a violation of it. As respects almost all men, he will best approve himself a wise and a kind parent, who leaves to his sons so much only as may enable them, by moderate engagements, to enjoy the conveniences and comforts of life; and to his daughters a sufficiency to possess similar comforts, but not a sufficiency to shine amongst the great, or to mingle with the votaries of expensive dissipation. If any father prefers other objects to the welfare and happiness of children—if wisdom and kindness towards them are with him subordinate considerations, it is not probable that he will listen to reasonings like these. But where is the parent who dares to acknowledge this preference to his own mind?

"It were idle to affect to specify any amount of property, which a person ought not to exceed. The circumstances of one man may make it reasonable that he should acquire or retain much more than another who has fewer claims, yet somewhat of a general rule may be suggested. He who is accumulating, should consider *why* he desires more. If it really is, that he believes an addition will increase the welfare, and usefulness, and virtue of his family, it is probable that further accumulation may be right. If no such belief is *sincerely* entertained, it is more than probable that it is wrong. He who already possesses affluence, should consider its actual existing effects. If he employs a competent portion of it in increasing the happiness of others; if it does not produce any injurious effect upon his own mind; if it does not diminish or impair the virtues of his children; if they are grateful for their privileges, rather than vain of their superiority; if they second his own endeavours to diffuse happiness around them, he may remain as he is. If such effects are not produced, but instead of them an opposite tendency, he certainly has too much. Upon this serious subject let the Christian parent be serious. If, as is proved by the experience of every day, great property usually inflicts great injuries upon those who possess it, what motive can induce a good man to lay it up for his children? What motive will be his justification, if it tempts them from virtue?

For "The Friend."

"The Evidence of Prophecy; partly selected and abridged, with additional reflections, from a work by the Rev. A. Keith, entitled, 'Evidence of the Truth of the Christian Religion, derived from the literal fulfilment of Prophecy, particularly as illustrated by the history of the Jews, and by the discoveries of recent travellers.'" London, printed for the Religious Tract Society—18mo. pp. 162.

Whatever tends to promote the reading of the sacred volume, to present it in a more attractive and interesting character to the youthful mind, or to illustrate and confirm the facts and precepts which are recorded in its inspired pages, will be greeted, we trust, with cordial approbation by every sincere Friend. At no period, in the whole course of its history as a religious community, has the necessity been more urgent, or the duty more obviously imperative on the Society of Friends, to endeavour, by every eligible means, thoroughly to instruct its junior members in the evidences, doctrines, and moral precepts of the Christian religion. Surrounded by a class of persons, who, though they have withdrawn from church fellowship with us, still retain the exterior garb of Friends, and lay claim to its title; and who, under the spurious cloak of a refined spirituality, are covertly insinuating principles of infidelity in the most dangerous, because least suspected form; it is scarcely to be hoped that the children of Friends will escape contamination, or be prepared to resist the temptations to which they will be exposed by intercourse with such persons, unless, at an early period, their minds are deeply imbued with the truths of Christianity. It is not a hasty glance, or a superficial acquaintance with the subject, that will serve in the licentious age in which we live; the spirit of novelty, and revolution, and unbelief, is stalking abroad through our land, "seeking whom it may devour," and it behoves all those who desire the preservation of our youth from its fatal influence, to lend their aid, not only in earnest prayer that the "spirit of the Lord may lift up a standard against it," but also in promoting a diligent use of those outward means, which, under the divine blessing, may serve as a defence against its open or more insidious assaults. Of these means, a systematic religious education is perhaps the most important and successful; and the basis of every judicious system of religious instruction must be laid in the diligent study of the Bible. To us, this appears to be a subject of great magnitude; intimately interwoven with the prosperity of the Society, and especially interesting to parents, who have children growing up in the midst of a people verging rapidly towards open infidelity. Prudence, aside from religious concern, would dictate the propriety of using every precaution to fortify the youthful mind against the prevailing contamination; to imbue it with sound religious principles, familiarise it with the strong and clear evidences for the truth of the Bible, and of the Christian religion, which are so abundantly furnished us, and to habituate it to the practical influence of the moral precepts which the gospel inculcates.

It has been a source of great regret to us to

observe, that in few of the schools under the care of Friends, is there any regular course of religious instruction. Even in those professedly established for the purpose of giving children "a religious and guarded education," religious *instruction*, which is the medium by which alone a religious education can be imparted, is almost *wholly neglected*. This may seem strange to many of our readers, but it is *literally true*; and the fact ought to arouse Friends from the lethargy and indifference into which they are too generally sunk, as respects this important branch of education. To prevent the children of Friends from unprofitable associations with those who do not conform to our testimonies, though desirable and proper, is not giving them a religious education. It has been thought that if the children of Friends were sent to select schools, and kept in a good degree of moderation as respects dress, the kind of education which the Society has so often and earnestly recommended was attained; and under this erroneous impression, many children have been brought up absolutely ignorant of the simplest doctrines of Christianity, ignorant of the arguments and evidences which establish the truth of the religion they profess, and ignorant of the history of the Society of which they are members, and of the nature and grounds of its testimonies. That this state of things is extremely culpable among a people enjoying the advantages we do, and having such facilities for procuring all the means of giving religious instruction, cannot be denied. It is surprising that it has been suffered to continue so long, especially after the solemn warnings we have had of the deplorable effects which sooner or later must be produced by such neglect. Be it remembered, that *ignorance*, so far from being any part of religion, is one of its greatest enemies; that it exposes us not only to the inroad of erroneous principles, but to the influence of passions and prejudices adverse to moral rectitude—that it enervates and debases the noblest faculties in the human constitution, and renders the mind an easy prey to artifice and temptation. And of all kinds of ignorance, that is the most reprehensible which relates to the duties which man owes to his Maker and his fellow man, and to that glorious plan of Christian redemption, on which he rests his hopes of a happy immortality.

We trust the period is at hand, when this subject will claim the serious consideration which its importance deserves, and when, in every school taught under the direction of Friends, instruction in the principles and evidences of the Christian religion, and in the grounds of those testimonies which the Society holds, as well as in its history, and that of the church at large, will form a prominent part of the system of education.

The little book whose title stands at the head of this article, is one which is calculated to be extensively useful in such a course of instruction. Without pretending to any strong claims on public notice, it presents, in a concise and familiar manner, a chain of evidence for the truth of the Bible, drawn from the fulfilment of the prophecies which are recorded in it. To those who love to read their Bibles

understandingly, this manual is peculiarly valuable, as it enables them to compare all the prophecies relative to a particular subject, with those passages in which their accomplishment is recorded.

We propose to give a few extracts from the work, in order to enable our readers to form an opinion of its value, and have selected for the present number, a portion of the introductory essay, in which the importance of "The Evidence of Prophecy" is exhibited.

"The object of the following pages is to present the reader with a short and plain view of some of the numerous instances in which the manifest fulfilment of prophecy proves, that the Scriptures are given by inspiration of God. And, whoever you are, into whose hands this little book may come, should not the very announcement of such a subject excite your attention, and induce you to give it a careful perusal?"

"Are you a Christian? Then you know that it is good to give heed to the sure word of prophecy; and you will not hastily turn aside from hearing a reason of the hope that is in you; nor refrain from seeking how you may not only render an answer to every one that asketh of you such a reason, but how you may be also able to withstand gainsayers, and to strengthen your brethren.

"Are you weak in the faith? Then the same 'sure word' is well fitted also for you; and you would do well to take heed unto it as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your heart." It leads to no doubtful disputations. And if heretofore the scoffs of the scorner have troubled you—if the deceitfulness of sin has been in danger of hardening you in unbelief—or if the insidious arguments of a vain philosophy have ever shaken your faith, it should be no unwelcome or unprofitable task to you to use diligently those means which God has provided, in order that you may be well assured of the truth of his word, and to which you have only to look, that you may learn that the spirit of prophecy is indeed the testimony of Jesus, and that it is verily confirmed as such, to a jot and tittle, our enemies themselves being judges. And if, hearing, you would hear, or seeing, you would see, you could be no longer doubtful, that prophecy came not in old time by the will of man, but that holy men of old spake as they were moved by the Holy Ghost; so that, instead of having but a name to live, and yet being dead, seeking, you might find; and be enabled by the self-same spirit to call Jesus, Lord—to own him for your Saviour and your Master, and, being rooted and grounded, and established in the faith, truly to confess him before men, of whom all the prophets bear witness."

"Whenever a man, even for the first time, beholds a regular and magnificent edifice, he has at once undoubted evidence of the skill of the architect, and of the power that was put forth in its construction. Of this he is convinced without any argument. He is not blind, and he has visible proof before him. He neither sees, nor ever saw, a plan of the building, nor a single man at work; but he knows that all was planned and built; otherwise so goodly a structure, evidently the work of human hands, would never have been erected. In like manner God has not left himself without a witness to the sons of men, either in his works or in his word. Things that are not seen, are understood by the things that do appear. The humblest hut exists not without a builder. And the heavens, and the earth, and all that is therein, bear witness to the great Architect of the universe, and show forth his eternal power and God-head. But, however clearly these may be manifested, so that all are without excuse who glorify him not as God; yet there was many a mystery concerning the nature and dispensations of the Most High, and the state and destiny of man, which the light of reason, struggling through the gloom of ages, tried in vain to penetrate. The world by wisdom knew not God, as it had need to know him. No mortal could unfold the mystery of godliness, nor ever devise, far less impart, the

means of deliverance from spiritual darkness, from the conscious guiltiness of sin, or from the fear of death, through which man, by nature, is all his lifetime subject unto bondage. Many wise men did desire to see what we see, and to hear what we hear: In Athens, a city then the most renowned on earth for wisdom, an altar was erected 'To the unknown God,' but every Christian has only to take the Bible in his hands to show whom he worships. The question of the immortality of the soul—a truth impressed upon the mind, except when obliterated for a time by a devotedness to sense—called forth all the powers of reason to solve it, and yet the wisest of men could only elicit from the ruins of human nature, some glimmerings of a better state. But now life and immortality are brought to light by the gospel. And instead of doubting or disputing, as heathens were wont to do, what part, if any, the Almighty took in the control or administration of human affairs, we now not only know that 'the Most High ruleth over all the kingdoms of the earth,' and that 'a sparrow falleth not to the ground without the Father,' but in looking back on the history of nations in the ages that are passed, we behold in them the very proofs that the record which revealed their destiny is the word of the living God. Tidings, pertaining to eternity and salvation, such as it never entered into the heart of man to conceive, before Christ appeared among the children of men, are now clearly revealed, and may be heard and read by all. And as the works of the creation testify the power and God-head of the Creator, so his word itself testifies of its divine Author; and there is also many a witness that the Scriptures are in truth given by inspiration of God. Their divine origin is proved, not merely by the doctrines they reveal, and the precepts they enjoin, concerning which it may be asked of men, why even of yourselves judge ye not what is right? but by external evidence infinitely surpassing all that the ingenuity of man could ever have devised, and all that the power of man could ever have exhibited or produced, either to confirm any revelation, or to palm any imposture on the world.

"In regard to the evidence which the truth of prophecy imparts, so strong is the proof, and so clear may be the perception of it, that 'he who runneth may read.' The multiplicity and precision of the prophecies contained in Scripture is such, that no band of the most subtle deceivers could ever have pretended, or ever did pretend, to any such clear and close inspection of futurity, or if, to uphold any system, they had made the trial, they would only have been forging the readiest means of detecting their own imposition, and would have left it to every succeeding event, which they had attempted to foretel, to mar their purpose, and to mark them out as lying prophets. The declaration of the end from the beginning is as sure an evidence that the word is of God, who knoweth all things, as the creation of the world at the beginning testifies that the work is of God, who can do all things. What was foretold that men could never have revealed? What predicted events have been fulfilled, which men could never have foretold? And what certainty is there that the prophecies so long preceded the events?—Are questions which all have a right to ask, and which every one may be enabled to answer. These are the plain, broad, and liberal principles upon which every reader is invited to look to the testimony of Jesus, and every gainsayer challenged to examine and canvass it to the uttermost. It asks no easy credit; it fears no trying scrutiny. If, indeed, there be strong truth therein, well may it lead to rational conviction all who will be convinced; and justly may it leave under righteous condemnation at last, all who wilfully reject the counsel of God against themselves, whilst they will not hear and believe what none but the Lord could have spoken. And, reader, wilt thou pray unto the Father of light, that, wherever there is light, you may see it; wherever there is truth, that you may know it; that you may be saved from all the delusion of vain imaginations, from all darkness of the understanding, from all perverseness of the will, from all the deceitfulness of the heart; that you be not hardened in unbelief against the word of the living God; that you may know whether the doctrine be of God; and, if it certainly be such, that what is lack-

ing in the degree, or nature, or work of your faith, may be perfected through all the means which infinite wisdom and love have provided for that end, and that you may learn truly to believe, even to the saving of the soul?

"The antiquity of Scripture is indisputable. In whatever manner the most ungodly man on earth might scoff at the Bible, and vent all his malice against it, he cannot, except he be most ignorant too, doubt it has existed for ages. It is assuredly no idle tale of yesterday, like some of the wild dogmas of an atheistic creed. There are proofs of its antiquity to which no other book can lay claim. It has never been without its witnesses and its guardians, though these very witnesses and guardians have sometimes been the greatest perverters of the Christian doctrine, or even the bitterest enemies of the Christian faith. The Old Testament, in which the prophecies abound, has been preserved with the utmost care by the Jews in every age. It forms the code of their laws, both sacred and civil, and the record of their history during many centuries, as well as of the prophecies, which looked, and still look, prospectively into futurity. Tacitus, a celebrated Roman historian, who lived in the first century, in referring to prophecies contained in it, speaks of the Jewish priests as at that time ancient. Two thousand and one hundred years have elapsed since they were translated into Greek. They were read in the synagogues every Sabbath day, commentaries on them were written, and ever since the beginning of the Christian era, copies of the Old Testament, as well as of the New, have been spread into every region, and have been multiplied without number in various languages.

"But, to evade all attempt at cavilling, and to set aside all possibility of doubt in the reader's mind, as to the absolute certainty that the predictions preceded the event, many existing facts, that are as capable of proof as any fact whatever, of which men can see the evidence with their eyes, shall, in the course of the following summary enquiry, be adduced to prove the precise and positive truth, at the present hour, of the most ancient prophecies, of which also there are many that yet remain to be fulfilled.

"The wonderful nature of the events which were foretold, which are the most singular and surprising that have ever occurred in the history of the world, renders unnecessary even a single remark to show that they are such as mortal man could never have foreseen. Each speaks for itself. And all of them declare, with one united voice, that the word which revealed them is indeed divine.

"The prophecies contained in the Scriptures are so numerous, and the proofs of their fulfilment so abundant, that, instead of any deficiency of evidence, the only difficulty lies in selecting or condensing them. A general view of the prophecies that have a definite and distinct meaning, and that have received an express and literal accomplishment, may, perhaps, best convey, in a short compass, some representation, however inadequate to the subject, of the fulness and force of this sure evidence of inspiration. The subject cannot be exhausted after the fullest investigation, for it forms a growing evidence, and is continually gaining fresh strength, as the progress of events throws fresh light on the accomplishment of the predictions. And the slightest and most superficial view that can be taken of the subject—if the corresponding prophecies and facts be but touched upon, and presented to any enquiring or candid mind, and be made a matter of reflection at all—cannot fail to show that there must be more in the word and in the work, than man's knowledge and device. And if the reader shall close the perusal of this work lightened of a doubt, or strengthened in the faith, would to God that he would suffer us to crave of him in return, to leave the first principles of the knowledge of Christ, and to go on unto perfection; to search the Scriptures as for hidden treasures; to hearken diligently to the oracles of the living God, knowing that he is not a man that he should lie, nor the son of man that he should repent; and to give all the glory unto God, that the gain may be his own."

THE FRIEND.

TWELFTH MONTH 3, 1831.

The space occupied by two or three of the articles in the present number, has crowded out some matter designed for insertion. We invite the particular attention of our readers, especially the junior portion of them, to the very interesting notice of the excellent little book, "The Evidence of Prophecy," as well as to the extracts from it, which it is proposed to introduce in subsequent numbers. As a concise but lucid exhibition of that part of the evidences to the truth of our holy religion, the volume is peculiarly fitted for extensive circulation, and as a manual for the use of schools.

WESTTOWN SCHOOL.

We state for the information of Friends, that the Westtown School stage office, is removed from Kittinger's, in Fourth-street, above Market, to David Johns's inn, sign of the White Horse, Bank-street, which runs from Chesnut to Market-street, between Third and Fourth streets. The driver of the stage is a careful and steady man, and persons sending their children to the school, may feel entire confidence in placing them under his care.

A meeting of the contributors to Friends' Central School, will be held on 2d day, the 19th instant, at 7 o'clock, P. M. at the committee room in Arch Street.

HENRY COPE, Sec'y.

Phila. 12th mo. 1st. 1831.

Departed this life, on 5th day morning, the 24th of 11th month, BEULAH PARKER, of this city, a highly valued member of the Society of Friends. A short indisposition, unusually painful and severe, has terminated the earthly pilgrimage of this dear friend. Her sufferings were great, but they were borne with Christian patience. She was favoured with resignation, and endured them with a spirit of meekness; and her composed and quiet state of mind during her most distressed moments, evinced that the arm of her heavenly Father was her support.

Her expressions in her last moments afford her friends the consoling belief, that through the merits of her dear Redeemer, she has gained a crown immortal, that fadeth not away.

"When her last breath, ere nature sunk to rest,

Her meek submission to her God expressed."

The religious society to which she belonged, and of which she was, for many years, an active and useful member, will deeply feel the loss they have sustained. Her labours in the church were pursued with perseverance and humility; her love of the Sabbath and of divine worship were exemplified by her close observance and attendance thereon, and she could with sincerity adopt the language:

"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

Her benevolence was unostentatious and well applied. She was the friend of the widow and the fatherless; and early in life, became deeply interested in the cause of the African race.

These remarks are offered by one who has experienced her tenderness in moments of suffering, whose distress has been alleviated by her sympathy and care, and who, with her bereaved relatives, trusts that she sleeps in Jesus.

Departed this life, in Germantown, on the 24th ult. JOHN J. JOHNSON, son of the late John Johnson, in the 14th year of his age.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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THE LOTTERY SYSTEM.

The enormous abuses practised under the shelter of the law authorising the lotteries of the Union Canal Company, are, at length, attracting the attention and exciting the odium they deserve. Five numbers of a semi-monthly paper, entitled the "Independent Expositor and National Philanthropist," have been issued, which have been devoted to an examination of this subject. The editor, Daniel B. Shrieves, deserves the support and encouragement of all who disapprove of lotteries, and are aware of the extent of their influence. It requires no small share of moral courage for a man to encounter, almost single handed, such a monster as the lottery system. The influence of the lottery brokers, as advertising customers, has completely silenced that *Cerberus*, the daily press. If we examine our newspapers we shall find that they maintain almost a total silence respecting the evils of the system. The brokers are among their best customers, and why offend them? Why run one's head against a post? There is no doubt that clear and cogent essays, exposing the abuses and evils of lotteries, have been from time to time sent to the editors of some of our most respectable papers and received no sort of notice. It is not therefore surprising, that under this friendly shade, the lottery system has flourished and spread, without attracting much attention, until it has become a great public nuisance, requiring the vigorous and united efforts of the virtuous part of the community to extirpate it. We are therefore glad to learn that a committee, appointed at a late meeting on this subject, have been making a thorough examination of it, and mean to call a town meeting for the purpose of petitioning the legislature to abolish all lotteries. When that meeting shall be held, we trust there will be a full attendance of the members of our religious Society. It is one of those occasions on which our civil and Christian duties coalesce, and on which, if the strength of the serious and reflecting part of the community be not put forth, there can be little hope of effecting a reformation.

In order to furnish our readers with some idea of the monstrous extent of this evil, we

have abstracted some of the facts brought to light in the paper to which we have alluded, the correctness of which we believe to be unquestionable.

There are in this city *one hundred and seventy-seven* lottery offices; being an increase within the last four years of *one hundred and twenty-seven*. In 1810, there were but **FOUR OFFICES**, and in 1827 **FIFTY**. In order to understand the cause of this rapid extension of the business, it must be recollected that in 1811, an act passed the legislature of Pennsylvania, consolidating the two Canal companies, which previously existed for connecting the waters of the Susquehanna with the Delaware, and authorising them to raise a certain annual sum by lottery, until the tolls on the canal were sufficient to pay the interest on the subscriptions. The company soon after sold their privilege to Yates & McIntire, for a sum sufficient for the payment of the interest. It is as the assignees of the Canal Company, that Yates & McIntire have since acted. They have conducted their plans with a skill and a success worthy of a better cause. Their first great improvement, ("*evil, be thou my good,*") was in the mode of drawing. Formerly all the prizes and blanks were thrown into one wheel and the tickets into another, and the drawing was not completed until every one had been withdrawn. This frequently took many days to effect. By an ingenious contrivance, Yates & McIntire determined the whole drawing by means of thirty tickets, and performed the operation in a few minutes. This plan concentrated and heightened the interest of the game, and enabled them to draw lotteries much more frequently. At first they drew them monthly and then every two weeks. The business proved immensely lucrative, and enabled the managers to become the proprietors of nine other lottery grants in different states, viz: one in New York, one in Rhode Island, four in Virginia, two in Delaware, and one by joint authority of Delaware and North Carolina. They have drawn under these grants more than **TWO HUNDRED LOTTERIES** during the present year. In addition to these there are eight or nine lottery grants held by other individuals, and it is computed that the whole number of lotteries drawn in 1831, will be **FOUR HUNDRED AND FORTY**. The average value of these schemes is \$150,000, making the whole amount of the lottery gambling for the year, upwards of **THIRTY-TWO MILLIONS** of dollars. The managers generally buy these rights for a small per centage. Yates & McIntire pay the Union Canal Company \$15,000 per annum, and the discount of 15 per cent. on the prizes, which forms their profits, will amount for the present year to

eight hundred thousand dollars! and the managers' profits on the thirty-two millions would be nearly five millions of dollars. In addition to this the lottery venders always sell for a large advance on the managers' prices for tickets, so that not less than eleven or twelve millions may be stated as the profit on these 440 schemes. This calculation, it is true, supposes that all the tickets are sold, which is not probable. There are enough sold, however, to spread the pollution of gambling and vice over the whole Union, and it is high time for the respectable part of the community to awake to the enormous wickedness of this infamous traffic.

A law of the state of Pennsylvania, in order to encourage the lotteries of the Union Canal Company, forbids the sale of foreign lottery tickets under a penalty of \$2000, and entrusts the duty of the prosecution to the company, as being most interested in enforcing the law. Yates & McIntire being now the only parties interested, are themselves dealers in foreign lotteries, to a much greater amount than that of the Union Canal schemes, and it is thus their interest to violate the law, which has, of course, become a mere dead letter. Foreign lottery tickets are now sold with impunity, and it is to this circumstance that we must attribute the great increase in the number of lottery brokers. The perfection of iniquity to which this business is brought, is wonderful. There are schemes in which the price of a ticket is one dollar, and an eighth part of a ticket may be had for twelve and a half cents, thus bringing down the luxury of gambling to the level of the ability of sweeps and paupers. Agents of the brokers frequent taverns—haunt the markets and the ferries—the stage drivers carry the tickets to all the little villages in the state—and there seems to be in the activity and rapacity with which the business is pursued, the same unnatural energy which distinguishes a depraved and vicious appetite in the animal system. The records of the insolvent court of Philadelphia, furnish examples of the extent to which the passion for lottery gambling has been carried, that almost stagger belief. The cases are numerous in which the bankruptcy of men in respectable conditions in life, has been solely owing to the indulgence of this passion. The balance owing, after deducting all the prizes drawn, has amounted in some instances to twenty, thirty, forty, and even *seventy* thousand dollars. It is not, however, by a few extreme cases of this kind in the more affluent ranks of life, that we must estimate the amount of the evil. It is among the labouring classes that it is felt in all its malignity, as a moral pestilence. Let any one who wishes to have his feelings aroused and his heart made sick,

look from the windows of the Philadelphia Museum, at the drawing of the Union Canal lottery, which takes place on a seventh day afternoon, in the eastern avenue of the Arcade. He will see a crowd collecting previous to the hour—the more desperate and infatuated gamblers first, strongly marked with despair, indolence and poverty; gradually enlarging into a motley assemblage of men, women and children, that fill up to crowding the whole passage. A wheel containing the tickets is brought out, and not the least painful and disgusting part of the exhibition, is to see men of great private worth, some of them of liberal studies and just views in other points of the social duties, officiating as the genii of this scene of evil. The alternate exultation and despair—the shouts—the execrations with which the announcement of the numbers drawn are often received, are most painful. A few depart confirmed by the momentary intoxication of success in their passion for lotteries; the greater part, desperate with disappointment, and yet urged on by an impulse stronger even than hope—the goadings of despair.

Could the men whose ill-directed thirst for gain, has been the principal cause of all these evils in this city, but be made to feel the ten thousandth part of the misery and guilt of which they have been the ministers, I do not venture to say what they would do—but this I will say—that I do not think so basely of any human being, as to suppose he would be capable of continuing in this disgraceful career.

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OF THE GENERAL NATURE AND ADVANTAGES OF THE STUDY OF THE PHYSICAL SCIENCES.

(Concluded from page 58.)

(8.) Not that it is meant, by any thing above said, to assert that there is no such thing as a great or a little in speculative philosophy, or to place the solution of an enigma on a level with the development of a law of nature; still less to adopt the homely definition of Smith, that a philosopher is a person whose trade it is to do nothing and speculate on every thing. The speculations of the natural philosopher, however remote they may for a time lead him from beaten tracks and every day uses, being grounded in the realities of nature, have all of necessity a practical application,—nay, more, such applications form the very criterions of their truth, they afford the readiest and completest verifications of his theories; verifications which he will no more neglect to test them by, than an arithmetician would omit to *prove* his sums, or a cautious geometer to try his general theorems by particular cases.

(9.) After all, however, it must be confessed, that, to minds unacquainted with science, and unused to consider the mutual dependencies of its various branches, there is something neither unnatural nor altogether blamable in the ready occurrence of this question of direct advantage. It requires some habit of abstraction, some penetration of the mind with a tincture of scientific inquiry, some conviction of the value of those estimable and treasured principles which lie concealed in the most common and homely facts—some experience, in fine, of

success in developing and placing them in evidence, announcing them in precise terms, and applying them to the explanation of other facts of a less familiar character, or to the accomplishment of some obviously useful purpose, to cure the mind of this tendency to rush at once upon its object, to undervalue the means in over-estimation of the end, and, while gazing too intently at the goal which alone it has been accustomed to desire, to lose sight of the richness and variety of the prospects that offer themselves on either hand on the road.

(10.) We must never forget that it is principles, not phenomena,—laws, not insulated independent facts,—which are the objects of inquiry to the natural philosopher. As truth is single, and consistent with itself, a principle may be as completely and as plainly elucidated by the most familiar and simple fact as by the most imposing and uncommon phenomenon. The colours which glitter on a soap-bubble are the immediate consequence of a principle the most important from the variety of phenomena it explains, and the most beautiful, from its simplicity and compendious neatness, in the whole science of optics. If the nature of periodical colours can be made intelligible by the contemplation of such a trivial object, from that moment it becomes a noble instrument in the eye of correct judgment: and to blow a large, regular, and durable soap-bubble may become the serious and praiseworthy endeavour of a sage, while children stand round and scoff, or children of a larger growth hold up their hands in astonishment at such waste of time and trouble. To the natural philosopher there is no natural object unimportant or trifling. From the least of nature's works he may learn the greatest lessons. The fall of an apple to the ground may raise his thoughts to the laws which govern the revolutions of the planets in their orbits; or the situation of a pebble may afford him evidence of the state of the globe he inhabits, myriads of ages ago, before his species became its denizens.

(11.) And this is, in fact, one of the great sources of delight which the study of natural science imparts to its votaries. A mind which has once imbibed a taste for scientific inquiry, and has learnt the habit of applying its principles readily to the cases which occur, has within itself an inexhaustible source of pure and exciting contemplations:—one would think that Shakspeare had such a mind in view when he describes a contemplative man as finding

“Tongues in trees—books in the running brooks—
Sermons in stones—and good in every thing.”

Accustomed to trace the operation of general causes, and the exemplification of general laws, in circumstances where the uninformed and uninquiring eye perceives neither novelty nor beauty, he walks in the midst of wonders: every object which falls in his way elucidates some principle, affords some instruction, and impresses him with a sense of harmony and order. Nor is it a mere passive pleasure which is thus communicated. A thousand questions are continually arising in his mind, a thousand subjects of inquiry presenting themselves, which keep his faculties in constant exercise, and his thoughts perpetually on the

wing, so that lassitude is excluded from his life, and that craving after artificial excitement and dissipation of mind, which leads so many into frivolous, unworthy, and destructive pursuits, is altogether eradicated from his bosom.

(12.) It is not one of the least advantages of these pursuits, which, however, they possess in common with every class of intellectual pleasures, that they are altogether independent of external circumstances, and are to be enjoyed in every situation in which a man can be placed in life. The highest degrees of worldly prosperity are so far from being incompatible with them, that they supply additional advantages for their pursuit, and that sort of fresh and renewed relish which arises partly from the sense of contrast, partly from experience of the peculiar pre-eminence they possess over the pleasures of sense in their capability of unlimited increase and continual repetition without satiety or distaste. They may be enjoyed, too, in the intervals of the most active business; and the calm and dispassionate interest with which they fill the mind renders them a most delightful retreat from the agitations and dissensions of the world, and from the conflict of passions, prejudices, and interests, in which the man of business finds himself continually involved. There is something in the contemplation of general laws which powerfully persuades us to merge individual feeling, and to commit ourselves unreservedly to their disposal; while the observation of the calm, energetic regularity of nature, the immense scale of her operations, and the certainty with which her ends are attained, tends, irresistibly, to tranquillize and re-assure the mind, and render it less accessible to repining, selfish, and turbulent emotions. And this it does, not by debasing our nature into weak compliances and abject submission to circumstances, but by filling us, as from an inward spring, with a sense of nobleness and power which enables us to rise superior to them, by showing us our strength and innate dignity, and by calling upon us for the exercise of those powers and faculties by which we are susceptible of the comprehension of so much greatness, and which form, as it were, a link between ourselves and the best and noblest benefactors of our species, with whom we hold communion in thoughts, and participate in discoveries which have raised them above their fellow-mortals, and brought them nearer to their Creator.

For “The Friend.”

TREATMENT OF THE HORSE.

Kindness and gentleness, on the part of man, to the brute creation, ought to be sedulously inculcated in every scheme of education; in a peculiar manner is kind treatment due to that noble and spirited animal, the horse, while, perhaps in no case, is the feeling mind so frequently grieved, as at the harshness and abuse with which this generous quadruped is requited for his services. The subjoined remarks, by Thomas R. Yare, copied from the London Sporting Magazine, may not unprofitably fill a place in “The Friend.”

R.

“Buffon says, ‘horses in their natural state are by no means ferocious; they are only wild

and fiery; and it may be added with equal truth, that they are not naturally vicious: for their ill tempers, as well as manners, originate entirely from defective education, and rough handling.

"Harsh usage and punishment are of no avail as corrections; for, under cruel discipline, the horse becomes more obstinate, morose, and irritable, and is very soon rendered dangerous of approach. If, on the contrary, you use him kindly, and he finds that, instead of a tyrant, he has a friend about him, he will be under your hands as tractable as a lamb: in fact, so subservient that you may do any thing with him—for it is well known to those acquainted with the nature of the horse, that no animal is more susceptible of soothing, nor more docile and grateful for gentle usage, as he invariably evinces cheerfulness on the approach of the person from whom he receives kind treatment.

"An occupation for which I have always felt a peculiar partiality, has been, the study of the temper and disposition of the horse; and, from the observations I have in consequence made, am convinced, that a multiplicity of errors are committed from ignorance of his true character in the rearing and tuition of that noble animal, which afterwards falls heavily and very unjustly on him.

"Many horses have been entrusted to my care for correction, under the supposition that they were bad tempered, or viciously disposed, which, in other hands, would, without doubt, have been acted upon accordingly—i. e. rendered more faulty by harsh proceedings. On acquaintance with them, I generally found the poor animals to be only nervous and irritable from ill treatment, rather than vicious by nature; in short, 'more sinned against than sinning:' for no sooner had I gained their confidence, than the tremulous awe and timidity they evinced on being approached, totally disappeared; and after a short trial, I have returned them to their owners, divested of the alleged complaints, with this simple injunction, or something tantamount to it, 'Use him kindly, for vicious conduct makes vicious horses;' at the same time urging them to bear in mind, 'that the horse is naturally of a gentle disposition, and much disposed to associate with man.'

"This may be exemplified by any gentleman recollecting the pleasure a horse seems to feel when noticed and caressed by himself; yet, on scrutiny, the same demonstrations of joy will not take place on the approach of the attendant. Education generally imparts humanity and feeling to its possessor; and a gentleman enjoying these qualities more eminently than his domestics, the animal's discrimination causes him to recognize a difference in the behaviour of each towards him.

"Grooms are too prone to be harsh and hasty towards the horse; whereas, if they would only study to make a pleasure of their duty, they would considerably abbreviate the routine of their labour. In consequence of erroneous conduct, horses will occasionally acquire a character for viciousness amongst stable men, which cannot be substantiated on reasonable grounds, the presence of the owner

being frequently a complete refutation to the assertion.

"Horses usually evince attachment towards those who use them kindly. His late majesty, George III., had a favourite charger named Adonis. Whenever the king, on visiting his stables, chanced to pass near enough for Adonis to hear his voice, the animal would commence whinnying with joy, and his recognition of his master was always accompanied with so much noise, that, to quiet him, his majesty would invariably command him to be saddled and led forth. Having rode him for a few minutes round the premises, the gratified animal would then return peaceably to his quarters; but had the king not humoured his wish, the animal would have become uproarious.

"Till within a very short period, I was not aware any person had publicly treated on the subject of humanity to horses with the same views entertained by myself; but I perceive with pleasure, in a review of a work printed on the continent, that the author justifies my opinion, and corroborates the truth of my remarks. One extract I have preserved, which I cannot do better than quote.

"It is justly asserted, in the best works of rural economy and the veterinary art, that *no horses are naturally vicious*. When they become vicious, the reason is, because we pay too little attention to the horse, and do not study his nature sufficiently; and hence rather resort to the whip and spur, to signify our wishes to this noble animal, than to kind and gentle treatment. In a word, we know not how to make ourselves intelligible to the horse. It seems truly astonishing, that horses in general are not more obstinate; and that, in the consciousness of their strength, they do not strive more to rid themselves of their slavery, when we consider how severely, cruelly, and barbarously, these generous beasts are treated. How often are they beaten and illused, frequently without any cause! and how seldom, on the other hand, are they addressed in terms of commendation and encouragement, and still less rewarded! and yet attentive observers have ascertained, that the horse, like the elephant and dog, possesses a sensibility of the nerves which might be termed a sense of honour, and which is equally susceptible of praise and blame."

"Vicious habits may likewise be ascribed to imperfect training. For instance: a horse is entrusted for that purpose, to the care of a person totally unacquainted with the manner of treating him, consequently incapable of judging whether the horse be qualified by nature to fulfil the intentions of the owner. The age and strength of the animal have not been taken into consideration; and his incapacity to undergo the fatigue allotted to him, although proceeding from weakness, has very incorrectly been ascribed to stubbornness and obstinacy. Resistance, as may be expected, has been the natural consequence; harsher usage has followed; the temper of the animal has become soured; and he has really imbibed a vicious character, which, at the onset, was only imaginary. The result has been open warfare between him and his rider, in which the latter seldom gained an ascendancy; and

the former has never been duly trained for the purpose for which he was destined; indeed he has frequently been rendered quite unserviceable, and become afterwards a drug in the market, though nature had intended him to be useful in many capacities; which, under judicious management, would doubtless have been realized.

"For a long series of years I have been in the habit of making observations on the errors committed in the usual treatment and training of horses; and I am convinced, from experience deduced by long study of the nature of horses, and continual intercourse with them, that mild discipline is the *sine qua non* of stable-management, and it is the interest of every proprietor to see it enforced. Patience and good temper are cardinal requisites in a groom. Horses have very retentive memories, and seldom forget the unruly tricks or habits acquired from improper and hasty handlings."

UNITED STATES WHALE FISHERY.—The following very interesting summary view of the extent and importance of the whale fishery in the United States, was furnished by a gentleman well acquainted with the facts pertaining to this branch of industry.

The average length of the voyages of vessels engaged in fishing for spermaceti whales, is 30 months.

In this fishery are employed 170 ships,
or tons, - - - - - 62,900
Valued at \$30,000 each - - - \$5,100,000
And employing 30 men each - - No. 5,100

The outfit for each ship, for a voyage of 30 months, is about \$20,000, chiefly in the products or manufactures of our own country.

The average length of the voyage of vessels engaged in the common, or right whale fishery, is between 8 and 12 months, and in this there are employed:

120 ships, of 330 tons each - - - tons 39,600
Valued at \$20,000 each - - - \$2,400,000
And employing 25 men each - - No. 3,000
The outfit of these vessels average \$9,000.

RECAPITULATION.

Ships.	Men.	Tons.	Value.
170 Sperm,	5,100	62,900	5,100,000
120 Com.	3,000	39,600	2,400,000
290	8,100	102,500	7,500,000
The average product is estimated at:			
120,000 bbls. sperm oil, at \$22			2,640,000
100,000 do. do. common, \$9			900,000
			\$3,540,000

INTERESTING DISCOVERY IN MEDICAL SCIENCE.—The Paris Bulletin Generale de Therapeutique Medicale et Chirurgicale of Sept. 30th contains the following; from which it appears that a substance has been discovered, possessing most extraordinary properties in stopping the flow of blood from wounds, &c.

Messrs. Tabrich and Halma-Grand on the 26th inst. deposited at the Academy of Sciences a packet containing the ingredients of a styptical liquor, which will be opened when these physicians have completed the experiments upon which they are occupied, and which they are pursuing with unremitting care and observation. Each of these experiments we understand, is more and more conclusive. The carotid arteries of fifteen sheep have been opened, four of which were cut lengthwise, and nine across, and from two of them an oval piece of the substance has been taken out, and yet in four or five minutes the effusion of blood has been stopped, and in a few days afterwards the wound has been completely healed. The same result followed a similar operation upon the carotid artery of a horse, a few days ago, at the Abattoir of Montfaucon. In order to stop the hemorrhage, it is only necessary to apply a pledget of lint, saturated with the liquid, which it is not required to fasten round the neck, in

order to prevent its falling off by its proper weight. In the last experiment half the lint dropt off ten minutes after its application, while the sheep was eating; and, although a portion of the artery had been taken away, the hemorrhage was not renewed. The advantage of the discovery of a matter infallibly stypical are incalculable, and therefore it is ardently to be desired that M. Talrich and M. Halma-Grand may be enabled to realize the expectation they have raised.

For "The Friend."

THE SEASON.

Winter has set in with great rigour and severity at an unusually early period. It is many years since so great a degree of cold prevailed at the commencement of this month. On second day morning last, about sunrise, the mercury in the thermometer, in this city, stood at 1° Fahrenheit, and on third day morning in the same exposure it was at 13°. Ice formed rapidly in our large rivers and creeks on seventh, first, and second days. In crossing the Schuylkill on second day afternoon, we observed that it was entirely frozen over at Gray's ferry, and persons walking on it. The Delaware is filled with floating cakes, and should the severe cold continue much longer, will probably be spanned by a bridge of ice. Such unexpected severity of weather must give rise to great suffering among the poor, many of whom, in addition to other pressing wants, are entirely destitute of fuel. We earnestly desire, that not only the sympathies, but the liberal charity of the opulent and those in comfortable circumstances, may be in active operation during this time of real need. Let each one seriously enquire what articles of superfluity or extravagance he or she can dispense with, in order that the proceeds may be given to the poor. Many helpless widows and orphans—many sick and destitute fellow beings languishing in cold and comfortless apartments, literally in want of all things; many half-naked and almost famished children, all of whom are equally with ourselves children of the one universal Parent, and objects of the redeeming love of the same compassionate Saviour, might be warmed, and clothed, and fed, and their necessities in sickness amply ministered unto, from the proceeds of the luxury, extravagance, and finery of the professed followers of Him, who spent the period of his earthly pilgrimage in doing good to the bodies and souls of mankind, and finally gave his life to save them from their sins. O, may his professed disciples lay these things to heart, and endeavour to live less to themselves and the world, and more for the good of their fellow creatures, and the glory of their Creator.—Surely, it is a shame to Christianity, that its high professors should be imitating the extravagant follies and costly fashions of a vain and wicked world, while there are so many deserving objects of charity, to whom a little kind relief would furnish those necessities and comforts of life for want of which they now suffer. Property, no less than time and our physical and mental endowments, is lent to us by a bountiful Creator, to be used, not for our own pleasure and gratification merely, but for the good of each other and the service and honour of the great Giver. To Him we must finally render an account of its occupancy—of the stewardship with which he has entrusted us,

and we fear that those items of expenditure which embrace our finery and fashions, our sumptuous and splendid array in our houses and on our persons, will not add to our ease or satisfaction in the great reckoning—whereas the same amount unostentatiously bestowed from motives of real charity, would not only gladden the hearts and relieve the sorrows of many, but render us more likely to receive the blessed sentence: "well done, good and faithful servant."

"Those that have loved longest, (said Johnson,) love best. A sudden blaze of kindness may by a single blast of coldness be extinguished; but that fondness which length of time has connected with many circumstances and occasions, though it may for a while be depressed by disgust or resentment with or without a cause, is hourly revised by accidental recollection. To those that have lived long together, every thing heard and every thing seen recalls some pleasure communicated or some benefit conferred, some petty quarrel, or some slight endearment. Esteem of great powers, or amiable qualities newly discovered, may enbroider a day or a week, but a friendship of twenty years is interwoven with the texture of life. A friend may be often found and lost; but an *old friend* never can be found, and nature has provided that he cannot easily be lost."

"Sir, argument is argument. You cannot help paying regard to arguments, if they are good. There is a beautiful image in Boyle on the subject: Testimony is like an arrow shot from a long bow; the force of it depends on the strength of the hand that draws it. Argument is like an arrow from a cross bow, which has equal force though shot by a child."

"In my younger days," Johnson would say, "I was much inclined to treat mankind with asperity and contempt; but I found it answered no good end. I thought it wiser and better to take the world as it goes." *Boswell.*

THE FRIEND.

TWELFTH MONTH 10, 1831.

THE LAW SUITS.

A variety of unfounded reports have been circulated through the country, respecting the suits which were commenced soon after the separation, with a view of determining the property question, and putting an end to the shameful outrages of the Hicksites, in breaking into our meeting houses.

One of these suits pending in the supreme court of the state of Pennsylvania, has recently been withdrawn by Friends, not with any view of abandoning their right to the property, but merely because there are other suits in progress, involving the same principles, and which, when decided, will settle all the disputed points embraced in the one which has been suspended.

As the great object which Friends have in view, is to put at rest this unpleasant subject of controversy, and as this end will be fully obtained by the decision of the suits still pending, it was deemed unnecessary to have

several on hand embracing the same object, and the decision of which could only determine the same points.

The suit commenced by Friends of the monthly meeting of Philadelphia, for the southern district, to recover the possession of the lot on Orange st. which has been withheld from them by the Hicksites for three years, to the great disadvantage of that meeting, has lately been terminated without trial, by the defendants in the case voluntarily confessing judgment, paying the costs, and surrendering the possession of the lot to Friends.

While on the subject of property, &c. we may notice a piece of information recently received from Canada, which we think is creditable to the Hicksites there. It seems they had purchased a piece of land with a view of erecting a meeting house upon it—and some difficulty arising as to the mode in which the title for it should be held, the attorney for the crown gave his opinion that, in order to make the title secure, they must adopt for their Society some appellation to distinguish it from "the Society of Friends, commonly called Quakers." The propriety and necessity of this measure was so obvious, that after consideration, they adopted as their legal title, "the Society of Friends commonly called Hicksites."

WESTTOWN SCHOOL.

The Westtown School Stage-office, is removed to David John's Inn, sign of the White Horse, in Bank street, between *Second and Third streets*.

✂ An error occurred in our last number in locating Bank street between Third and Fourth st.—it is between *Second and Third streets*.

FRIENDS' LIBRARY

Will be open every 7th day afternoon, from 2 o'clock until sunset.

Catalogues may be purchased of the librarian.

A meeting of the contributors to Friends' Central School, will be held on 2d day, the 19th instant, at 7 o'clock, P. M. at the committee room in Arch Street.

HENRY COPE, Sec'y.

Phila. 12 mo. 1st. 1831.

FRIENDS' ASYLUM.

The visiting managers for the present month are, Thomas Bacon, No. 190, north Front street; Thomas Evans, N. E. corner Spruce and Third streets; and William Hilles, Frankford.

Attending Physicians.—Samuel W. Pickering, Frankford.

Consulting Physicians.—Thomas C. James, No. 7, York Buildings; Charles Lukens, N. W. corner of Mulberry and Seventh streets; Charles F. Matlack, No. 85, Mulberry street; Robert M. Huston, No. 107, Mulberry street; Caspar Wistar, No. 184, Mulberry street.

MARRIED.—At Friends' meeting-house, in Twelfth street, on the 30th ult. SAMUEL BETTLE, jr. to MARY ANN, daughter of William Jones, all of this city.

For "The Friend."

PROFESSION VERSUS PRACTICE.

It is a curious, and if done in a proper spirit, may not be an unproductive employment, to trace the strange inconsistencies and contradictions into which men are betrayed, when they suffer themselves to become the dupes of party spirit, and to adopt views or pursue measures, not because their best judgment approves them, but because they are the favourite schemes and notions of the party with whom they have chosen to identify themselves. There has seldom been a stronger exemplification of false professions and contradictory practices, than is furnished by the contrast between the principles on which the new society of Hicksites pretended to commence their career, and the diametrically opposite practice which they are now pursuing. Every one who is at all familiarly acquainted with the commencement of the controversy which led to their secession, must well remember, that the grand point for which they contended and from which almost all their subsequent difficulties arose, was *the liberty*, or rather, *the right to hold what religious sentiments they pleased*, and to promulgate them in our meetings, uncontrolled by any authority in the church and irresponsible to any of its rules of discipline. Often have we listened to the declamatory orations of their speakers on this topic, in our meetings for discipline and worship, when the sentiment has been strenuously urged upon the audience, that any interference on the part of the Society, in relation to matters of doctrine, ought never to be suffered or submitted to. This sentiment, moreover, was inculcated by those who were known at the time to deny some of the leading and fundamental truths of the Christian faith; who were openly impugning religious opinions which the Society had always held sacred, and in the full belief of which its brightest and best members had lived and died.

When any attempt was made, by the proper officers of the church, to check the diffusion of these anti-christian and licentious notions, the hue and cry of "intolerance," "bigotry," "religious persecution," and "tyranny" was raised, and the English language could scarcely furnish terms sufficiently odious and degrading, for characterising those who ventured to stand forth in defence of sound principles. We call to mind, with vivid and clear associations, the vehement gestures, the uneasy expression of countenance, the vindictive tones, and the scornful expressions of Abraham Lower and his co-workers, when declaiming in our quarterly and other meetings against those who dared to raise a voice in opposition to the infidelity of Elias Hicks and his party, and when exhorting his retinue "*never to surrender the inestimable right of private judgment.*" Similar sentiments were often held forth, both in public and private, by those men who are the most distinguished characters among that portion of the separatists now known by the appellation of "orthodox Hicksites," a term which originated with the new sect, and serves to designate a party among them, who are disposed to check the revolution which they themselves began, lest it should dispossess

them of the offices and power with which they are invested.

The periodicals and other pamphlets, as well as the occasional essays which they published in those days, teemed with the same *liberal notions*. The standing reply with which they met every attempt to expose and arrest unsound sentiments was, "Doctrines are nothing—they are of no importance—if the moral conduct is but correct it matters not what religious opinions a man holds." The Berean, a Hicksite periodical, published at Wilmington, Delaware, and edited by Dr. William Gibbons of that place, was commenced and conducted in conformity with these principles in their largest import. Its professed object was, "to investigate the religious opinions and practices of the present day, and to bring them to the tests of Scripture and reason." Its editor and his associates declared "their business to be with the high professors of Christianity; hence," say they, "we shall be met by the repulsive frowns of many who sit in Moses' seat. But we would fain hope that there are not a few who will grant us the right hand of fellowship. Men of expanded views, of liberal, enquiring minds—men who can fully appreciate the evil of foreclosing disquisition, in matters of the highest moment and of eternal consequence." "In this favoured country," they remark, "every citizen has a legal, undisturbed right to his opinions, and each one, consequently, an equal right to examine those opinions and to pronounce them true or false—et sentire quæ velit et quæ sentiat dicere;" that is, "*both to think what he pleases, and to say what he thinks.*" Again, "Let free enquiry then be extended—free enquiry into doctrines, and more especially into the practices of professors." The work abounds with expressions of similar import; giving the widest latitude to the opinions of men on religious topics, and branding as persecution any attempt to interfere with the avowal of notions, however adverse they may be to the most sacred and solemn truths of the Christian religion. So bitter were its editors against those who adhered to the generally received doctrines of the church of Christ; that the very term "orthodox" was held up to contempt and ridicule, as being identified with superstition and intolerance, so that it was almost made a virtue to abhor and vilify it. Hence it was, that the Hicksites adopted the term "orthodox" as a distinctive epithet for those who could not, for conscience' sake, embrace the anti-christian notions of Elias Hicks and his party.

In pursuance of the views thus avowed by the Berean, it proceeded to impugn the authenticity and authority of the holy Scriptures; to deny the divinity of Jesus Christ, and the propitiatory character of his death on the cross; in a word, to rob Christianity of some of its most precious features.

Elias Hicks held and acted upon the same views; he contended that the discipline of our Society ought to extend no further than to the moral conduct of men; that "*belief is no virtue, and unbelief no crime,*" and therefore the religious opinions which men entertained ought not to be subjected to the regulation of any written code of discipline, or to be interfered with by their fellow men. It was on this

principle that he persisted, in defiance of the authority and discipline of the Society, in promulgating opinions hostile to the faith of Friends; and when an attempt was made to call him to account for his disorderly conduct, he openly manifested his disregard for the order of the church and his determination not to be responsible to its regularly constituted authorities. His followers continued to adhere to the same sentiments, and to avow them in our meetings, up to the period of their secession; and in the document issued by them on that occasion, adopted at a general meeting held at Green-street, on the 21st of fourth month, 1827, they declare as "*a glorious truth, that God ALONE IS THE SOVEREIGN LORD OF CONSCIENCE, and that with this unalienable right, no power, civil or ecclesiastical, should ever interfere.*"

Such were the professions made by the Hicksites, while they remained associated with Friends, and for a short period subsequent to their secession.

But, says the Berean, "the minds of men, like the bodies in which they are located, are variously organized. Hence evidence, whether in things natural or spiritual, which suffices to convince the understanding of one, shall produce no effect on that of another." "What folly, what wickedness then, for fallible men, acting as inquisitors over the conscience, to attempt to force their fellows into a uniformity in matters of faith; to graduate the force of evidence, and to command and control the convictions of the heart." Among the members of the new sect, there were men prepared to go to the full length of infidelity—to carry out and complete the scheme of unbelief which Dr. Gibbons and Benjamin Ferris, and their coadjutors, had begun and so loudly applauded in the pages of the Berean—men, who having imbibed the sentiments there inculcated, were disposed to act upon them in their utmost latitude of signification, and to reject every thing connected with Christianity which did not accord with their false notions of propriety. The separation from Friends having been effected, and the new society of Hicksites taken its stand as a distinct sect, it became an object of importance with some of the leaders, to arrest the progress of the principles which they themselves had agitated, and if possible, to prevent their party from a total rejection of the semblance of the Christian faith. They were aware that the public mind, to a considerable extent at least, viewed with disapprobation and disgust the open avowal of infidelity; that it was calculated to lessen them and to destroy their influence and respectability in the estimation of religious people, and hence they adopted a cautious and temporizing policy, which rather than hazard an honest confession of unbelief would conceal their real sentiments under a general and vague profession of Christian doctrines. But they had to deal with persons who were reckless of all such considerations of policy, and who, having set out on the principle of "free enquiry" and irresponsibility for their opinions, were determined to put it into full practice, and to submit to no restraint. This contrariety of views soon brought on an open rupture, and it is not a little remarkable, that this rupture first appeared

among the conductors of the Berean, a work got up to promote "free enquiry" and to put down "orthodoxy." Benjamin Webb, who was for a long time "general agent" for the Berean, and whose name appears in its columns in that character, was one of those individuals who manifested a disposition openly and avowedly to pursue the course both in principle and practice, which was so strongly recommended in the columns of the paper for which he was responsible agent. In carrying out this scheme, he chimed in with some of the notions of the notorious Owen and Wright, co-editors of the "Free Enquirer," a periodical paper, established and conducted in the city of New York, on principles of the same general character as those of the Berean, though somewhat more extended.

Webb's coalition with those obnoxious persons soon became matter of common repute, and excited no small apprehension in the minds of Dr. Gibbons, Benjamin Ferris, and others of his former co-labourers in the Berean, who trembled for the reputation of their party, and became anxious to stop Benjamin Webb in his career—to limit his denial of the doctrines of Christianity by the measure of their own unbelief. But to use their language in the Berean, "What folly—what wickedness—for fallible men, acting as inquisitors over the conscience, to attempt to force their fellows into a conformity in matters of faith!" "Evidence, whether in things natural or spiritual, which suffices to convince the understanding of one, shall produce no effect on that of another." In avowing these sentiments they had tied up their hands from attempting to control religious opinion—they had absolved the members of their Society from all accountability for their belief, and declared it *wickedness*, yes, wickedness, to attempt such a thing as "uniformity in matters of faith." Their own work, the acknowledged and applauded periodical of their party, pronounced by Abraham Lower to be "a standard work on faith and doctrines," and widely circulated and defended by Halliday Jackson and other leaders of the sect, avowed and advocated the very principles and course which Webb was pursuing; and with such a weapon in his hand, one which he and they had jointly prepared and furnished, it was vain to think of meeting him on the fair and open ground of argument. Men holding such loose notions of religious principle and obligations, can have but a slender and feeble bond of union, and hence they are easily alienated from each other. The truth of this remark was verified in the case before us, for they soon began to dispute; and those arms which they had jointly wielded against Friends and the Christian faith, were turned against each other. Dr. Gibbons wrote a pamphlet, entitled "An Exposition of Modern Scepticism," on which Webb made some severe strictures in a paper called "The Delaware Free Press." The subject soon got into the Hicksite meetings for discipline at Wilmington, where it gave rise to much angry debate, and produced such a state of disorder and contention, that application was made to their quarterly meeting for a committee of assistance. The members of

Wilmington meeting ranged themselves on the side of the respective champions, as inclination or other causes led them, while controversy and collision so embittered their feelings towards each other, that two distinct and separate parties were quickly formed. Webb attempted to give some account of one of their monthly meetings, in an article published in "The Delaware Free Press," soon after which he was arraigned before the Hicksite monthly meeting as an offender, on a charge of being "engaged in the publication of a paper in which the authenticity of the Scriptures, and some of the fundamental doctrines of the Christian religion, are called in question, and the proceedings of Wilmington monthly meeting misrepresented on a certain occasion."

It would be tedious to detail all the scenes of confusion and contest in the Hicksite meeting, to which this charge gave rise—it will suffice to say, that after much difficulty and great opposition from a large portion of the members, Benjamin Webb was at length *disowned*. It seems that in the course of the proceedings against him, Dr. Gibbons and Benjamin Ferris were particularly conspicuous, the very men who had been inculcating, in the columns of the Berean, the necessity of free inquiry, impugning the authenticity of the holy Scriptures, and calling in question several of the fundamental doctrines of the Christian religion. Any person who will take the pains to examine the Berean, or refer to the extracts from it, given in former numbers of "The Friend," must perceive, that with the exception of the last clause, the charge preferred against their former co-adjutor, B. Webb, is equally true as respects the Doctor and all those who aided him in conducting the Berean. Inasmuch therefore as "the orthodox Hicksites" had, in direct contradiction of the principles, solemnly and repeatedly avowed by the party, commenced the work of *disownment for opinions*, and were determined to hold their members accountable for the avowal of sentiments which did not accord with their notions of expediency, it would have been but an act of justice to continue Dr. Gibbons and B. Ferris in company with their "general agent," and embraced the three in a charge which applied equally to them all.

In the various interviews which B. Webb had with the different committees, he plead in defence of the course he pursued, that it was precisely that which was recommended in the Berean, viz: "*free enquiry into doctrines*," and that he was doing no more than honestly carrying out and exemplifying the self-same principles, which the standard periodical of the Hicksite society enforced on the observance of its readers. Nor was this bare assertion—it was supported by ample quotations from the pages of the Berean, denying the authenticity of the Scriptures, and calling in question the fundamental doctrines of the Christian religion, quotations which every sincere believer in the doctrines of the Gospel would unhesitatingly pronounce to be sheer infidelity, and turn away from with sorrow and disgust. After disowning Benjamin Webb, they proceeded against others who entertained the same views, and disunited them also from

their society; and if the "orthodox Hicksites" continue to act on the same principle, they will probably have work enough to employ them busily for a long time to come, for the number who accord with Webb's notions appear not to be small.

With the principles held by Benjamin Webb we have no further concern, than to lament that he or any one else should have adopted sentiments which appear to us so dangerous and destructive of all true religion—our business is only to show, that such as his principles are, they are those which the Berean promulgated and encouraged; and that in disowning him and others for entertaining them, the Hicksites have entirely abandoned the ground on which they commenced their career—and departed from the positions which they so strenuously urged against Friends, viz: that doctrines were of no importance—that it mattered not what sentiments a man held if his moral conduct was correct, and that every man has an equal right "both to think what he pleases and to say what he thinks," "that God alone is the sovereign Lord of conscience, and that with this unalienable right, no power, civil or ecclesiastical, should ever interfere." Their charges, so vehemently directed against Friends, of "intolerance, bigotry, tyranny, and religious persecution," recoil with double force upon themselves, while their proceedings are a standing and memorable instance of the inconsistency which usually marks the steps of blind partisans, and furnish a clear and striking case of PROFESSION VERSUS PRACTICE.

P. Q.

For "The Friend."

THE EVIDENCE OF PROPHECY.

Of the great mass of literary productions which issue from the press in the present day, there is none which presents such strong claims on our attention, or is fraught with such deep and powerful interest, as the sacred Scriptures. Whether we consider the beauty and sublimity of the text itself, the high and solemn character in which the inspired penmen present themselves to our notice; the variety and importance of the subjects on which they wrote; the divine authority and sacred sanctions which attended their employ; the curious and interesting points of history which their labours unfold; the astonishing prophecies they recorded, and the exactness with which they have been fulfilled or are being accomplished, or the antiquity and authenticity of the volume; either of these considerations recommends the Bible to our notice as a book, which, beyond all others, challenges our most serious attention and laborious study. But when, in addition to all these striking accompaniments, we view it as the sacred depository of the purest and most comprehensive code of moral precepts which the world ever saw; of the history of the birth, life, propitiatory death and glorious resurrection of our adorable Redeemer, as well as of that heavenly and benign religion which he came into the world to proclaim, and on which our only hope for a blessed immortality is founded, the obligation to make ourselves intimately acquainted with the momentous

truths which its pages unfold, becomes vastly augmented, and the neglect to do so betrays a degree of indifference and apathy, little short of contempt for the kindness of that Providence who has been pleased, in his mercy to the children of men, to indite and hand down unimpaired, through successive generations, this blessed book. It too often happens that the holy Scriptures are read by individuals and in families, with so little reference to the connection of the different parts, and with so great a want of method, that not only the interest and sense of the text is much impaired, but the beauty and instruction of many passages are almost entirely lost. Many of the historical books are the productions of different and independent authors, narrating events which transpired during the same periods of time. Some, which are detailed by one writer, are omitted by another, while the latter probably gives other particulars which either escaped the notice of the former, or did not come fully within the scope of his object in writing his history. Hence a perusal of both is necessary to give us a perfect knowledge of the history, while a careful comparison of the several details frequently enables us to clear what seemed dark and ambiguous, to fix with greater accuracy the time and order of the events, and discover the scope of each writer, more fully than could be done by reading his narrative alone. The discourses of our Lord are related by the four Evangelists, each of whom states certain particulars, which are in themselves of great value and importance; but the full import and bearing of his precepts and doctrines are not obtained, except by carefully reading, in connection with each other, the several portions of the sacred text in which they are recorded. Many of the most striking prophecies in the Old Testament, relate to events, the consummation of which is to be found in the New; and the former being couched in the strong metaphors and allegorical style which prevails among eastern nations, or blended with predictions of circumstances then about to transpire, the reader is apt to be confused in his application of them, and not clearly to perceive and distinguish the different points and allusions of the prophetic writings, unless he compare them with the passages where their fulfilment is set forth. In this interesting and instructive employ, he will derive great assistance from the precision with which the accomplishment of the prophecies is detailed by the Evangelists, who expressly state, in many instances, that the events they record came to pass in order "that the Scriptures of the prophets might be fulfilled," reciting also the portions of these Scriptures to which they refer. "The Evidence of Prophecy," is one of the most irrefragable and satisfactory proofs of the divine authority of the Bible; but its force and importance can only be satisfactorily perceived and realized, by a course of systematic reading and patient study of the holy Scriptures. The casual and desultory reader scarcely perceives the beautiful harmony and connection, which subsist between the different portions of prophetic revelation. Many of the finest points in the whole range of sacred literature, is entirely lost upon him. So also,

in regard to the sublime doctrines of our holy religion; which are not collected and arranged in one entire connected body, separate from other matter, but are interspersed with historical facts, with exhortations on the moral duties, with occasional remarks upon local or peculiar circumstances; and he who would trace out the glorious scheme of Christian doctrine, must read and compare different portions of the same, and of different writers, with each other. What is only incidentally hinted at, or briefly noticed, in one place, will be found to be more largely and satisfactorily explained in another; and it sometimes happens that positions which, abstractly taken, seem to startle us with their incongruity, when compared with other portions that seem to be the connecting links in the grand chain, are seen to be perfectly consistent. Like the materials for some magnificent edifice, which lie scattered over the area where it is to be erected, and which, though accurately fitted to each other by a skilful workman, require to be laid side by side, in regular order, before the symmetry and adaptation of the respective parts can be perceived by the spectator.

Such a course of reading as that alluded to in the foregoing remarks, we would earnestly recommend to the members of our Society, assuring them, from some degree of experience, that they will find it a delightful and instructive employment. To pursue it with facility and advantage, a *Bible with references* is necessary, and we have yet met with no edition where the references were more conveniently arranged, or comprised a greater number of parallel passages, than that published by "the Bible Association of Friends in America." Not only every family, but every individual in each family who is capable of reading, should possess a copy of it, and studiously devote a portion of each day to its perusal, with reference to the views and connection of the different parts, which we have here hinted at; and we will venture to predict, that such a course will not only impart a deeper and more availing interest in the sacred text, and open to them greater beauties, than they have ever before felt or perceived, but that they will come to a better understanding and more thorough knowledge of the history, precepts, and doctrines of the Bible, than from the study of any commentary.

We have been led to these remarks, by the perusal of the little volume which we noticed last week; and we have selected for our number of to-day, a portion of the chapter devoted to the prophecies concerning our blessed Lord and the Christian religion; to which we would invite the careful attention of our readers, requesting them to refer to their Bibles for the texts which are alluded to.

"The coming of a Saviour, which was the hope of Israel, and the expectation of the Jews in every age, is frequently foretold throughout the Old Testament scriptures. They represent it as announced by the voice of God to the first human pair, and as forming, from the first to the last, the theme of all the prophets. And, however imperfect a summary view of such numerous prophecies must necessarily be, a few remarks respecting them shall be prefixed to the more direct and im-

mediate proofs of the inspiration of Scripture, derived from existing facts, in order that the reader may be rather induced to search the Scriptures to see how clearly they testify of Jesus, than contented to rest satisfied with the mere opening of the subject.

"A few of the leading features of the prophecies concerning Christ, and their fulfilment, shall be traced as they mark the time of his appearance, the place of his birth, and the family out of which he was to arise, his life and character, his sufferings and his death, the nature of his doctrine, and the extent of his kingdom.

"The time of the Messiah's appearance in the world, as predicted in the Old Testament, is defined by a number of concurring circumstances that fix it to the very date of the advent of Christ. The sceptre was not to depart from Judah, nor a lawgiver to cease from among his descendants, till Shiloh should come.* The desire of all nations, the Messenger of the covenant, the Lord whom they sought, was to come to the second temple, and to impart to it, from his presence, a greater glory than that of the former.† A messenger was to appear before him, the voice of one crying in the wilderness, to prepare his way.‡ A specified period,—marked, according to similar computations, in the Jewish Scriptures, by weeks of years, each day for a year—was set, from the going forth of the command to restore and to build Jerusalem; after the Babylonish captivity, unto Messiah the prince.§ A period somewhat longer was determined upon the people and upon the holy city.¶ After the Messiah was to be cut off, the people of the prince that should come were to destroy the city and the sanctuary; desolations, even to the consummation, were determined, and the sacrifice and oblation were to cease.¶ A king did reign over the Jews in their own land, though the ten tribes had long ceased to be a kingdom; their national council, the members of which, as Jews, were lineally descended from Judah, exercised its authority and power—the temple was standing—the oblation and sacrifice, according to the law of Moses, were there duly and daily offered up—and the time prescribed for the coming of the Messiah had drawn to its close—at the commencement of the Christian era. Before the public ministry of Jesus, a messenger appeared to prepare his way; and Josephus, in the history of that time, speaks of the blameless life and cruel death of 'John, that was called the baptist,' and describes his preaching of virtue, and baptism with water.** But every mark that denoted the fulness of the time, and of its signs, when the Messiah was to appear, was erased soon after the death of Christ, and being fixed to that single period, they could no more be restored again than time past could return. The time determined on the people and on the holy city, seventy weeks or four hundred and ninety years, passed away. The tribe of Judah were no longer united under a king. Banished from their own land, and subjected to every oppression,

* Gen. xlix. 10. † Hag. ii. 7, 9. Mal. iii. 1. ‡ Isa. xl. 3. Mal. iii. 1. iv. 5. § Dan. ix. 25. ¶ Ibid. ix. 24. ¶ Ibid. ix. 26, 27. ** Josephus's Antiquities, b. xviii. c. v. § 2.

there was no more a lawgiver of the tribe of Judah, though Judah was he whom his brethren were to serve. Of the temple one stone was not left upon another. The sacrifice and oblation, which none but priests could offer, altogether ceased, when the genealogies of the tribe of Levi were lost, and when the Jews had no temple, nor country, nor priest, nor altar. Ere Jerusalem was destroyed, or desolation had passed over the land of Judea, the expectation was universal among the Jews that their Messiah was then to appear; and heathen as well as Jewish historians testify of the belief then prevalent over the whole East, that the ancient prophecies bore a direct and express reference to that period. And the question might now go to the heart of a Jew, however loath to abandon the long cherished hope of his race, how can these prophecies be true, if the Messiah be not come? or where, from the first words of Moses to the last of Malachi, can there be found such marks of the time when Shiloh was to come, or Messiah the prince to be cut off, as pertained to the period when their forefathers crucified Jesus?—a period which closed over the glory of Judah, and which, in the continued unbelief of the Jews, has not heretofore left, for nearly eighteen centuries, a bright page in their history beyond it.

“Though the countrymen of Christ when he came would not receive him, yet it was of the Jews that Jesus was to come; and the human lineage of the Messiah is as clearly marked in the prophecies as the time of his appearance. The divinity of the person of the Messiah, and his taking upon himself the likeness of sinful flesh, is declared in the Old Testament as well as in the New. He whose name was to be called the Wonderful, the Counsellor, the Mighty God, was to become a child that was to be born, a son that was to be given. (Isa. ix. 6.) It was the seed of the woman that was to bruise the serpent's head. (Gen. iii. 15.) The line of his descent, according to the flesh, and the place of his birth, were expressly foretold. It was in the seed of Abraham that all the nations of the earth were to be blessed. (Gen. xii. 18.) It was from the midst of the Israelites, of their brethren, that a prophet like unto Moses was to arise. (Deut. xviii. 15.) And he was to be not only of the tribe of Judah (Gen. xlix. 8, &c.), but also of the house or family of David. From the root of Jesse a branch was to grow up, on which the spirit of the Lord was to rest, and to which the Gentiles would seek. (Isa. xi. 1—10.) It was unto David that a righteous branch was to arise, a king, whose name was to be called *the Lord our righteousness*. (Jerem. xxiii. 5, 6.) And it was in Bethlehem Ephrathah, in the land of Judah, little as it was among the thousands of Israel, that he was to come, whose goings forth had been of old from everlasting. (Micah v. 2.) And Jesus is he alone of the seed of the woman, of the descendants of Abraham, of the tribe of Judah, of the house of David, in whom all the families of the earth can be blessed; to whom the Gentiles seek, and who, ere the family genealogies of the Jews were lost, was

shown by them to be born of the lineage of David, and in the town of Bethlehem.

“The history of the life of Christ, by the four Evangelists, is simply a record of what he said and did, and his character is illustrated by his words and actions alone. Christians have often tried to delineate it; and if, in the attempt, their thoughts have harmonized with the divine records, their hearts may well have then felt, as it were, the impression of that divine image, after which man was at first created. Even some who never sought to be the champions of the Christian faith, have been struck with irresistible admiration of the life of its author. Rousseau acknowledges that it would have been nothing less than a miracle, that such a character, if not real, could ever have been thought of by fishermen of Galilee. And Lord Byron not only called Christ diviner than Socrates, but he has no less truly than nobly said, that ‘if ever God was man, or man God, he was both.’ But the divine character is such that none but a divine hand could draw; and seeking in the prophecies what the Messiah was to be, we read what Jesus was, while he dwelt among men.

“Thou art fairer than the children of men; grace is poured into thy lips, therefore God hath blessed thee for ever. The sceptre of thy kingdom is a right sceptre—thou lovest righteousness and hatest iniquity.* The spirit of the Lord shall rest upon him, the spirit of knowledge, and of the fear of the Lord. He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.† He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom.‡ He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench.§ Thy king cometh unto thee: he is just, and having salvation, lowly and riding upon an ass.|| He hath done no violence, neither was there any deceit in his lips.¶ He was oppressed and afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.** I gave my back to the smiters, and my cheek to them that plucked off the hair; I hid not my face from shame and spitting.†† He shall not fail nor be discouraged, till he have set judgment in the earth.‡‡ I have set my face as a flint, and I know that I shall not be ashamed.§§ He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight. Men shall be blessed in him—all nations shall call him blessed.||||

“The death of Christ was as unparalleled as his life, and the prophecies are as minutely descriptive of his sufferings as of his virtues. His growing up as a tender plant; ¶¶ his riding

in humble triumph into Jerusalem; his being betrayed for thirty pieces of silver,* and scourged and buffeted, and spit upon; the piercing of his hands and of his feet, and yet every bone of him remaining unbroken: the last offered draught of vinegar and gall; the parting of his raiment, and casting lots upon his vesture;† the manner of his death and of his burial;‡ and his rising again without seeing corruption,§ were all as minutely predicted as literally fulfilled. The last three verses of the fifty-second and the whole of the fifty-third chapter of Isaiah—written above seven hundred years before the Christian era, and forming, word for word, a part of the Jewish as well as of the Christian Scriptures—prophetically describe, like a very history of the facts, the sufferings and the death of Christ; his rejection by the Jews; his humility, his meekness, his affliction, and his agony; how his words were disbelieved; how his state was lowly; how his sorrow was severe; how his visage and his form were marred more than the sons of men; and how he opened not his mouth but to make intercession for the transgressors. In direct opposition to every dispensation of Providence, which is registered in the records of the Jews, this prophecy represents spotless innocence suffering by the appointment of heaven—death as the issue of perfect obedience—God's righteous servant as forsaken by him—and one who was perfectly immaculate bearing the chastisement of many guilty—sprinkling many nations from their iniquity, by virtue of his sacrifice—justifying many by his knowledge—and dividing a portion with the great, and the spoil with the strong, because he had poured out his soul unto death.”

* Zech. xi. 12. † Ps. xxii. lxix. ‡ Isa. liii. 9 § Ps. xvi. 10.
(To be continued.)

For “The Friend.”

The following stanzas were occasioned by the departure of a friend of the writer for the West Indies, in search of a milder winter. They are sweet and simple strains, and the editor of “The Friend,” would gratify a constant reader by their insertion, although it is without the knowledge of the author that they are offered.

Soft be the breezes that shall waft thee o'er!
Bright be the sunshine dancing o'er the main!
Health in the zephyrs of a foreign shore,
To paint Cecilia's cheek with bloom again.
Oh could the wish that fondest friendship gave,
To snatch the withering chaplet from thy brow,
But give this hand the darling power to save,
And quench the heetic that consumes thee now:
Soon would I follow on affection's wing,
Homeward thy vessel's parting course to steer;
And bid spring's earliest gale of healing bring
My friend restored to those who loved her here.
Why is the hand of sorrow oft outspread,
To rob the loveliest of their brightest hours?
Why are our dearest moments soonest fled?
Why twines the worm around our sweetest flowers?
It is to tell us all is fading here,
That sadness taints our cherished dream of joy—
Changeless as fair the fabric may appear,
We catch the shadows, still we find alloy:
Then from the fetters of this world of woe,
Let spirits formed for holier hopes arise,
Fly from allurements, that seduce below,
And humbly seek a dwelling in the skies.

Philadelphia, Nov. 9th.

* Ps. xlv. 2, 6, 7. † Isa. xi. 3—5. ‡ Isa. xi. 11. § Isa. xlii. 2, 3.
|| Zech. ix. 9. ¶ Isa. liii. 9. ** Isa. liii. 7. †† Isa. i. 6.
‡‡ Isa. xlii. 4. §§ Isa. i. 7. |||| Ps. lxxii. 12, 14, 17.
¶¶ Isa. liii. 2.

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For "The Friend."

During the latter part of last year, a few essays appeared in this journal under the signature "Barclay," upon subjects connected with the peculiar testimonies of our religious Society. Since that period death has terminated the career of their estimable author, and extinguished hopes of future usefulness, which were excited by his private virtues, confirmed by the discharge of professional and social duties, and justified by an increasing sense of religious obligation. Among the papers of this lamented individual, the following essay was found. Unless the present writer be misled by feelings of strong personal attachment to its author, it is marked by that sound discriminating judgment, and those decided views of our Christian profession, which characterised the papers formerly published.

"Knowledge puffeth up, but charity edifieth."

Had the illustrious apostle to the Gentiles been an ignorant man, the learned would, perhaps, have been disposed to give less weight to his opinion on this subject. But as he was taught in all the learning of the times, we may, without impropriety, suppose that he wrote from his own personal experience, and his observation of the effects of knowledge and charity respectively upon others. Before he himself came into possession of that charity, of which his description is surpassingly and inimitably beautiful, he was a tyrannical persecutor of the Christians, inflated with the pride of knowledge, and hardened by the bigotry, and armed with the power of the pharisees. It is evident, from the scope of the apostle's arguments and doctrines, that he considered knowledge as of very little value in promoting the spiritual prosperity of the Christian. "And if any man think he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him."

It will hardly be denied, that a man may be very learned without being pious. He may be even a profound theologian, deeply versed in the language and literature of the ancients, familiar with all parts of the Bible, and capa-

ble of adducing an irrefragable chain of evidence to prove the truth of the Christian revelation, and yet be himself practically an unbeliever.

Mere knowledge, however deep and various; theoretical views of religion, however clear and correct; never will, never can regenerate the heart. For "the wisdom of man is foolishness with God." I hope I shall not be considered an enemy to education, or to a liberal cultivation of the understanding. On the contrary, it is my full persuasion that these are among the most precious of our temporal blessings. The mind of man may be regarded as an instrument, endowed by its Creator with certain faculties or powers highly susceptible of being polished, strengthened, and expanded. When that which is rough, has been burnished; when that which is latent, has been unfolded; and that which is feeble, has been strengthened by a judicious course of instruction, the individual is prepared to operate in a wider sphere, and confer greater benefits or inflict greater evils on the community. Education may often have the effect to restrain a man from the commission of low and vulgar crimes, by supplying him with amusements and occupations of a more captivating character. While the understanding is developing, the passions will be diminished in force by unavoidable restraint, and for want of indulgence, until they will, perhaps, be placed more under the sway of reason and volition.

But all this is not religion, and the heart amid its intellectual splendour may remain cold, and dead, and corrupt, like the sarcophagi of monarchs, lodged in the gorgeous mausoleums of their pride. It is highly important for the Society of Friends, while the stimulus on the subject of education so lamentably needed throughout our borders, is successfully applied, that we do not become tinctured with the delusive spirit of the age.

For the doctrine has gone forth, specious yet false, and clad in the alluring garb of benevolence, that a knowledge of material things, of the world we inhabit, is the foundation of human virtue and of human happiness.

Reason may detect the sophistry of this system, and in our professions we may reject it as dangerous and iniquitous: yet without continual watchfulness our conduct may be swayed by its imperceptible influence. My readers will generally admit, that "pure religion and undefiled" has often found its most congenial soil in the simple and unlettered heart, and that it has there perfected its most precious fruits, unrefreshed by the shelter or the dews of human learning.

It is one of the most subtle arts in the

enemy of our souls, that while he saps the foundation of real piety, he lights up the flame of ambition in the heart, and wakens a thirst for that worldly erudition, which but ill supplies the place of simple unaffected religion. For fear of being misunderstood, let me repeat it again—I am a friend to education, but let that education be secondary and subservient only to the great cause of truth and righteousness. The causes which rent the goodly fabric of our Society asunder, had not their origin in an ignorance of this material world alone. In too many cases the spiritual eclipse was total, the darkness was complete. The religious education of the youth of our Society, had been so grievously neglected for many years preceding the promulgation of infidelity by Elias Hicks, that hundreds, perhaps thousands, were entirely ignorant of what the Society believed or rejected; nay, the fundamental truths of Christianity were to them as though they never had been revealed.

It is to this cause, then, that must be mainly attributed the dreadful ravages of unbelief. The institution of primary and high schools may essentially promote a regeneration; but mistake not a revival in learning for a revival in religion. It is at home, in the domestic circle, that the great effort must be made for sowing the seed of the kingdom. By precept and example, frequent reading of the holy Scriptures, and daily family devotion, the most abundant fruits of righteousness will be produced. But to imbue the heart with the love of God, and raise the affections to heaven, cannot be accomplished without the blessing and mediation of Him who said, "without me ye can do nothing."

BARCLAY.

For "The Friend."

THE EVIDENCE OF PROPHECY.

(Continued from page 72.)

The prophecies concerning the humiliation, the sufferings, and the cutting off of the Messiah, need only to be read from the Jewish Scriptures, to show that the very unbelief of the Jews is an evidence against them, and the very scandal of the cross a strong testimony to Jesus. For thus it is written, and thus it behoved Christ to suffer, according to the Scriptures. And those things which God before had shown by the mouth of all his prophets that Christ should suffer, he hath so fulfilled.

That the Jews still retain these prophecies, and are the means of preserving them and communicating them throughout the world, while they bear so strongly against themselves, and testify so clearly of a Saviour that was first

to suffer and then to be exalted, are facts which give a confirmation to the truth of Christianity, than which it is difficult to conceive any stronger. The prophecies that testify of the sufferings of the Messiah need no forced interpretation, but apply, in a plain and literal manner, to the history of the sufferings and of the death of Christ. In the testimony of the Jews to the existence of these prophecies, long prior to the Christian era; in their remaining unaltered to this hour; in the accounts given by the Evangelists of the life and death of Christ; in the testimony of heathen authors; and in the arguments of the first opposers of Christianity, from the mean condition of its Author and the manner of his death, we have now more ample evidence of the fulfilment of all these prophecies, than could have been conceived possible at so great a distance of time.

But if there be any truth, the perception and acknowledgment of which should lead to a sense of its importance, or a feeling of its power, it is surely that of the cutting off of the Messiah, as making reconciliation for iniquity, or the death of Christ as a sacrifice for the sins of men. It is not merely the knowledge of his righteous life, and of his ignominious death, in confirmation of the word of prophecy, but an interest also in them that every sinner needs. There exists not the man, except he be alike ignorant of the spirit within him and of the Father of spirits, who could think of standing for himself, to answer for his sins, in the immediate presence of an all-holy God, and to abide the scrutiny of omniscience and the awards of strict unmitigated justice, enforced by Almighty power. Nor could man of himself, in whom sin has once dwelt, be ever meet, whatever his thoughts of immortality might be, for participating in the holiness or partaking of the happiness of heaven. And who is there that, even in the search after divine truth, can pass by Calvary, or cast but a glance towards it, and there behold, in the sufferings of Christ, a clear prophetic mark of his Messiahship, without pondering deeply on the guiltiness of sin, which nothing less than the voluntary death of the Son of God could expiate, and on that infinite goodness and love which found and gave the ransom, whereby, though guilt could not be unpunished, the guilty might be saved? And, if he reflect upon the manner in which this vision and prophecy were sealed up, who that has a heart within him, or that can be drawn with those cords of love which are the bands of a man, can refrain from feeling the personal application to himself of the words of Jesus—I, if I be lifted up from the earth, will draw all men unto me?

But the prophecies further present us with the character of the gospel, as well as of its Author, and with a description of the extent of his kingdom, as well as of his sufferings. That he was to make a full and clear revelation of the will of God, and establish a new and perfect religion, was frequently and explicitly foretold.* The words of God were to be put into his mouth, and whosoever

would not hearken unto him, God would require it of them. He was to be given for a covenant of the people, for a light of the Gentiles, to open the blind eyes. His law was to be put in the inward parts, or to be written not in tables of stone, but in the heart. And the religion of Jesus is pure, spiritual, and perfect, and adapted alike to all. It is a revelation of the whole counsel of God; it is a law which has to be written on the heart; a kingdom which is established within. The doctrine of the gospel is altogether a doctrine according to godliness. This its enemies dare not deny, for it is the cause why they hate it. Its very excellence and perfection is a stumbling block to them. There is not a sin which it does not reprobate, nor a virtue which it does not inculcate. And too pure and perfect it would indeed be for man, were not reconciliation made for iniquity, and redemption to be found from its bondage.

But the complete revelation of the will of God, which of itself would have pointed out a highway of holiness that men could never have reached, was to be accompanied with a revelation also of the grace and mercy of God, which might well suffice to show that the light was indeed light from heaven. And while Jesus gave new commandments unto men, he announced tidings of great joy, which it never entered into the heart of man to conceive. In fulfilment of the prophetic character and office of the Messiah, he published salvation. Never was any anointed like Christ to preach good tidings to the meek; to bind up the broken hearted; to proclaim liberty to the captive, the opening of the prison to them that are bound; to comfort them that mourn in Zion; to give to those who mourn for sin, or who seek for true consolation amid the bereavements or any of the evils of life, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. And none like him ever proclaimed either the acceptable year of the Lord, or the day of judgment of our God.* What many wise men of old sought to know, Jesus taught. What they desired to see, he hath revealed. All that he taught, as well as all that he did and suffered, bore witness of him as the promised Messiah; and that kingdom has now come nigh which the prophets saw afar off.

That the gospel emanated from Judea—that it was rejected by a great proportion of the Jews—that it was opposed at first by human power—that kings have acknowledged and supported it—that it has already continued for many ages—and that it has been propagated throughout many countries—are facts that were clearly foretold, and have been literally fulfilled. Out of Zion shall go forth the law; and the word of the Lord from Jerusalem. (Isa. ii. 3, 4. Micah iv. 2.) He shall be for a sanctuary, but for a stone of stumbling and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. Who hath believed our report, and to whom is the arm of the Lord revealed? (Isa. viii. 14. liii. 1.) The kings

of the earth set themselves and the rulers take counsel together against the Lord and against his anointed. (Ps. ii. 2; Matt. x. 17; xvi. 18; xxiv. 9—14.) To a servant of rulers kings shall see and arise, princes also shall worship. The Gentiles shall come to thy light, and kings to the brightness of thy rising. (Isa. xlix. 7—23.) The Gentiles shall see thy righteousness; a people that know me not shall be called after my name. Behold thou shalt call a nation that thou knowest not, and nations that know not thee shall run into thee. (Isa. xi. 10. lv. 5.) No one is now ignorant of the facts, that a system of religion which inculcates piety, and purity, and love,—which releases man from every burdensome rite and from every barbarous institution, and proffers the greatest of blessings,—arose from the land of Judea, was rejected by the Jews, persecuted by Jews and Gentiles, and yet has subsisted for many ages, and has been spread into many countries, and is outwardly owned by kings and by people as the faith of the civilized world.

The final extension of the gospel over all the earth is the theme of many prophecies,* while it is also clearly implied in others, that a long period was to elapse before the reign of darkness was to cease, or the veil to be taken off all nations. After the Messiah was to be cut off, and the city of Jerusalem and the sanctuary to be destroyed, desolations, even to the consummation, and until judgment should come upon the desolator, were determined; the children of Israel were to abide many days, without a king, or ephod, or sacrifice; desolations of many generations were to pass over the land of Judea; Jerusalem was to be trodden down of the Gentiles, and blindness in part was to happen to Israel, till the time of the Gentiles should be fulfilled; and a great apostacy was to arise, and to prevail for a long, but limited period, before the stone that was to be cut out without hands was to become a great kingdom, and fill the whole earth, or the last days should arrive wherein the mountain of the Lord's house would be finally established, and exalted above all, and all nations flow into it.† But already, far beyond the conception of man to have harboured the thought, hath the light which has come out of Judea enlightened the nations; already have the Scriptures been made known in a tenfold degree more than any other book; long has He been a light to the Gentiles, and long have kings seen and arisen, and princes rendered worship to Him, whom man despised, and whom the Jewish nation abhorred. The Christian faith made at first its bloodless way throughout the world. And, though many a conspiracy has been formed, and many a bloody warfare waged against it, it not only stands unsubdued and unshaken after every assault, but the vain rage of its adversaries has been subservient to its extension and its triumphs. As a matter of history the progress of Christianity is at

* Deut. xviii. 18, 19. Isa. ix. 6, 7. xlii. 6. xl. 1—5. lv. 3, 4. Jerem. xxxi. 31—34. Ezek. xxxiv. 23, 24.

* Isa. lxi. 1—3.

* Isa. xxv. 7. ii. 2. xxxv. 1. xl. 5. xlii. 4. lii. 10. lii. 1—5. lx. 5. lxx. 1. Ps. lxxii. 8, 17. ii. 8. xxii. 27, 28. Hosea i. 10. Micah iv. 1.

† Dan. ix. 27. Hosea iii. 4. Isa. lxi. 4. Luke xxi. 24. Rom. xi. 25. 2 Thess. ii. 1—12. Dan. ii. 45. Isa. ii. 2. Micah iv. 1.

least astonishing; as the fulfilment of many prophecies, it is evidently miraculous.

In closing even this brief and very imperfect summary of the prophecies relative to the Christian faith and to its Author, are we not authorised to consider the following subjects of ancient prophecy, as bearing testimony to Jesus as the Saviour, the time and the place of the birth of Christ, the tribe and family from which he was descended, his life, his character, his sufferings, and his death, the nature of his doctrine, and the fate of his religion;—that it was to proceed from Jerusalem; that the Jews would reject it; that it would be opposed and persecuted at first; that kings would, nevertheless, acknowledge its divine authority; and that it would spread throughout many a nation, even to the uttermost parts of the earth.

Why, then, were so many prophecies delivered? Why, from the calling of Abraham to the present time, have the Jews been separated, as a peculiar people, from all the earth? Why, from the age of Moses to that of Malachi, during the space of a thousand years, did a succession of prophets arise, all testifying of a Saviour that was to come? Why was the Book of Prophecy sealed for nearly four hundred years before the coming of Christ? Why is there still, to this day, undisputed, if not miraculous, evidence of the antiquity of all these prophecies, by their being sacredly preserved, in every age, in the custody and guardianship of the enemies of Christianity? Why was such a multitude of facts foretold that are applicable to Christ and to him alone? Why?—but that all this mighty preparation might usher in the gospel of righteousness, and prepare the way for the kingdom of God; and that Christians also, in every age, might add to their “peace and joy in believing” the perfect trust, that however great the promises of God may be, they still are sure; and that he who spared not his own Son, but gave him up for us all, will with him also, if his we be, freely give us all things. And if we ever read a book for any object, ought we not diligently to search the Scriptures, to see how clearly they testify of Christ? And ought not every word of such testimony to be, like all Scripture besides, profitable for doctrine and for instruction in righteousness? And may it not be profitable “for reproof and for correction” to all who mind only earthly things—who are eager to seek after unprofitable knowledge—who could talk, with all volubility, of the temporal concerns of others or their own—who could expatiate freely, perhaps, on the properties of a beast, the quality of their food, or the beauty of a garment—and who, although they have had the Bible constantly beside them, have, for many a year, remained ignorant of the value of the treasure it contains, or of the fulness of the testimony which God has given of his Son? None, surely, would any longer wilfully refrain from searching the Scriptures to see how they testify of Jesus, or from seeking the words of eternal life which may be found in them, were they to lay to heart the thought that the second coming of Christ, to judge the quick and the dead, is as certain as that the prophetic

tidings of his first advent—once heard afar off—have already proved true.

(From the Register of Pennsylvania.)

THE QUAKER OBJECTIONS TO WAR.

The testimony of the people called Quakers. Given forth by a Meeting of the Representatives of said people, in Pennsylvania and New Jersey, held at Philadelphia, the 24th day of the first month 1775.

Having considered with real sorrow, the unhappy contest between the legislature of Great Britain and the people of these colonies and the animosities consequent thereon; we have, by repeated public advices and private admonitions, used our endeavours to dissuade the members of our religious Society from joining with the public resolutions, promoted and entered into by some of the people, which, as we apprehended, so we now find, have increased contention, and produced great discord and confusion.

The divine principle of grace and truth which we profess, leads all who attend to its dictates, to demean themselves as peaceable subjects, and to discountenance and avoid every measure tending to excite disaffection to the king, as supreme magistrate, or to the legal authority of his government; to which purpose many of the late political writings and addresses to the people appearing to be calculated, we are led by a sense of duty to declare our entire disapprobation of them—their spirit and temper being not only contrary to the nature and precepts of the gospel, but destructive of the peace and harmony of civil society, disqualifies men in these times of difficulty, for the wise and judicious consideration and promoting of such measures as would be most effectual for reconciling differences, or obtaining the redress of grievances.

From our past experience of the clemency of the king and his royal ancestors, we have grounds to hope and believe, that decent and respectful addresses from those who are vested with legal authority, representing the prevailing dissatisfactions and the cause of them, would avail towards obtaining relief, ascertaining and establishing the just rights of the people, and restoring the public tranquillity: and we deeply lament that contrary modes of proceeding have been pursued, which have involved the colonies in confusion, appear likely to produce violence and bloodshed, and threaten the subversion of the constitutional government, and of the liberty of conscience, for the enjoyment of which our ancestors were induced to encounter the manifold dangers and difficulties of crossing the seas, and of settling in the wilderness.

We are, therefore, incited by a sincere concern for the peace and welfare of our country, publicly to declare against every usurpation of power and authority, in opposition to the laws and government; and against all combinations, insurrections, conspiracies, and illegal assemblies: and as we are restrained from them by the conscientious discharge of our duty to Almighty God, “by whom kings reign, and princes decree justice,” we hope, through his assistance and favour, to be ena-

bled to maintain our testimony against any requisitions which may be made of us, inconsistent with our religious principles, and the fidelity we owe to the king and his government, as by law established; earnestly desiring the restoration of that harmony and concord which have heretofore united the people of these provinces, and been attended by the divine blessing on their labours.

Signed in, and on behalf of the said meeting,

JAMES PEMBERTON,
Clerk at this time.

The ancient testimony and principles of the people called Quakers, renewed, with respect to the king and government; and touching the commotions now prevailing in these and other parts of America: addressed to the people in general.

A religious concern for our friends and fellow subjects of every denomination, and more especially for those of all ranks, who, in the present commotions, are engaged in public employments and stations, induces us earnestly to beseech every individual in the most solemn manner, to consider the end and tendency of the measures they are promoting; and on the most impartial enquiry into the state of their minds, carefully to examine whether they are acting in the fear of God, and in conformity to the precepts and doctrine of our Lord Jesus Christ, whom we profess to believe in, and that by him alone we expect to be saved from our sins.

The calamities and afflictions which now surround us, should, as we apprehend, affect every mind with the most awful considerations of the dispensations of Divine Providence to mankind in general in former ages; and that as the sins and iniquities of the people subjected them to grievous sufferings, the same causes still produce the like effects.

The inhabitants of these provinces were long signally favoured with peace and plenty: Have the returns of true thankfulness been generally manifest? Have integrity and godly simplicity been maintained, and religiously regarded? Hath a religious care to do justly, love mercy, and walk humbly, been evident? Hath the precept of Christ, to do unto others as we would they should do unto us, been the governing rule of our conduct? Hath an upright impartial desire to prevent the slavery and oppression of our fellow-men, and to restore them to their natural right, to true Christian liberty, been cherished and encouraged? Or have pride, wantonness, luxury, profaneness, a partial spirit, and forgetfulness of the goodness and mercies of God, become lamentably prevalent? Have we not, therefore, abundant occasion to break off our sins by righteousness, and our iniquities by showing mercy to the poor; and with true contrition and abasement of soul, to humble ourselves, and supplicate the Almighty Preserver of men, to show favour, and to renew unto us a state of tranquillity and peace? Mat. vii. 12. Daniel iv. 27.

It is our fervent desire that this may soon appear to be the pious resolution of the peo-

ple in general, of all ranks and denominations: then may we have a well grounded hope, that wisdom from above, which is pure, peaceable, and full of mercy and good fruits, will preside and govern in the deliberations of those who, in these perilous times, undertake the transaction of the most important public affairs; and that by their steady care and endeavours, constantly to act under the influences of this wisdom, those of inferior stations will be incited diligently to pursue those measures which make for peace, and to the reconciliation of contending parties, on principles dictated by the spirit of Christ, who "came not to destroy men's lives, but to save them." Luke ix. 56. James iii. 17.

We are so fully assured that these principles are the most certain and effectual means of preventing the extreme misery and desolations of wars and bloodshed, that we are constrained to entreat all those who profess faith in Christ, to manifest that they really believe in him, and desire to obtain the blessing he pronounced to the makers of peace. Mat. v. 9.

His spirit ever leads to seek and improve every opportunity of promoting peace and reconciliation; and constantly to remember, that as we really confide in him, he can, in his own time, change the hearts of all men in such manner, that the way to obtain it hath been often opened, contrary to every human prospect or expectation. Ex. xii. 29. and 41. xiv. 30. 2 Kings vi. 17. vii. 6. Esther iii. to vii. Isa. xxxvii. 36.

May we, therefore, heartily and sincerely unite in supplications to the Father of mercies, to grant the plentiful effusions of his spirit to all, and in an especial manner to those in superior stations, that they may, with sincerity, guard against and reject all such measures and councils, as may increase and perpetuate the discord, animosities, and unhappy contentions which now sorrowfully abound.

We cannot but, with distressed minds, beseech all such, in the most solemn and awful manner, to consider that, if by their acting and persisting in a proud, selfish spirit, and not regarding the dictates of true wisdom, such measures are pursued as tend to the shedding of innocent blood; in the day when they and all men shall appear at the judgment seat of Christ, to receive a reward according to their works, they will be excluded from his favour, and their portion will be in everlasting misery. See Mat. xxv. 41. 2 Cor. v. 10.

The peculiar evidence of divine regard manifested to our ancestors, in the founding and settlement of these provinces, we have often commemorated, and desire ever to remember, with true thankfulness and reverent admiration.

When we consider, that at the time they were persecuted and subjected to severe sufferings, as a people unworthy the benefits of religious or civil society, the hearts of the king and rulers, under whom they thus suffered, were inclined to grant them these fruitful countries, and entrust them with charters of very extensive powers and privileges; that

on their arrival here, the minds of the natives were inclined to receive them with great hospitality and friendship, and to cede to them the most valuable part of their land on very easy terms; that while the principles of justice and mercy continued to preside, they were preserved in tranquillity and peace, free from the desolating calamities of war; and their endeavours were wonderfully blessed and prospered; so that the saying of the wisest of kings was signally verified to them, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. xvi. 7.

The benefits, advantages, and favour, we have experienced by our dependence on, and connection with the kings and government, under which we have enjoyed this happy state, appear to demand from us the greatest circumspection, care, and constant endeavours, to guard against every attempt to alter, or subvert that dependence and connection.

The scenes lately presented to our view, and the prospect before us, we are sensible, are very distressing and discouraging. And though we lament that such amicable measures, as have been proposed, both here and in England, for the adjustment of the unhappy contests subsisting, have not yet been effectual; nevertheless, we should rejoice to observe the continuance of mutual peaceable endeavours for effecting a reconciliation; having ground to hope that the divine favour and blessing will attend them.

"It hath ever been our judgment and principle, since we were called to profess the light of Christ Jesus, manifested in our consciences, unto this day, that the setting up, and putting down kings and governments, is God's peculiar prerogative, for causes best known to himself, and that it is not our business to have any hand or contrivance therein; nor to be busy-bodies above our station, much less to plot and contrive the ruin, or overturn any of them; but to pray for the king, and the safety of our nation, and good of all men; that we may lead a peaceable and quiet life, in all godliness and honesty, under the government which God is pleased to set over us." Ancient Testimony, 1696, in Sewell's History.

May we therefore firmly unite in the abhorrence of all such writings and measures, as evidence a desire and design to break off the happy connection we have heretofore enjoyed with the kingdom of Great Britain, and our just and necessary subordination to the king, and those who are lawfully placed in authority under him; that thus the repeated solemn declarations made on this subject, in the addresses sent to the king on behalf of the people of America in general, may be confirmed, and remain to be our firm and sincere intentions to observe and fulfil.

Signed in and on behalf of a meeting of the representatives of our religious society, in Pennsylvania and New Jersey, held in Philadelphia, the 20th day of the first month 1776.

JOHN PEMBERTON, Clerk.

EXPULSION OF THE JEWS FROM SPAIN.

France and England had thus finally, it might appear, purified their realms from the infection of Jewish infidelity. Two centuries after their expulsion from England, one after that from France—Spain disdaining to be outdone in religious persecution, made up the long arrears of her dormant intolerance, and asserted again her evil pre-eminence in bigotry. The Jews of Spain were of a far nobler rank than those of England, of Germany, and even of France. In the latter countries they were a caste—in the former, as it were, an order in the state. Prosperous and wealthy, they had not been, generally, reduced to the sordid occupations and debasing means of extorting riches, to which, with some exceptions, they had sunk in other countries. They were likewise the most enlightened class in the kingdom—they were cultivators and possessors of the soil; they were still, not seldom, ministers of finance; their fame as physicians was generally acknowledged, and probably deserved—for they had in their own tongue, or in Arabic, the best books of the ancient writers on medicine; and by their intercourse with the East, no doubt obtained many valuable drugs unknown in the West. Though they had suffered in Navarre and the adjacent districts by the insurrection of the shepherds, which spread through that region, and were accused in that province, as in the south of France, of causing the dreadful epidemic which ensued, by poisoning the fountains, they were long protected, by the wise policy of the kings, both in Arragon and Castile, from the growing jealousy of the nobles, and the implacable animosity of the clergy. This protection of the Jews was charged as a crime against Pedro the Cruel by his brother, Henry of Trastamara. Bertrand du Guesclin and his followers, when they marched into Spain to dethrone Pedro, assumed a white cross as the symbol of a holy war, and announced their determination to exterminate the Jews. "Pedro," said Bertrand to the Black Prince, "is worse than a Saracen, for he holds commerce with the Jews." They acted up to their declaration—no quarter was given to Moor or Jew—"kill all like sheep and oxen," was the relentless order, "unless they accept baptism." But however Henry might conciliate his French allies by entering into their intolerant spirit to gain his throne, he was too wise to follow it when the throne was won. The cortes seized every opportunity of invading the privileges and increasing the burthens of the Jews—for the nobles, as in other countries, bore impatiently the mortgages with which their estates were encumbered, and were eager to revenge on their creditors the shame and inconvenience of their embarrassments. The cortes of Burgos raised the protection money of the Jews—that of Valladolid attempted to renew an act prohibiting them to practise as physicians, surgeons, or apothecaries, as well as to hold high offices about the court—they also made bitter complaints of their usurious practices. But the clergy beheld with still deeper sentiments of animosity so large a part of the population disdaining their dominion, and refusing tribute to the church—perhaps holding profitable bonds on

the estates of the cathedrals and convents. Religious zeal was still further animated by pride, avarice, and jealousy—they began to preach against them with fatal, if not convincing, energy. At the voice of Martin, bishop of Nicbla, the population of Seville rose, plundered the Jewish houses, and at length the whole quarter was in flames. Cordova, Toledo, Valencia, and other cities, with the island of Majorca, followed the example. Plunder and massacre raged throughout the realm in defiance of the civil authority, and even of that of the king: the only way of escape was to submit to baptism. The number of these enforced converts is stated at 200,000. The old calumnies of insulting the Host were spread abroad with great industry, and in all parts the clergy, with incessant activity, laboured to keep up the flame. The most prominent and successful of these missionaries was Vincent Ferrier, who traversed the country, followed by a train of barefooted penitents, bewailing their sins and scourging themselves as they went, while the earth was stained with their blood. His miracles and his preaching are said to have changed 35,000 Jews to sincere Christians. The antipope, Benedict XIII. (Peter de Luna), maintained the last retreat of his authority in his native country of Arragon. A solemn disputation was held in his presence, in which an apostate Jew, who had assumed the name of Hieronymo de Santa Fe, is reported to have heaped confusion on the discomfited Rabbins, who maintained the cause of Judaism. The pope assisted his advocate by a summary mode of argument—he issued an edict, commanding the Talmud, the bulwark of his antagonists, to be burned, and all blasphemers against Christianity to be punished. The Jews were declared incapable of civil offices—one synagogue alone was to be permitted; and after some other enactments, it was ordered that all Jews should attend Christian sermons three times a year—but probably the deposal of Benedict annulled this law. Another apostate Jew, Paul of Burgos, took an active part against his persecuted brethren. This state of affairs lasted through the greater part of the fifteenth century. The clergy, often seconded by the nobles, watched every opportunity of increasing the number of their enforced converts; the populace were ever ready to obey the tocsin of their spiritual leaders, and to indulge, under their holy sanction, the desire of plunder or revenge. The union of the two kingdoms, in the persons of Ferdinand and Isabella, was the crisis of the fate both of the new Christians and of the unconverted Jews. Notwithstanding their apparent and recorded triumphs, the clergy had long mistrusted their own success—not only in the conformists themselves did there appear a secret inclination to their former religious usages, and but a cold and constrained obedience to the laws of the church, but from generation to generation the hereditary evil lurked in their veins. The new Christians, as they were called, formed a kind of distinct and intermediate class of believers; they attended the services, they followed the processions, they listened to the teaching of the church, but it was too evident that their hearts were

far away, joining in the simpler service of the synagogue of their fathers, and in their secret chambers the usages of the law were observed with the fond stealth of old attachment. To discover how widely Jewish practices still prevailed, nothing was necessary but to ascend a hill on their Sabbath, and look down on the town or village below: scarce half the chimneys would be seen to smoke; all that did not, were evidently those of the people who still feared to profane the holy day by lighting a fire.

The clergy summoned to their assistance that stern and irresistible ally—the inquisition. This dread tribunal had already signalized its zeal by the extermination of the Albigenses, and the desolation of the beautiful province of Languedoc. Alphonso di Goyeda, prior of the Dominicans in Seville, urged the monarchs to bless their kingdom by the erection of a similar office, that the whole realm might be reduced to the unity of the faith. Ferdinand hesitated from worldly wisdom, Isabella from gentleness of heart. But the fatal bull was obtained from the Pope Sixtus the Fourth, empowering the monarchs to nominate certain of the clergy, above forty years of age, to make strict inquisition into all persons suspected of heretical pravity. In this evil hour, a work was published by some misguided Jew, reflecting on the government of Ferdinand and Isabella, probably on the Christian religion. It was answered by Ferdinand of Talavera, the queen's confessor, who thus acquired new influence unfavourable to the Jews, over the vacillating mind of the queen. In September, 1480, two Dominicans, Michael Morillo and John de St. Martin, were named inquisitors. Even the cortes beheld with reluctance—the very populace with terror—the establishment of this dreadful tribunal; and, as it were, to enlist still worse passions in the cause, a third of the property of all condemned heretics was confiscated to the use of the holy office; another third was assigned for the expenses of the trial—the last third went to the crown. The tribunal established its head-quarters at Seville, and assumed at once a lofty tone; denouncing vengeance against all, even the highest nobles—the dukes of Medina, Sidonia, the marquis of Cadiz, and the count d'Arcos, into whose domains many of the new Christians had fled—if they should presume to shelter offenders from their justice. The dreadful work began—victims crowded the prisons. The convent was not sufficiently spacious for their business, and the inquisitors moved to the Castel de Triana, near Seville. Secret denunciations were encouraged—not to denounce was a crime worthy of death. The inquisitors published an edict of grace, inviting all who sincerely repented of their apostacy to manifest their repentance; in which case they might escape the confiscation of their property, and receive absolution. If they allowed the time of grace to elapse, they incurred the severest penalties of the law. Many came in and surrendered, but a dreadful oath was extorted from them to inform against their more criminal brethren. In one year, 280 were burned in Seville alone; 79 were condemned to perpetual imprisonment in their loathsome cells—17,000 suffered lighter punishments. A

spot of ground was set apart near this beautiful city, not for the innocent amusement of the people, nor even for their more barbarous, yet manly, bull fights, but as the Quemadero, the place of burning. It contained four statues, called the four Prophets, to which the unhappy victims were bound. The diagnostics of this fatal disease of new Christianity were specified with nice minuteness. There were twenty-seven symptoms of the disorder. Among these (we have not space to recite the whole) were the expectation of the Messiah—the hope of justification by the law of Moses—reverence for the Sabbath shown by wearing better clothes, or not lighting a fire—observing any usage of their forefathers relating to meats—honouring the national fasts or festivals—rejoicing on the feast of Esther, or bewailing the fall of Jerusalem on the 9th of August—singing psalms in Hebrew without the *Gloria Patri*—using any of the rites, not merely of circumcision, but those which accompanied it—of marriage or of burial—even of interring the dead in the burying place of their forefathers. Mariana himself, the Spanish historian, while he justifies the measure by its success, ventures to express the general terror and amazement of the whole people, that children were thus visited for the offences of their forefathers—that, contrary to the practice of all tribunals, the criminal was not informed of the name of his accuser, nor confronted with the witnesses—that death should be the punishment awarded for such offences—and that informers should be encouraged to lurk in every city or village, and listen to every careless conversation;—“a state of things, as some thought, not less grievous than slavery, or even than death.” The ministers of confiscation and execution spread through Spain; many of the new Christians fled to France, to Portugal, and to Africa. Some, condemned for contumacy, ventured to fly to Rome, and to appeal to the pope against their judges. The pope himself trembled at his own act. He wrote to the sovereigns, complaining that the inquisitors exceeded their powers. It was but a momentary burst of justice and mercy. Under the pretext of securing their impartiality, the number of inquisitors was increased; the whole body was placed under certain regulations; and at length the holy office was declared permanent, and the too celebrated Thomas de Torquemada placed at its head. Its powers were extended to Arragon; but the high-spirited nobles of that kingdom did not submit to its laws without a resolute contest—for many of those who held the highest offices were descended from the new Christians. The cortes appealed to the king and to the pope, particularly against the article which confiscated the property of the criminals—contrary, as they asserted, to the laws of Arragon. While their appeal was pending, the inquisitors proceeded to condemn several new Christians. The pride of the nation took fire; an extensive conspiracy was organized; and the inquisitor Arbues was assassinated in the cathedral of Saragossa. But the effects of this daring act were fatal, instead of advantageous, to the new Christians. The horror of the crime was universal. The old Christians shrunk from their share in the

conspiracy, and left their confederates to bear all the odium and the penalty of the atrocious deed. The inquisitors proceeded to exact a frightful retribution. Two hundred victims perished. Many of the noblest families were degraded by beholding some one of their members bearing the *san-benito*, as confessed and pardoned heretics. Though their chief victims were selected from those who were suspected of secret Judaism, yet the slightest taint of Judaism in the blood, and among the Arragonese nobility this was by no means rare, was sufficient to excite the suspicion, and, if possible, the vengeance of the inquisitors.

The unconverted Jews, however they might commiserate these sufferings, still, no doubt, in their hours of sterner zeal, acknowledged the justice of the visitation which the God of their fathers had permitted against those who had thus stooped to dissemble the faith of their forefathers. Their pusillanimous dereliction of the God of Abraham had met with severe, though just, retribution; while those who, with more steadfast hearts, had defied their adversary to the utmost, now enjoyed the reward of their holy resolution in their comparative security. But their turn came. In 1492 appeared the fatal edict, commanding all unbaptized Jews to quit the realm in four months; for Ferdinand and Isabella, having now subdued the kingdom of Grenada, had determined that the air of Spain should no longer be breathed by any one who did not profess the Catholic faith. For this edict, which must desolate the fairest provinces of the kingdom of its most industrious and thriving population, no act of recent conspiracy, no disloyal demeanour, no reluctance to contribute to the public burthens, was alleged. The whole race was condemned on charges, some a century old, all frivolous or wickedly false—crucifixions of children at different periods, insults to the Host, and the frequent poisoning of their patients by Jewish physicians. The Jews made an ineffectual effort to avert their fate. Abarbanel, a man of the greatest learning, the boast of the present race of Jews, and of unblemished reputation, threw himself at the feet of the king and queen, and offered in the name of his nation an immense sum to recruit the finances of the kingdom, exhausted by the wars of Grenada. The inquisitors were alarmed. Against all feelings of humanity and justice the royal hearts were steeled, but the appeal to their interests might be more effectual. Thomas de Torquemada advanced into the royal presence, bearing a crucifix. "Behold," he said, "him whom Judas sold for thirty pieces of silver. Sell ye him now for a higher price, and render an account of your bargain before God."

The sovereigns trembled before the stern Dominican, and the Jews had no alternative but baptism or exile. For three centuries their fathers had dwelt in this delightful country, which they had fertilized with their industry, enriched with their commerce, adorned with their learning. Yet there were few examples of weakness or apostacy: the whole race—variously calculated at 300,000, 650,000, or 800,000—in a lofty spirit of self-devotion, (we envy not that mind which cannot appreciate

its real greatness,) determined to abandon all rather than desert the religion of their fathers. They left the homes of their youth, the scenes of their early associations, the sacred graves of their ancestors, the more recent tombs of their own friends and relatives. They left the synagogues in which they had so long worshipped their God; the schools where those wise men had taught, who had thrown a lustre which shone, even through the darkness of the age, upon the Hebrew name. They were allowed four months to prepare for this everlasting exile. The unbaptized Jew found in the kingdom after that period was condemned to death. The persecutor could not even trust the hostile feelings of his bigoted subjects to execute his purpose; a statute was thought necessary, prohibiting any Christian from harbouring a Jew after that period. They were permitted to carry away their moveables, excepting gold and silver, for which they were to accept letters of change, or any merchandise not prohibited. Their property they might sell; but the market was soon glutted, and the cold-hearted purchasers waited till the last instant, to wring from their distress the hardest terms. A contemporary author states, that he saw Jews give a house for an ass, and a vineyard for a small quantity of cloth or linen. Yet many of them concealed their gold and jewels in their clothes and saddles; some swallowed them, in hopes thus at least to elude the scrutiny of the officers. The Jews consider this calamity almost as dreadful as the taking and ruin of Jerusalem. For whither to fly? and where to find a more hospitable shore? Incidents, which make the blood run cold, are related of the miseries which they suffered. Some of those from Arragon found their way into Navarre; others to the seashore, where they set sail for Italy, or the coast of Morocco; others crossed the frontier into Portugal. "Many of the former were cast away, or sunk," says a Jewish writer, "like lead, into the ocean." On board the ship, which was conveying a great number to Africa, the plague broke out. The captain ascribed the infection to his circumcised passengers, and set them all on shore, on a desert coast, without provisions. They dispersed; one, a father, saw his beautiful wife perish before his eyes—fainted himself with exhaustion—and waking, beheld his two children dead by his side. A few made their way to a settlement of the Jews. Some reached the coast of Genoa, but they bore famine with them; they lay perishing on the shore,—the clergy approached with the crucifix in one hand and provisions in the other,—nature was too strong for faith—they yielded, and were baptized. In Rome they were received with the utmost inhospitality by their own brethren, fearful that the increased numbers would bring evil on the community: even the profligate heart of Alexander the Sixth was moved with indignation,—he commanded the resident Jews to evacuate the country; they bought the revocation of the edict at a considerable price. Those who reached Fez were not permitted to enter the town: the king, though by no means unfriendly, dreaded the famine they might cause among his own subjects. They were encamped

on the sand, suffering all the miseries of hunger; living on the roots they dug up, or the grass of the field, "happy," says our Jewish authority, "if the grass had been plentiful:" yet, even in this state, they religiously avoided the violation of the Sabbath by plucking the grass with their hands; they grovelled on their knees, and cropped it with their teeth.

MILMAN.

INTELLIGENCE FROM LIBERIA.

Liberia, July 21, 1831.

Gentlemen—An opportunity for the United States having at length offered, I hasten to lay before the Board a statement of the present condition of the colony, which, although not so circumstantial as I could wish, will, I trust, meet their approbation. At the time the Java arrived in our harbour, I was unfortunately absent, on a visit to Millsburg, and she sailed so shortly after my return, that I found it impossible to prepare my despatches in time to send by her.

Although nothing of special interest has occurred since my last communication, I am happy to have it in my power to inform the board, that the colony, at present, enjoys a degree of prosperity not only unexampled, but greatly exceeding the most sanguine anticipations of its warmest friends. Internal improvements have been carried on to an extent scarcely to be credited, and places a few months since covered with a dense forest are now occupied by commodious dwellings. Our influence over the neighbouring tribes is rapidly extending, and I trust we shall ere long become the efficient instruments of the rapid diffusion of civilization and Christianity, and of dispelling the moral gloom that has so long overspread this unhappy land.

As the resources of the country are more fully developed, the comforts, and even some of the luxuries of civilized life are placed within the reach of all, and few are to be found possessed of a moderate share of industry and economy, whose circumstances as to ease and comfort are not greatly superior to those of the same class in the United States.

I have also great satisfaction in stating, that with the exception of the heavy affliction it has pleased Providence to send on the emigration per Carolinian, few deaths have occurred since my return to this country. The health of the colony generally is good, and the emigrants who arrived in the Volador, have, with few exceptions, got through the disease of the climate, and, I believe, without the occurrence of a single death, the few who remained at Monrovia were so slightly affected as scarcely to require medical aid, and the same has, I understand, been the case with those at Caldwell, under the care of Dr. Todsen. These last, as well as those who arrived in the Carolinian, have all had their town lots and plantation lands assigned them, and are at present industriously employed in erecting houses and clearing farms.

To those emigrants who have had the fever and are in a great measure acclimated, Africa proves a more congenial clime than any part of the United States; here, they

enjoy a greater immunity from disease, and pulmonary affections so rife among our coloured population, are almost unknown—young children, however, are very apt to have repeated attacks of cholera infantum, but this readily yields to judicious medical treatment. Out of a great number of cases that have come under my notice since my first arrival in this country, I do not recollect of losing more than four; and in two of these, the disease was so far advanced before application was made for relief, as to be beyond the reach of medicine.

While on this subject I would beg leave to suggest to the board the propriety of selecting (if practicable) emigrants from such sections of the United States as are not mountainous, or where from the great elevation, the inhabitants from their earliest infancy have been inhaling an atmosphere free from those deleterious principles, which are so abundantly extricated in the lower and alluvial districts. Emigrants from these latter situations, especially from sections of country where autumnal remittent and intermittent fevers prevail, are generally very slightly affected by the fever of this climate, and in several instances have escaped altogether. I well know that we cannot, at all times, without injury to the cause, reject any who may offer; but, at the same time, I think we might, without deviation from sound policy, inform those to whom (from their previous locating habits, &c.) we would have good reason to believe the climate would prove peculiarly unfriendly, of all the probable dangers and difficulties they have to encounter before they are permitted to embark. Such a course would, I am persuaded, do much towards gaining the confidence and securing the cordial co-operation of our coloured population; and the favourable accounts of the health and prosperity of those who are permitted to emigrate, which must necessarily be sent home, would procure great accession of strength, and increase the popularity of the cause with that class who are immediately interested in its success.

(To be continued.)

To the Senate and House of Representatives of the Commonwealth of Pennsylvania:

The Memorial of the undersigned Citizens of the Commonwealth of Pennsylvania—

SHOWETH:

That in calling the attention of your honourable bodies to the subject of lotteries, it is not the design of your memorialists to enter on a discussion of the general questions connected with them,—a discussion which is quite unnecessary, since it is now universally admitted that lotteries are of a highly pernicious tendency, while, as a mode of raising revenue, they are the very worst, most extravagant, and most wasteful, that can be devised.

But your memorialists beg leave most earnestly to represent to your honourable bodies, that the lottery system, as it now exists in this commonwealth, is peculiarly injurious to the interests of the public and the morals of the community;—that the evils resulting

from that system have of late years increased to an enormous amount;—that they are still increasing;—that they have become insufferable;—and that every principle of justice, policy and humanity, absolutely demands legislative interference to put an end to them.

By the frequency and amount of the schemes offered to the public, professedly under the laws of the state, by the almost unrestrained sale of tickets in foreign lotteries, and by the arts of a swarm of lottery-vendors, the spirit of adventure is unduly roused, and the appetite for this (one of the worst) species of gambling, excited to an alarming and inordinate extent.

The effects are to be traced in the records of our insolvent courts,—in our alms houses and prisons,—in the crowds of squalid beings who throng to the periodical drawings,—in the tears of deserted wives, of destitute widows, of helpless orphans,—and in the ruined character and broken fortunes of the unhappy men who have been tempted to abandon the paths of useful and respectable employment, and follow—whither the delusive and unholy temptations of the lottery have led thousands—to dishonesty—poverty—intemperance—infamy and destruction. Your memorialists do not paint from the imagination. They pray your honourable bodies to institute a serious inquiry into the facts, and the result of such an inquiry will sustain your memorialists in the declaration, which they now solemnly repeat, that the evils of the lottery system are insufferable, and that every principle of justice, policy and humanity, demands the interference of the legislature to put an end to them.

Has the commonwealth an interest in the industry, probity and welfare of her citizens? The lottery tends to destroy them all. Is it the duty of the legislature to prevent crimes and discourage vice and immorality, and is it true that the foundations of the republic are sapped when the morals of the people are corrupted? There is no more fruitful and certain source of corruption than the lottery, and there is scarcely in the catalogue, a crime, a vice, or an immorality, of which it is not, immediately or remotely, an exciting cause. Wastefulness, speculation, idleness, the habit of relying for support on uncertain gains to be obtained without exertion,—poverty; these are often among its direct results:—intemperance, general profligacy, loss of character,—the extinguishment of the moral sense—the commission of the higher crimes—are some of its more distant consequences.

By several acts of assembly, the common games of skill and hazard, at which money is staked upon equal chances, are strictly forbidden, and the prohibition has even extended to many healthful and manly sports which were known or believed to afford occasions for gaming,—while the lottery alone—that gigantic fiend—is permitted to infest all our borders, under the mask of the law itself, tempting to perdition thousands of the unwary, the ignorant and the simple, and desolating the hearths and hearts of their innocent families and connections.

It is true that in the statute books are to be found enactments against all lotteries not authorised by the laws of the state, but even those enactments are known to be habitually disregarded;—it is for your honourable bodies to determine whether they shall continue to be violated with impunity.

The ill which has been done cannot now be repaired, but it is in the power of the legislature, in the present case, to destroy the source of future evil, by preventing the further continuance of the lottery now conducted within the state, and providing sufficient sanction to secure the due enforcement of the laws against all lotteries.

Your memorialists do not ask for a violation of the faith of the commonwealth; on the contrary, they wish that faith to be preserved, and confidently trust, if there be any existing vested rights, under former laws, in a corporation or individuals, which will be affected by the measures now prayed for, that the legislature will make such compensation to the parties interested, as may be just and equitable, and sanctioned by the provisions of the constitution, and will not refuse the payment (if it should be found necessary) of a comparatively paltry sum from the public treasury, for the attainment of a great and paramount public benefit.

Your memorialists do therefore most earnestly pray that your honourable bodies will adopt prompt and efficient measures for the entire abolition of lotteries,—for preventing the frauds and evils which attend them, and for the adequate punishment of those who shall persist in advertising or selling lottery schemes or tickets, in violation and contempt of the laws of this commonwealth.

And your memorialists, &c.

THE FRIEND.

TWELFTH MONTH 17, 1831.

The crisis which has been so long threatening the poor Cherokee Indians seems now to be inevitable. The general government, through its executive department, is determined to support the assumption of power on the part of Georgia over this tribe. The president, to adopt the language of the secretary of war, “has, on full consideration, decided there is no power in that department to interpose any obstacle to the assumption of this authority. As upon this co-ordinate branch of the government devolves the execution of the laws, and particularly many of the most important provisions in the various acts regulating intercourse with the Indians, it is difficult to conceive how these provisions can be enforced after the president has determined they have been abrogated by a state of things inconsistent with their obligations:—how prosecutions can be conducted, trespassers removed by military power, and other acts performed, which require the co-operation of the executive, either in their initiation or progress.

“I do not presume to discuss the question,

I find it determined, and the settled policy of the government already in operation."

It is doubtful whether there is sufficient strength in the Union to control a state so fiery and reckless as Georgia, without a resort to force that would be deprecated by all, even were the supreme executive disposed to support the authority of the legislature and judiciary on the side of right and justice. Upon this subject the language of the editor of the *National Gazette* must be that of every true patriot and sound moralist.

"There are certain simple but hallowed rules of morality which every unprejudiced judgment ratifies, and the violation of which every sound heart deplores—there are obligations which extend through the whole agency of human beings, and which cannot be disregarded in any quarter with ultimate impunity. The passions, of whatever description, find excuses for themselves, but others are not as readily blinded as those who indulge them; and every gross excess, especially by communities or public authorities, is finally visited with dishonour and disaster. Sure we are that neither the most ingenious sophistry, nor the most popular policy of the day, can avert from Georgia or our national councils the reprobation of other times and other ages in relation to the case of the Cherokees. We would rather that the federal executive department had acknowledged its intrinsic weakness in this controversy; had confessed that Georgia was resolved and inexorable, and that it could not hazard a conflict with her, uncertain as it was of adequate support from congress and the nation. The pious appeals to Providence; the boast of being 'guided by those eternal principles of justice and reciprocal good-will, which are binding as well upon states as the individuals of whom they are composed;' and the mention of 'a practical illustration of our submission to the divine rule of doing unto others what we desire they should do unto us;'—which we find in the president's message, would then have been a little more edifying and consistent than they now appear to be, as the context of those sentences in which the Cherokees are consigned to the laws of Georgia, the solemn treaties of the United States with them abrogated by a stroke of the pen, and all the protection which had been stipulated preëmptorily renounced.

"Whether the removal of the Indians beyond the limits and jurisdiction of the States, will be advantageous or detrimental to them, is a point upon which it is not easy to decide. The opinion of the Cherokees respecting their own case is entitled to some deference. What that is, may be known by reference to the message of their intelligent chief, of which we give an abstract in another column. It may be doubted whether they can preserve beyond the Mississippi even the partial civilization which they have attained; whether they will be as much within the reach 'of philanthropic aid and Christian instruction'—whether the philanthropists and missionaries will not despond and flag under their present treatment; whether 'the superintending agency of the general government' will be more beneficent, magnanimous and protective, than it

now is in the Cherokee territory—whether they have more reason to rely upon mere presidential promises, than they had upon treaties, acts of congress, and the counsels of General Jackson's predecessors. Whithersoever they may go, the whites, if their lands be of any value, will form settlements about them—will covet their farms and hunting grounds—will organize themselves into states, and set up those pretensions which are now acknowledged as just and irresistible on the part of Georgia. The dilemma will recur—the sad catastrophe be acted over. They never can be able to 'proceed unmolested in the interesting experiment of gradually advancing a community of American Indians from barbarism to the habits and enjoyments of civilized life.' The best opportunity which has ever been, or ever will be enjoyed, for such an experiment, was that which is now destroyed in the instance of the Cherokees."

In the course of the remarks on the *lottery system*, inserted in our last number, it was intimated that this subject was undergoing an examination by a committee of our citizens appointed for that purpose, and that a meeting might be expected on the call of this committee to take measures for petitioning the legislature to abolish the system altogether. This meeting has since been held, and the report from the committee received and unanimously adopted. A forcible memorial, which will be found in our paper of to-day, was, at the same time, submitted by the committee, and also unanimously adopted, and means were taken to secure an extensive circulation of both these documents among our citizens. We know of no subject which now engages public attention better fitted to arouse our moral sympathies, and no time when vigorous efforts to eradicate this monstrous and growing evil would be more likely to be crowned with success. The present executive has brought the subject to the notice of the legislature in a manner which may be improved for much good. The system itself, although frequently resorted to, has never been a favourite with the legislature. Some benevolent, or strange to say, *religious* objects, some great public benefit, the promotion of internal improvement, or the like, have generally been found necessary to procure a grant, while, on the statute book, all lotteries are denounced "as common and public nuisances, and against the common good and welfare!"

We indulge the hope that the subject will not be lost sight of by those who have so spiritedly taken it in hand, but that all just means will be used to impress, first, upon the minds of our citizens generally, the high importance of the movement, and through them on the members of the legislature, the indispensable obligation to interpose speedily and effectually, and retrace those steps which have led to all these evils.

Viewing this subject as moralists and Christians, and feeling deeply anxious that this foul blot upon our legislation should be erased from the statute book, we earnestly desire the union of all good citizens in the present effort. The

evil lies at the door of the legislature, which should esteem any sacrifice cheap that would rid industry of one of its most formidable and insidious enemies, and snatch from temptation, from impending guilt, and a disgraceful end, hundreds and thousands of our fellow beings. How monstrous is it, that the authority under which lottery gambling is pursued to such an enormous extent, should emanate from the body which charters savings banks—founds schools—punishes immorality, and levels the heaviest artillery of the law against those crimes of which there does not exist a more fruitful cause than these very lotteries of its own creation!

The article of last week, above alluded to, contained a short but interesting exposition of some of the prominent evils of this alarming vice. In the strong and unqualified language of condemnation of our correspondent, all who have hearts to feel and knowledge to judge correctly, must, we are sure, fully concur. That 177 lottery offices should exist and be supported in this city alone, and 440 lotteries be drawn within the Union in a single year, making an aggregate amount of tickets offered for sale, during the same brief space, of 32 millions of dollars, are startling facts, of which few, probably, had before a suspicion, or had ranked even among possibilities. In the Sandwich Islands, it is related, before the introduction of Christianity, thousands of persons could be seen for days together engaged in the fields with various species of gambling. Their laws imposed no restraint,—they felt no moral impediment,—they acted, therefore, openly and without disguise, and surely few spectacles could be presented more sickening to the heart. We have, by no means, sunk so low,—we have thousands who loathe and deplore, and oppose this unhallowed employment; yet if the whole business of the lotteries which is *daily* transacted amongst us, could be exposed in its naked deformity to public view, we would be compelled to go back to the history of these unenlightened islanders for a parallel.

Two slight inaccuracies in matters of fact have been pointed out, as occurring in the same article; the *first*, in the statement that the act of assembly of 1811, authorised the Union Canal Company to raise a certain annual sum by lottery, until the tolls on the canal were sufficient to pay the interest on the subscriptions (of stock), and that Yates & McIntire soon after purchased this right of the company. The act of 1811, it appears, does confer upon the company a right to raise a specific sum of money by lottery; but the grant which is ascribed to this act for "*raising an annual sum, &c.*" was given by a later act of 1821, and it was not till after this period that Yates & McIntire became the purchasers, &c.

The *second* error regards the amount paid by Yates & McIntire for this privilege. It should have been 30,000 instead of 15,000 dollars.

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From the Monthly Review.

LETTERS TO A YOUNG NATURALIST.*

Amongst the many improvements which a more diffused and liberal system of education is every where producing around us, there are none to be contemplated with greater satisfaction, than those which serve to render mankind familiarly conversant with the works of nature. It is, indeed, truly wonderful that those works, enchanting above all the miracles of art for their number, their variety, their beauty, and their harmony, should ever have been neglected in any nation, whether savage or civilized. Were we to awake in the middle of the night, and looking out upon the sky to see it illuminated for the first time by the full moon, we should remain to gaze upon it with intense admiration, and follow it with trembling delight through its path in the heavens, until it faded away from our eyes in the lustre of morning. How astonished should we not be, were we, in like manner, to behold but once or twice in our lives, the myriads of worlds, which we call stars, suspended in the canopy of azure, that spreads above us, like so many golden fires, to light and beautify our world. To descend to lesser things, what should we think, if now, for the first time in the course of ages, the summer were heralded by groups of those winged insects, which, under the name of butterflies, shine in all the colours of the rainbow, and perform their evolutions with so much apparent enjoyment among the flowers which ornament our gardens and our fields? We should be lost in astonishment at the uniform elegance and taste, the variety and splendour of the style in which their wings are painted. But were we enabled to learn, by studying their history, that all these bright and happy creatures had been, but some little week or two before, nothing more than the dull wretched looking caterpillars, which devoured the leaves of our fruit trees, and crawled along in our paths, the objects of our pity or con-

tempt, we should be electrified by the discovery, and feel that we were, indeed, living in a sacred place, a place of mysteries and of influences beyond our comprehension—the laboratory of an Almighty power, in which every thing bears witness to his presence.

And can these salutary, these gratifying feelings of admiration, of astonishment, of conviction, that we inhabit a land of mystery, never be produced because we may behold the moon and stars almost every night, and because, from childhood upwards, we have seen the butterfly, and perhaps know a little of its history? Is it an unavoidable consequence of our familiarity with natural objects, that they have no attractions for us, and can afford us neither entertainment nor instruction? No one will answer these questions in the affirmative, who has the good fortune to be initiated even in the elements of natural history. We do not speak of those persons who make nature the study of their lives, and are perfect masters of all her productions. The labour which such persons undergo in the pursuit of their object is very considerable; but it is as nothing compared with the pure pleasures which they enjoy. It is not, however, necessary, in order to taste those pleasures to a certain degree, that we should be skilled in the construction of every plant, the anatomy of every bird, the habits of every insect, which we behold. The only condition which nature exacts, as the price of the gratification and mental improvement which her works can so abundantly yield, is simply a moderate attention to the ample volume which she has unfolded to man; a volume in which, if we may so say, the text is so peculiarly composed for his benefit, and so suited to his vision, that of all the myriads of eyes which look upon it, no eye but his can read, no mind save his, appreciate its sublime discourse.

It is therefore, with a very lively satisfaction, that we undertake to recommend to the particular attention of the public, the letters which Dr. Drummond has just published. We know of no work, compressed within the same limits, which seems to us so happily calculated to generate in a young mind, to sustain in the matured, and to renovate in the old, an ardent love of nature under all her forms. The volume consists of a series of letters, in which the author treats, in a familiar style, of the most interesting objects which the fields, the mountains, the rivers, and the ocean, present to our contemplation. He goes into the history of each of those objects, just far enough to render the outlines of nature intelligible to the least

cultivated mind, and he adds reflections, occasionally, of admiration, which, breathing his own feelings in eloquent language, are strongly calculated to excite kindred emotions in the hearts of others.

In a preceding article we stated our regret, that the study of natural history was not generally made a necessary branch of education. Dr. Drummond expresses himself in almost similar terms, and very truly observes, that, “so far from children being encouraged to look upon the animals around them as objects formed by the Almighty, and, therefore, cared for by him as well as themselves, they are too often taught the unjust and pernicious lesson of destroying, and even, what is worse, tormenting all such unfortunate creatures as may fall into their hands.” Thus they trample on and cut up worms, tear off the wings of butterflies, torture beetles and moths, by running pins through them, without any sort of remorse. Above all, they feel a most heartless pleasure in robbing birds’ nests, and in breaking the eggs for their amusement, which they could never have allowed themselves to do, if they had been instructed betimes, that those little productions which they thus wickedly destroy, are among the most wonderful objects in the universe. Who, on seeing the liquid which they contain, would suppose, if he had not been told, that if left to the care of the parent bird, it would, in due course of time, void of form and member as it might seem to his eye, be converted into a dove, a swan, or an eagle? To him there is no apparent difference in the liquid which fills different eggs; and yet one shall become a nightingale, to delight the woods with its amorous descant, another a peacock, to dazzle us with his golden plumage. Should we chance to wander on the banks of the Nile, we may there meet with a similar liquid, contained within a shell, which, when sufficiently matured by the sun, becomes a crocodile, clothed in a coat of armour of the most perfect construction, which is capable of resisting a musket bullet, and armed with a set of teeth, that render him the tyrant of the waters, on whose banks he is produced.

Even the crocodile’s egg, however, and much more the creature into which it is transformed, should be to us an object of interest. We call it a monster; but we should know that it does not deserve that name if it be like the rest of its species, and pursue their general habits and propensities. Those animals to which, from ignorance or prejudice, we are apt to give the name of monsters, are miracles of creative power, and ought to be so considered. Toads and frogs, harmless though they be, and really very curious little

* Letters to a Young Naturalist on the Study of Nature, and Natural Theology. By James L. Drummond, M. D. Professor of Anatomy and Physiology in the Belfast Academical Institution, &c. &c. 12mo. pp. 342. London: Longman & Co. 1831.

beings in their conformation, we too often destroy for what we call their ugliness; whereas we should rather endeavour to make ourselves acquainted with their history, and learn the wonderful aptitude which their organization possesses, for the habits of existence to which they are destined. Dr. Drummond's advice against the cruel and unjust treatment, which the weak and defenceless tribes of the creation very generally experience from mankind, cannot be too widely propagated.

"I hope you will learn better to appreciate the works of nature, than to destroy anything without having a sufficient reason for so doing. Kill nothing through mere wantonness or caprice: for such practices can only belong to an unfeeling and unamiable mind. If an object is to be gained worth the sacrifice, then let the animal die; but let its death be as easy as possible: and if, for the sake of science, you must deprive animals of their being, make it a point otherwise to save all you can. In your evening walk avoid the snail that crosses your path: if a beetle lies sunning itself on the highway, where the next passing foot may trample on it, throw it out of danger over the hedge: if an insect is struggling in the water, save it from drowning: 'and,' perhaps you would say, 'if a fly is uttering its death-cry in the embrace of a spider, save it from the clutches of the robber?' Surely not; the spider is committing no wanton, no unnecessary murder. You might with equal justice cut the net of the fisherman, and commit his capture to the deep. The spider may have had *his* net spread for weeks without success until now, and the fly you would rescue is as much a lawful prize as a trout hooked by the tackle of old Walton himself, with this difference, indeed, that the old piscator fished for amusement, but the spider entraps *his* prey for a livelihood, so that in depriving him of his fly, you might subject him to an additional three weeks' fast.

"By doing acts of humanity you may more than counterbalance the waste of life requisite for the completion of your cabinet or museum, if you form either; and it must be gratifying to a gentle and feeling disposition, such as I wish you to possess, to be able to say, with the authors of that great work, the *Introduction to Entomology*, 'for my own part, I question, whether the drowning individuals which I have saved from destruction, would not far outnumber all that I ever sacrificed to science.'—pp. 13, 14.

It would not be possible for men to treat the lower beings of creation with cruelty, or even to look upon them without interest and admiration, if natural history were more generally cultivated, and especially if it were taught and attended to, as Dr. Drummond insists it ought to be, "as a part of natural religion." This is a view of the subject which he entertains uniformly throughout his work, inculcating, that as a science it loses much of its intended value, if it be not attended with a constant reference to the Deity as the final cause of all things. "The one (the science) may, to a certain degree, degenerate into a mere love for the curious, or

have for its chief end and aim the perfection or improvement of some system of classification, without looking much further; the other (the constant reference to the Deity) must ever continue to ennoble our minds, to raise us every day to higher and higher conceptions of the power and wisdom of God; and to afford a happiness, as pure, perhaps, and as permanently exquisite, as man, in his present state of being, can possibly enjoy."

There are some appearances in nature, the causes of which no human investigation has yet succeeded, or probably ever will succeed, in explaining. As for instance, the hibernation, or winter's sleep of the bat, without which it could not continue beyond a single season, and which therefore must be admired as a striking instance of divine care. If the respiration of the common mouse, or of any other animal not intended to pass the winter in this manner, were suspended, even for a short time, it would forthwith die. Yet there is nothing in the anatomical structure of the bat to account for this difference in its habits, or to show by what means the spark of life is preserved, amid cold and tempest, in its breast, to light up again when the genial season returns. But though we may not be able to penetrate all the mysteries of nature, it becomes us to investigate them as far as we can; and if we fail to solve them, still it will be our duty, as it should be our delight, to admire the wondrous display of power which they exhibit. This habit of inquiry gives us an immediate and indefatigable interest in the most common objects by which we are surrounded.

"Suppose that you were in a great gallery of exquisite paintings, but that you knew nothing whatever either of the landscapes, the figures, or the architecture represented in them, or of the artists by whom they were executed; do you pretend to say, that you could have as much pleasure in looking at the pictures, as if you knew their whole history, or even a part of it? 'No,' you will reply; 'but still I could admire their beauty, and the skill of the painter.' Yes, my young friend; but even here you may, in some degree, be deceiving yourself. You may admire a fine painting as you would a fine and real prospect in nature; but let me tell you, that both in nature and in paintings, people see things very differently from each other. Suppose an artist were to join you in the picture gallery, would he and you see in all points alike, think you? No; he would observe a thousand beauties, a thousand things to give him delight and inspire him with enthusiasm, of which *you* could have no conception; and the same would happen, also, were you placed in natural scenery together. You, indeed, would see the landscape, and you might think it beautiful; but while *you* were only seeing, *he* would be analyzing. The effects of light and shade, the groupings of trees, the contrasts and blendings of tints, the aerial perspective, the composition of parts of the whole, with various other particulars, would find important employment for his thoughts, and give him a vast advantage over the comparatively cold and passive impressions which

these characteristic properties of landscape would make on *your* mind. Now, I may observe that this is a species of study which I wish you to attend to. You may neither have time nor talent to become a practical artist, but still you may become a judge of painting, and consequently see nature herself with a painter's eye; and that, let me tell you, is to see her almost through the medium of a new sense.

"I would recommend particularly the practice of sketching from nature. A sketch taken on the spot serves to perpetuate, as it were, the circumstances in which we were at the time placed, and recalls, even many years afterwards, a vivid recollection of scenes which otherwise, perhaps, might have faded from the memory.

"To return to our gallery: you see before you a portrait, but you know not for whom it is meant. Should you not, therefore, inquire whose it is? Surely: well, you learn that it is Sir Isaac Newton's. Does this produce any revolution in your thoughts and feelings? do you merely see a picture now, and nothing farther? do not the very tints, reflected from the canvass, speak of that mighty genius who decomposed the solar ray, and demonstrated, in all the majesty of truth, the compound nature of light? Does not the mere name of Newton at once connect your thoughts with the great law of gravitation, that binds the planets in their course, and regulates the motions of countless worlds; and for the discovery of this law, do you not venerate the name when sounded in your ear? and would you not feel impressed with a generous awe even on seeing the portrait of that great philosopher? Yes; you could not help it. And why? Because you are acquainted with his discoveries and character. But if you knew nothing of these—had you never heard of Newton—would your being told who the picture meant to represent, excite any mental emotion? No; because it would make no chord of feeling vibrate, and the picture would not be one whit more high in your estimation than at first. The word Newton could throw no hallowed charm over it if you knew nothing about him; and you would consider it merely as a painted canvass. No portrait of Newton does, I believe, exist: but this makes little difference,—that of any other great man will support my illustration, and it need not be amplified.

"Now this is exactly what occurs so often in the great temple (gallery I cannot call it) of nature. A man will go armed with his fishing tackle, and will spend whole hours, day after day at a river's side, fishing for trout. He sees the animals, the plants, the rocks, the various features of the scenery, the sky above, and the flood below; he may be pleased, be charmed with them, if he choose to think so, and yet in the midst of much delight, he may be in comparative darkness. What are the animals, the plants, the landscapes, to him, if he knew nothing more than simply that they are such? There is a secret charm, I grant you, in all these, and an undefinable sensation of pleasurable feelings in our minds respecting them, which I believe to be instinctive, is

excited by their view; but still they are like the pictures in the gallery,—they please the eye, we like them, and there, generally, the matter ends. But let me recommend to you to inquire, to put questions, to find out sources of information respecting them. Along with the portrait, get a knowledge of their character and history. Make use of some system of classification, and learn to refer any animal, plant, or mineral you meet with, to its class, order, genus, and species. You will find good instructions on this head, in the first part of Withering's Arrangement of British Plants, so far as relates to botany; but analogous methods are used in the other kingdoms of nature. When the scientific name has been gained, you have a key to the whole history of the species, so far as is known. The synonymes, or references in the system you make use of, will refer you to the authors who have written upon or figured the species you are investigating; and thus you may become intimate with the animals, plants and minerals you meet with, if you choose to take the trouble, or rather, I would say, the pleasure of doing so."—pp. 36—40.

For the acquisition of all these sources of enjoyment, a systematic knowledge of things, though in itself every way commendable, is not at all necessary. A few names and classifications, nay, a slight and superficial inquiry into the subject, provided the student be but sufficiently impressed with the knowledge, and always ready to remark, that the objects which he sees are the works of the Deity, will furnish him with a fund of reflection, which it will not be in his power to exhaust. If a man in this tone of mind explore the banks of a lake or river, has he not in himself a store of solid occupation much superior to that of throwing an artificial fly, or torturing a worm upon a hook? If he sketch the scenery before him, or examine an insect, or dissect a flower, not as things that have come there he knows not why or wherefore, but as examples of the exquisite workmanship of God,—as objects which were worthy the attention of Him, else he would not have made them, and therefore must be worthy the admiration of us, who have the inestimable privilege of seeing him in his works; that man has in himself sources of pleasure, infinitely superior to any thing arising from ordinary amusements.

The transformation of the butterfly, the remarkable ingenuity of the caddis worm, in giving to its mansion in the waters just as much buoyancy as is necessary, without making it too light to float, or too heavy to anchor it in one place; the rope-making powers of the muscle, when, by mooring itself to a rock it wishes to secure itself against the coming storm;—the history of the wren and the ostrich,—afford to the amiable author the materials for several observations, equally amusing and instructive. He does not agree with those philosophers who have said, that *all* the actions of animals are the result of mere instinct, and that man is the only being on this earth endowed with reason. On the contrary, he holds that the great portion, if not the whole of the lower animals, are governed,

some to a greater, some to a less extent, by a reasoning faculty, which enables them, in many instances, to improve, in some respects, their natural instincts, to correct them when they might be injurious if acted upon, and to vary them occasionally, as circumstances may require. That this faculty, however, is exceedingly limited, when compared with that of man, and that it is incapable of transmitting its individual acquisitions to the species, are facts that, when properly considered, do not militate against Dr. Drummond's opinion, which, indeed, happens to be one that is now very generally received.

(To be continued.)

INTELLIGENCE FROM LIBERIA.

(Concluded from page 79.)

The agriculture of the colony, although much improved, still remains in a very imperfect state; we have not as yet adopted to any extent the agricultural improvements of civilized countries, nor do I think we are sufficiently well acquainted with the proper time for planting such vegetables as are not indigenous to this country; but which I have no doubt will do well, whenever we shall, by a series of well-conducted experiments, arrive at the knowledge of the season and mode of cultivation best adapted to the climate.

The crops of last year did not succeed well in consequence of the unusual drought: the rice suffered more from this cause than any other, as we do not here, as in the southern states, plant it in low situations which can be readily irrigated from the adjacent water courses; but, on the contrary, it may be seen growing in the greatest luxuriance on the highest grounds, depending solely for its prosperity on the copious showers which usually fall during four or five months in the year. We are, however, getting into the way of raising Indian corn, though not to an extent sufficient to rely upon it as an article of subsistence. The corn of this country is of an inferior kind, and not near so productive as that of the United States. The ears are shorter and the grain smaller. I think a few bushels of our best corn, for seed, would do well, and should be sent out with every expedition.

The generality of emigrants, finding they can acquire a subsistence for themselves and their families by other pursuits, are very apt to consider agriculture as of secondary importance, and defer the improvement of their farm lands to some distant period. One of the chief obstacles to the more general cultivation of the soil, is the mania for trading which pervades all classes. Emigrants on their arrival, see examples where men, by devoting themselves solely to commercial pursuits, have attained comparative affluence, and are but too apt to imagine the same road to fortune is open to themselves, without reflecting they have not the requisite experience which the others have acquired through many privations and pecuniary sacrifices. For it is impossible for a stranger to carry on a profitable traffic with the natives, who, by their constant intercourse with the colony, have acquired a degree

of shrewdness, which would baffle the skill of any but those, who, by a long residence among them, have become perfectly acquainted with their habits and manners, and able to perceive and avail themselves of advantages, which would be overlooked by those not possessed of similar information.

Another obstacle to the advancement of agriculture arises from the ignorance and indolence of many who are permitted to emigrate. They have just been emancipated, and are not only too ignorant to appreciate the advantages that will accrue from the cultivation of the soil, but have so long been accustomed to be forced to work, that they will not voluntarily exert themselves beyond what is absolutely necessary to procure a miserable and precarious subsistence; having never been permitted to act or think for themselves, they are in point of industry and intelligence far below the free people of colour, and really know not how to provide for their future wants.

This is, I must confess, by no means a flattering picture of the state of our agriculture; still it has, notwithstanding the numerous opposing obstacles, made considerable advancement, and instances are not wanting, where individuals, by perseverance and industry, and confining their attention solely to the cultivation of their farms, have not only placed their families in situations of ease and comfort, but have considerable surplus produce to dispose of. Our progress, it is true, has not been rapid, but I have no doubt of our arriving at such a degree of improvement as will enable us to rely entirely on our own resources, and render us independent of foreign aid.

The commerce of the colony during the past, has greatly exceeded that of any former year. Within this period 46 vessels have visited our port; of this number, 21 were American, and a majority of the remainder English; our exports amounted to \$88,911 25, and the value of merchandise and produce on hand at the close of the year, was about \$23,016 65. This statement is taken from the returns of the port officer and the books of our principal merchants, and is as correct as the nature of circumstances will admit; perhaps about one-sixth might be added to amount of exports and goods on hand, as there are several persons who do not devote the whole of their time to commerce, and who are unable, from their limited means, to form any thing like a correct statement of their affairs.

Much of the produce exported, is brought into the colony by our small vessels trading along the coast, and from private factories established at various points from Cape Mount to Grand Bassa—we have also a brisk, though not so profitable a trade with the interior, particularly the Condo country, of which Bo Poro is the capital; but the practice of crediting the natives to a large amount, and the losses that have occurred from their failing to comply with their contracts, have in a great measure deprived us of the profits, that might otherwise have been derived from the vigorous prosecution of this trade.

Our relations with the neighbouring tribes continue to be of the most amicable kind; and we have acquired a great accession of moral influence, the effects of which are daily becoming more apparent. Many of those in our immediate vicinity have to a considerable extent adopted our manners and habits—and mechanics tolerably skilful, who have acquired a knowledge of their trade during their residence in the colony, may be found among them. The policy which has influenced our intercourse with them is that of justice and humanity, and all disputes occurring between the colonists and natives have so invariably been adjusted upon equitable principles, that they will frequently, instead of abiding by their own laws and usages, prefer having their palavers (or disputes) referred to us for decision; and it is by no means unusual to see natives attending our court of monthly sessions either as plaintiffs or defendants; and such is the confidence they have in the justice of that tribunal, that its decrees are cheerfully acquiesced in; nor is the slightest murmur heard, even from the party against whom the decision may have been given.

It is impossible for one not on the spot, and witnessing the daily evidences of the fact, to imagine the influence we have acquired over the inhabitants of this country; they never undertake to settle an affair of consequence without first asking our advice; or attempt to retaliate on any neighbouring tribe, for any injury they may have sustained at their hands, without first enquiring if "Governor will make palaver," provided they do themselves summary justice.

A few days since, I was waited upon by a deputation from king Ba Konka, offering me the choice of lands to any extent, provided I would make a settlement in his neighbourhood: he stated they could never feel themselves secure until they were in the immediate vicinity of our people; and as the whole of the country was in our power, we ought to protect them from the inroads of hostile tribes: he expressed himself as perfectly willing to surrender all authority into our hands, and had not the slightest objection that the laws of the colony should supersede the customs and usages of the country hitherto in force among them. Similar requests are made almost daily, and was it prudent, we could in a short time receive the submission of nearly all the neighbouring tribes on the same terms; but sound policy forbids that we should in all cases accede to their requests, as it would in all probability involve us in troublesome and destructive wars with some of the powerful tribes more in the interior—but whenever it can be done with safety, or where they are near enough for us to afford them efficient support, their request shall be attended to.

A circumstance has recently occurred which for a time threatened to interrupt our friendly intercourse with the natives in the vicinity of Little Cape Mount; but which I am happy to inform the board has been satisfactorily adjusted—the facts connected with this transaction are as follow:

In the early part of February last, the Agency schooner, under the command of Cap-

tain William Thompson, was despatched to Little Cape Mount for the purpose of procuring a cargo of rice; on his arrival he ascended the river and anchored opposite the town of James Williams, who is one of the chiefs of that country. While laying there, a dispute occurred with the natives, in consequence of his attempting to seize on some property, to compel the payment of a debt which had for a long time been due by him from whom the property was taken. The natives immediately collected in considerable numbers, armed with muskets and spears, and in the attempt to convey the property on board, a skirmish ensued, several shots were fired, one of which took effect, severely wounding one of the crew in the leg. Captain Thompson, seeing his men placed in a critical situation, opened a fire with musketry on the assailants, but without effect, as they immediately sheltered themselves in the houses and bushes on the banks, whence they continued to annoy him severely: to dislodge them from this position, he opened fire from a four-pounder pivot gun. This had the effect of dispersing them, and silencing their fire. After some further skirmishing, he succeeded in getting possession of the persons of James Williams, and three other natives of note, and brought them all prisoners to this place.

They were arraigned on the — day of February, and the greater part of the day was consumed in their trial. After we had heard all the evidence on the part of the colony, Williams was called upon for his defence, and a more able and eloquent one I never listened to. I was struck with the peculiar grace and dignity of his figure: it was somewhat above the middle height, and finely proportioned; he wore a large robe, the folds of which were disposed so as to resemble the drapery we see represented on ancient statues, and set off his person to great advantage. His countenance had an expression of intelligence superior to the generality of the natives; his attitudes were easy and graceful; he spoke very deliberately, weighed well what he had to say, before he gave it utterance; and the arguments and proofs he brought forward in support of his innocence, were conclusive. He closed his defence with an appeal to our justice, which was irresistible. I need scarcely say he was fully and honourably acquitted, and himself and the other prisoners, against whom nothing could be proved, were liberated.

It appeared on the trial, that Williams, instead of being guilty of the assault, exerted himself to the uttermost to prevent the natives from committing hostilities; and that it was the Jundo people, and not his subjects, who were the assailants. Jundo is a large and populous town, about fourteen miles distant in the interior, and the people were too numerous to be opposed by the comparatively small force under the command of Williams.

Although Captain Thompson acted very improperly in attempting by force and arms to compel the payment of a private debt, and was on this account severely censured; still the consequences of this affair have proved highly beneficial to the colony. These people have

hitherto deemed themselves beyond the reach of our power, and in several instances openly defied us; they are now completely humbled. We not only struck terror into the inhabitants of Little Cape Mount, but the greatest alarm prevailed some distance in the interior, and along the coast, nearly as far as the Gallenas. The enclosed note, addressed to me by Sunfish, (by whom written I know not,) one of the chiefs at Shugrey, will give you some idea of the extent of this panic, and the effects it has had in causing a temporary interruption of the slave-trade at that place. At present, the alarm has in a great measure subsided, and they are all anxious to renew their intercourse with the colony.

I am happy to inform the board, that their resolution directing the establishment of schools in the different settlements of this colony, has been carried into effect; and although comparatively little has as yet been effected, enough has been done to warrant the belief that the plan will succeed beyond our expectations; and the difficulties we have hitherto laboured under, for want of a properly organized system of education, will be entirely obviated.

The advantages to be derived from an education sufficient for the purposes of practical utility, are now placed within the reach of all classes; and public sentiment, in favour of our schools, is daily gaining ground. They begin to appreciate the beneficial influence a more general diffusion of knowledge will have on society, and are willing to aid in rendering the benevolent designs of the board as efficient as possible.

In the appointment of teachers, I have endeavoured to select men whose personal respectability could not be called in question, and who were not merely capable of discharging the duties of their office with ability, but in every respect to be relied on as the guardians of the morals of those entrusted to their care; and I believe there are few, if any in the colony, better qualified to meet our expectations: their salaries have been fixed at \$400 per annum as the lowest which would command the services of competent instructors, and prevent the necessity of their engaging in other pursuits which would interfere with the faithful discharge of their duties.

It will be seen from the enclosed returns, from the Monrovia and Caldwell schools, that 99* children of both sexes are now reaping the benefits of our late school regulations, and I have no hesitation in saying that as soon as the school houses now building are completed the number will be more than doubled, as there will then be sufficient accommodation for all the children in both settlements. No school has as yet been established at Millsburg for the want of a suitable building, but this difficulty will shortly be removed as the school house will be finished in two or three weeks.

Liberia, July 31.

Our schools are in full operation, and should time and health permit, I will by the vessel that conveys this, send you the first semi-annual report—but at all events, it will

* Later letters state 120.

be forwarded by the next vessel that sails. The schools are well attended, and the people favourably disposed towards them. I enclose you a ground plan of the school houses at Caldwell and Monrovia; that at Millsburg is on the same plan, only smaller, 18 by 20 feet; whereas, the others are 20 by 24 feet; the cost of the latter will be \$400 each; they are framed buildings built of the best materials, to be ten feet high in the clear, and ceiled inside with boards planed and jointed; the desks and benches will be a separate expense—the house at Millsburg is to be finished in the same style for \$350. I will have nearly money enough to pay for the erection of these houses, and pay the salaries of the teachers for the present year, without encroaching on your funds at home. In my communication to the board, I have enclosed the first quarterly report from the Monrovia and Caldwell schools, by which you will see that 99* scholars of both sexes are at present enjoying the advantages of our late regulations—this number will be more than doubled as soon as the new houses are finished; they ought to have been completed long ere this, but the unusual quantity of rain that has fallen this season, renders it difficult to procure timber.

Can you obtain through our friends at home, a supply of paper, copy books, slates, ink, quills, &c. also Lancasterian sheets, with sets of class books of the most approved kind? they are much wanted, and the inspection of the school report will enable you to judge of the kind to be sent out. Our lamented friend Mr. Skinner, promised to obtain them by donation, in New England, but he is gone and our hopes with him. I wished very much that he could have reached the United States; he would have given you a correct statement of things here, and done more towards removing erroneous impressions than any one who has visited us since you were here. I became much attached to him and frequently availed myself of his advice.

* The returns of the first and second quarters, show 126 on the list.

THE CHEROKEES.

The General Council of the Cherokee Nation assembled recently at Chattooga, instead of the usual place of meeting, New Echota. This arrangement was made for "the following reasons in part," as stated by John Ross, the principal chief, in the annexed paragraphs, which we copy from his *Message* to the said General Council, viz:

"1. Because it is clearly demonstrated that the cruel treatment which our citizens have experienced from persons acting under the usurped authority of Georgia, has originated from the extraordinary course of policy which the present administration of the general government has adopted and exercised towards us—

"2. Because the proper authorities of this nation are menaced by Georgia with an ignominious punishment in the event of their meeting in General Council at New Echota—

"3. It was apprehended that at an attempt on the part of the Georgia troops to arrest the members of the General Council, at the point of the bayonet, amidst so great a concourse of our citizens as would in all probability have attended at that place, such a scene would have occurred as ought ever to be deprecated; and it being the ardent desire of this nation, that the peace and friendship which has so

happily existed with the United States, almost half a century, should be for ever continued inviolate, you have therefore considered it more prudent to avoid a conflict with the Georgia troops on this occasion;—and let it be distinctly understood that for these and other reasons only have I been induced, at this time, to meet you in General Council at Chattooga, instead of New Echota."

The Message complains, that after the President of the United States had promised the Cherokees protection of their soil, and had stationed troops within their territorial limits for the purpose, as was supposed, of removing and excluding intruders, these troops were employed in preventing the Cherokees from working gold mines, *belonging to their nation*, and were at length withdrawn from the Indian territory. It denounces the application of the laws of Georgia to the Cherokees as repugnant to the treaties and laws of the United States, and as attempted "for the express object of perplexing and distressing them by intolerable oppression, that they may be forced to surrender their lands for her benefit." We subjoin another extract from the Message as a specimen of the style and topics of complaint.

"Georgia has surveyed our country into districts—she has placed numerous intruders upon our soil, and in time of *profound peace* has levied troops, and still continues to keep them in service. These troops without civil precepts have arrested our citizens at the point of the bayonet, marched them over the country with chains around their necks, and without trials have imprisoned them in a jail at their military station! Missionaries of the Cross, who, under the approbation of the authorities of the general government, were sent hither by the benevolence of religious associations, to instruct the Cherokees in the precepts of the Gospel and the arts of civilization, and who have met a welcome reception in this nation, and were successfully prosecuting the objects of their laudable and peaceful mission, have also been cruelly torn from their families and ministerial charge, and similarly treated! Two of these worthy and offensive men, who had been delivered over to the civil authority of Georgia, under the charge merely of *residing* in this nation, and refusing to comply with a law of that state which goes to infringe upon the rights and liberties guaranteed to every free citizen under the constitution of the United States, have been sentenced by Judge Clayton to the penitentiary of Georgia, there to endure hard labour for the term of four years."

Reference is next made by the "Principal Chief" to the decision of the Supreme Court of the United States, on the application in behalf of the Cherokees for an injunction against Georgia, and it is stated—"there can be no doubt that a majority of the judges of the Supreme Court hold the law of Georgia extending jurisdiction within our limits to be unconstitutional." The decision of Judge Clayton, in the Supreme Court of Georgia, in favour of the right of the Cherokees to dig for gold within their territory, and the opposition of Gov. Gilmer to the practical operation of that decision, are next spoken of.—Then, the mode of paying the annuity from the United States government to the Cherokees, by distributing it among individuals, instead of placing it in the hands of the public treasurer, and the employment of agents to persuade them to remove individually or in small companies, are warmly denounced. It is insisted that no civil can result to Georgia or the United States, from the continuance of the Cherokees, as a separate and independent nation, within the territorial limits of the state of Georgia. On this topic the Message says—

"A weak defenceless community as we are, forming an alliance with, and placed under the protection of, and residing in the heart of so powerful a nation as the United States, and having surrendered a portion of our sovereignty as a security for our protection, and our intercourse being confined exclusively with our protector, must necessarily produce that identity of interest and bond of friendship so natural to the ties of such an alliance. Something has also been said on the score of the public defence. It is true our population at present is small, but it is increasing as rapidly as could be expected. And have not the Cherokees at all times been ready to meet the common foe of the United States? Did they not sufficiently prove to the world their disposition on this

subject during the last war? Did they not meet and fight the enemy as became warriors? Let the gallant commander, who now administers the affairs of the United States government, answer. Situated, therefore, as we are, under the fostering care and protection of a magnanimous government, there is every reason to cherish the hope that, under the auspices of a kind and generous administration, time would soon put to shame and lull to silence all the sophistry and unnatural clamour so boisterously paraded against our peaceful continuance upon the land of our fathers. By suitable encouragement and proper culture, the arts and sciences would soon flourish in every section of our nation, and the happy period be hastened when an incorporation into the great family of the American Republic would be greeted by every patriot, and posterity hail the event with grateful rejoicings. May such ever be the views and the prospects to guide us in our efforts to secure for our posterity the inestimable advantages and enjoyments, rights and liberties, guaranteed by treaties in our present location. On the other hand, by a removal west of the Mississippi, under the policy of the present administration of the general government, to a barren and inhospitable region, we can flatter ourselves with no other prospect than the degradation, dispersion, and ultimate extinction of our race."

The Message concludes with a reference to the necessity of making "arrangements for raising a fund to meet the exigencies of the government"—to the importance of "providing for the determination of questions of controversy between citizens"—to the value and utility of the public press—to the expediency "of appointing a delegation to represent the nation before the government of the United States during the approaching session of Congress"—and to the condition of the crops of this year and the last.

At a meeting of Friends' Central School Association, held on the 19th instant, the following report was read, approved, and directed to be printed:—

To Friends' Central School Association.

The managers submit the following summary of their proceedings for the past year. Immediately after their appointment a committee was charged with the care of procuring a suitable farm for locating the school. This committee diligently attended to their duty, and examined every place offered for sale within ten miles of the city, that was at all likely to answer our purpose. The difficulties in the way of our being suited, were however great, and seemed for many months insuperable.

We wished to procure a farm in a neighbourhood of unquestionable salubrity within a short distance of a Friends' Meeting—of easy access from this city at all seasons of the year, at the same time that it furnished facilities for bathing, and was recommended by the beauty of the scenery and a retired situation. Many farms highly eligible in some of these respects, but wanting in others, were presented to our notice, from time to time, and claimed the attention of the managers. The only one which united the suffrages of the whole board is a farm which has recently been offered to us, and which we have since purchased for the sum of \$17,865.

It is an oblong tract of 198½ acres, belonging to Reece Thomas, and lying on both sides of the Haverford road, near the ten mile stone, and extending from that road to the Pennsylvania rail road, being nearly south of the eight mile stone, on the Lancaster turnpike.

There are about 20 acres of wood land upon the farm, distributed in small groves, well adapted for ornamental cultivation. The soil is a light sandy loam, easily cultivated, and a part of the farm is in very good condition. It is uncommonly well watered—a narrow strip of land nearly the whole breadth of the farm, lies on the southern side of the Haverford road. Mill Creek, a branch of Cobb's, runs through this part of the tract, being the boundary line along a part of it, and passing through our land the remainder of the distance, in which there is a fall of seven feet nine inches—a small branch of Cobb's Creek passes through the eastern section of the land, and is an unfailing stream with a fall of thirteen feet. There is water power on either of these streams, it is thought, sufficient to raise water to the highest spot on the farm. There are in addition two fine springs of water on the premises. There is also a quarry of good building stone sufficient for our purposes. The grounds have a slope to the south and south-east, and leave little to be desired on the score of beautiful scenery or eligibility for building.

The improvements are a substantial capacious stone barn, and an old farm house, which, with some repairs and additions, may answer for the tenant on the farm. The Pennsylvania rail road passes along the northern boundary of the place, and cuts off a small portion of it. The Buck tavern, a respectable inn and post office, on the Lancaster turnpike, is within a quarter of a mile to the north.

Haverford meeting is held on the adjoining farm, and is a branch of Philadelphia quarterly meeting.

The numerous advantages of this situation determined the managers to purchase it, although including a larger quantity of land than was at first contemplated, and under all the circumstances, we believe that we have consulted the true interests of the institution in this measure. Had we allowed this opportunity of locating the school to pass by, it is not probable that another situation so eligible would soon have been offered. It is thought by some of the managers that the farm may be cultivated so as to yield a profit on its cost, and should this not prove to be the case, a part of it can hereafter be sold to relieve us from the burden. The managers have authorised contracts to be made for quarrying stone and cutting timber for the building, which it is intended to commence with the first opening of spring. A plan for the buildings has not yet been decided on. The committee appointed to prepare it have reported one, which has been referred back to them to procure estimates of the cost of erecting it. In this as in the literary arrangements of the school, the managers wish to maintain a wise liberality, so as to render the institution really a seat of learning, keeping in view, at the same time, the great and fundamental principle of our association—an education in strict conformity with the doctrines and testimonies of our religious Society.

The first instalment of \$20 per share was called for, in the first month last, and the amount so paid has been placed at interest

by the treasurer—a few disbursements for incidental purposes are all the expenditures that have been made. The purchase of the farm, and the prospect of proceeding with the buildings early in the spring, will render it necessary to call in the remaining instalments in the course of a few months. As it is confidently believed that the location and plan of the school will give general satisfaction, the managers entertain the hope that the additional number of subscribers may be obtained, so as to raise the stock to the sum of \$60,000, the amount authorised by the association at its last meeting, and which is highly desirable to ensure the prosperity of the school.

By direction of the managers,

CHARLES YARNALL, Secy.

Phila. 12th mo. 17, 1831.

For "The Friend."

PERNICIOUS PUBLICATIONS.

This source of corruption, which is increasing in the world, should claim the serious notice and energies of the Christian to diminish its volume and avert its effects, by refusing to partake of the baneful stream, or permitting his children to have access to it. I do not read novels or romances, not even a newspaper notice of them, nor admit them into my house. If we wish to study the human character, the point to begin at is our own hearts. To know ourselves is a great attainment. It will furnish a key to many of the supposed mysterious traits in others. Surrounded with the beauties of creation, and the sober and useful works of art, and having his eye upon the *eternal* recompense, the Christian has no need of fiction or romance. And while his eye is single and his body full of light, he can have very little relish for them. They feed a depraved appetite. S.

"It is a very common thing to hear of the evils of pernicious reading; of how it enervates the mind, or how it depraves the principles. The complaints are doubtless just. These books could not be read, and these evils would be spared the world, if one did not write, and another did not print, and another did not sell, and another did not circulate them. Are those then without whose agency the mischief could not ensue, to be held innocent in affording this agency? Yet loudly as we complain of the evil, and carefully as we warn our children to avoid it, how seldom do we hear public reprobation of the writers! As to printers, and booksellers, and library keepers, we scarcely hear their offences mentioned at all. We speak not of those abandoned publications which all respectable men condemn, but of those which, pernicious as they are confessed to be, furnish reading rooms and libraries, and are habitually sold in almost every bookseller's shop. Seneca says, "He that lends a man money to carry him to a [sink of iniquity,] or a weapon for his revenge, makes himself a partner of his crimes." He, too, who writes or sells a book which will, in all probability, injure the reader, is accessory to the mischief which may be done; with this aggravation, when compared with the example of Seneca,

that whilst the money would probably do mischief but to one or two persons, the book may injure a hundred or a thousand. Of the writers of injurious books, we need say no more. If the inferior agents are censurable, the primary agent must be more censurable. A printer or a bookseller should, however, reflect, that to be not so bad as another, is a very different thing from being innocent. When we see that the owner of a press will print any work that is offered to him, with no other concern about its tendency, than whether it will subject him to penalties from the law, we surely must perceive that he exercises a very imperfect virtue. Is it obligatory upon us not to promote ill principles in other men? He does not fulfil the obligation. Is it obligatory upon us to promote rectitude by unimpeachable example? He does not exhibit that example. If it were right for my neighbour to furnish me with the means of moral injury, it would not be wrong for me to accept and to employ them.

"I stand in a bookseller's shop, and observe his customers successively coming in. One orders a Lexicon, and one a work of scurrilous infidelity; one Captain Cook's voyages, and one a new licentious romance. If the bookseller takes and executes all these orders with the same willingness, I cannot but perceive that there is an inconsistency, an incompleteness, in his moral principles of action. Perhaps this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children, nor suffer them to be seen on his parlour table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be fully exhibited. Step into the shop of this bookseller's neighbour, a druggist, and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and before he delivers the packet, legibly inscribes upon it, poison. One of these men sells poison to the body, and the other poison to the mind. If the anxiety and caution of the druggist is right, the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all, if it were not sometimes useful; but to what readers can a vicious book be useful?

"Suppose, for a moment, that no printer would commit such a book to his press, and that no bookseller would sell it, the consequence would be, that nine-tenths of these manuscripts would be thrown into the fire, or rather that they would never have been written. The inference is obvious; and surely it is not needful again to enforce the consideration, that although *your* refusal might not prevent vicious books from being published, you are not therefore exempted from the obligation to refuse. A man must do his duty, whether the effects of his fidelity be such as he would desire or not. Such purity of conduct might, no doubt, circumscribe a

man's business, and so does purity of conduct in some other professions: but if this be a sufficient excuse for contributing to demoralize the world, if profit be a justification of a departure from rectitude, it will be easy to defend the business of a pickpocket."—*Dymond's Moral Essays.*

For "The Friend."

The following extract from the writings of the great master of Roman eloquence, has appeared to me so striking and beautiful, that I have thought its insertion in "The Friend," might be acceptable to some readers, conveying, as it does, the sentiments of three enlightened and virtuous heathens, on the subject of death. Cicero had been speaking of the evidence of a presiding deity, furnished by the beauty and harmony of nature, and of the immortality of the soul. He then adds:

"Socrates, under the influence of these and the like considerations, neither sought for an advocate, in the trial for his life, nor meanly became a suppliant to his judges; but maintained a firm resolution, the offspring not of pride, but of greatness of mind. On the last day of his life he declared many things on this very point; and a few days previously, when he could easily have escaped from custody, he would not; and at length, when he almost held in his hand the deadly cup, he said, that he seemed not to be driven to death, but to be ascending into heaven.

"And Cato, when departing from this life, even rejoiced that he had been born, for the sake of dying. That divine being indeed, that rules within us, forbids us to depart but at his command. But when God himself has given a just cause, as then to Socrates, now to Cato, and often to multitudes, truly such a wise man would indeed depart with joy, from these dark abodes, to that region of light. And yet he would not break these prison fetters; for the laws forbid it. But thus, as it were, by magistracy, or by some legal power, he departs, summoned and released by God. The whole life of philosophers, as it has been said, is a musing on death. For what do we else, when we call away the mind from pleasure, that is, from corporeal delights; from our familiar affairs, which are the ministers and servants of the body; from the affairs of the state, and in short from all business; what do we then, I say, but call in the mind to itself, retain it within itself, and greatly abstract it from the body? And thus to separate the mind from the body, is no other than to learn to die. Wherefore, believe me, we ought to meditate on this subject, and separate ourselves from our bodies, or in other words, familiarise ourselves with death. This, while we remain on earth, would be like that heavenly life; and when, released from these fetters, we are transported thither, the course of our souls would be less retarded. For they who have always been confined in the shackles of the body, even when set at liberty, go very slowly; as those who have been many years bound with chains. But when we arrive at this goal, then at length we shall live; for the present life is indeed death."

H.

On the third day of the 10th month 1820, our esteemed friend, Richard Cooper, departed this life at about the age of an hundred years. He was a descendant of the greatly oppressed Africans, a native of the island of Barbadoes, and by birth a slave. At the age of twelve or fourteen years, he was brought to this country and sold: having frequently changed owners he at length became the property of a member of the Society of Friends—and at the time of the total emancipation by the Society of its slaves, he was liberated from an unmerited and unjust bondage. At about this time he became convinced of the

efficacy of the religious principles of Friends, which he ascribed to the tender care and frequent admonitions of his mistress, in directing his mind to the principle of divine grace and truth in the heart. He was a frequent attender of Friends' meetings, and in advanced life, he requested to be admitted a member of the Society, and was received. His conduct and conversation corresponding in good degree with his profession, he became generally respected and beloved. By the people of colour, in his neighbourhood, he was consulted in most matters of controversy in which they were interested, and his good counsel always tended to, and often effected an amicable adjustment of differences. He appeared generally concerned to promote friendship and brotherly love, and in his friendly visits he mostly had a word of religious exhortation. Having no school learning, and being desirous for advancement of knowledge in the best things—he would, when opportunity offered, request the scriptures of truth and other good books to be read for him, esteeming them valuable in directing the mind to that source from whence all true wisdom comes. In his last sickness he expressed a thankfulness that Friends had received him into membership, and that he had been so favoured as not to have been burdensome, and hoped that his conduct had brought no reproach on the Society. It was truly comfortable to visit him—not murmuring nor complaining. He appeared thankful and resigned, numbering the many mercies and blessings that had been bestowed upon him. Having a word of encouragement and consolation to all—he expressed a desire for the prosperity of the Society, and particularly for the rising generation—that they might be willing to take the yoke of Christ upon them, and so become strengtheners to their elder brethren, and fitted to stand firm in the cause of truth, of which he said they never would have cause to repent. Upon taking leave of those who visited him he generally expressed something to them by way of blessing. His last advice to his children was that they should not fall out about the little stuff he had to leave behind him. Through the gradual decay of nature his long and useful life was brought to a close, and the belief is entertained that he has entered into the rest prepared for the righteous. To record the Christian virtues of the deceased, that we may imitate their example, is sanctioned by that voice which spoke from heaven, saying, "write, blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them."

Signed by order of Little Creek preparative meeting, held 4th month 5th, 1821.

SAMUEL PRICE, Clerk at this time.

REBECCA HANSON, Clerk at this time.

CAPACITY OF CHILDREN.

There is a great standing wonder, continually presented to the consideration of every close observer of society, viz:—that every intelligent parent and friend, who becomes inti-

mately acquainted with an infantile mind, finds such a vast deal to be pleased and surprised at. Many experienced persons are tempted to smile at what they call the vanity of parents, when they hear them express admiration at the powers of their minds, or the brilliancy of their wit, or the vigour of their thoughts. Whoever views the subject aright, will be more ready to attribute it to a just conception of what is intellectually great, combined with a limited knowledge of young minds. It is not, therefore, mere parental weakness. There are grounds, and substantial grounds too, for the estimate often formed of the capacities of children; and that, in nine cases out of ten, if not in ninety-nine out of a hundred. It is because few persons are intimately acquainted with more than three or four infantile minds, many with only one, and the greater part with none, that the public are not in possession of any just standard of their powers, or any adequate ideas of their nature. Those who have studied but one or two minds, must evidently be incapable of easily entertaining whether any particular one they may meet with rises above the ordinary level or not. What the *ordinary level* is, he has yet to learn, or rather, in most cases, he has not a chance of even learning. Judging from what we see around, and from what we probably might have seen in our region of the world, and at any age, it does not seem hazardous to declare, that the public have not, and never had, the means of forming a solid opinion on such a subject. That they might be enabled to do it, however, must be a wish of every good man, who views the subject in any thing of appropriate importance; and unceasing labour would be well bestowed, if it would discover any one of the primary, and most distant steps, which may conduct to such a result.

I would put the question to any person who has ever looked with admiration at the display of a young child's faculties. What was the nature of that display? Was it not the exercise of his intellectual powers, in a simple and natural manner, directed to some subject within his reach, and treated with the independence natural to him? Such an observer has admired, and admired with reason, the interest a child often displays in acquiring truth, in tracing connections, new to himself, between ideas which he brings together, and compares in different ways; the ingenuity, perseverance, sagacity, and untiring exertion he is disposed to make, and ever does make, in the various branches of the intellectual world. I will appeal to him whether he did not perceive, that these qualities are far nobler in their nature, as well as of incomparably higher interest in their display, than any with which the child could be furnished by all the exertions of an instructor, or by the exhibition of any model. Some particular state of the intellect is appropriate to every age of man: in each it is well worthy of study; and, if only understood, cannot fail to excite wonder. The study of the mind in childhood, is an easier task than at a more advanced period, because its operations are not intentionally concealed from observation. The ma-

chinery is not more perfect or complicated, but it has not been encased. The infantile mind is a proper object of attention, even to the mature philosopher, because it is the simplest form in which the intricate subject can be obtained. That it is still intricate and difficult to one who would learn, let the most learned confess, who have often been drawn aside from its chief and greatest qualities, by the tinsel polish sometimes given to those of a very inferior nature.

American Jour. of Education.

THE FRIEND.

TWELFTH MONTH, 24, 1831.

We insert to-day the first part of an article from the (English) Monthly Review, which seems to us to be written in the tone and spirit which ought always to characterise the *Christian* naturalist. The writings of the late Dr. Godman, the "Journal of a Naturalist," from which we have occasionally inserted extracts in "The Friend," and the lectures of our late lamented friend Solomon W. Conrad, delivered in presence of many of our Philadelphia readers, may be cited as additional examples of that excellent philosophy, which teaches the character and properties of natural objects, not merely as matters of curiosity, but as strong and beautiful illustration of the power, wisdom, and benevolence, of their Creator.

We endeavoured, but without success, to obtain a copy of the work of Dr. Drummond, referred to in the Review, intending to make additional extracts from it for insertion in our columns. We understand, however, that it will shortly be republished in this country, when we may take occasion again to introduce it to our readers.

The report of the managers of Friends' Central School Association, will be read with interest. All accounts represent the site chosen for the location of the school, to be admirably adapted to the purpose, and there is no reason to believe that the future management of the institution will disappoint the hopes excited by so auspicious a commencement.

The short account of Richard Cooper, published to-day, was forwarded by a friend, and we agree with him in the belief that it is worthy of insertion, and will interest most of our readers. It is valuable for the clear evidence which it furnishes, of the effectual operation of divine grace upon the mind of a poor African slave; and also for the proof which it incidentally bears, to the mild character of that servitude of the negroes, partially countenanced by our predecessors, prior to the period of its total abolition within the pale of the Society, more than sixty years ago. Our recollections, though extending beyond half a century, do not reach the time when Friends were proprietors of slaves, but we can well remember several instances of manu-

mitted and superannuated Africans, both male and female, who continued, of their own choice, in the families of their former masters, apparently as happy as the happiest amongst them, exercising a sort of parental influence over the junior members, under the appellations of Uncle Troco, Aunt Jenny, &c. and cherished with the kindest attention to the close of their pilgrimage.

The following article from the "Richmond Whig," will excite a lively interest in all our readers. We notice the discussion of the subject of slavery in the Virginia legislature, with the sincerest pleasure, and we are glad that our Friends in that state have been enabled once more to espouse the cause of the oppressed with ability and effect. We shall endeavour to procure a copy of their memorial, and hope to be able in a short time to present it to our readers.

It has always been our belief, that the example of Virginia, if haply she could be induced to abolish slavery within her borders, would be more effectual in bringing about a general emancipation throughout the Union, than that of any other state.

None of the slave-holding states are more influential—none have suffered more deeply from the desolating effects of slavery, and none would be more eminently benefited from its abolition.

If the legislatures of the slave states can once be brought soberly and dispassionately to consider the subject of slavery, with a view to its eradication from their borders, we shall consider the evil as well nigh removed. They have the power, and we earnestly desire that they may be imbued with the disposition, gradually to ameliorate the condition of the slaves, and finally to restore them to the rank of freemen.

It is much to be wished, that the true friends of the negroes would endeavour to promote a spirit of calm and rational enquiry into the evils of slavery, and the best means for its abolition amongst the slaveholders themselves. This should be done temperately, ingenuously, and in a Christian spirit. The condition of the slaves can be most effectually benefited by their masters, and the increase of enlightened views amongst them should be desired and promoted by all the means in our power.

From the Richmond Whig.

Slavery.—On Wednesday last, in the house of delegates of Virginia, Mr. Roane presented a petition from Hanover, numerously signed, praying legislative facilities for the removal and colonization of free negroes, and such slaves as may be voluntarily manumitted, and the appropriation of means for the purchase of a certain number of young slaves annually, with a view of commencing the great work of abolition. Mr. Roane also presented the memorial of the Society of Friends at their yearly meeting, signed by Fleming Bates on their behalf, most eloquently depicting the evils of slavery, and imploring the legislature to turn its attention towards some system which may gradually relieve the country from the greatest of national calamities. The memorial of the Friends displayed admirable tact and discretion.

Mr. Goode moved to reject these petitions, upon which a discussion of much interest ensued—Messrs. Roane, Moore, Brodnax, Chandler, Jones, and Bolling, opposing the motion with much warmth, and Messrs. Wither, Goode, Carter of P. W., and Sims supporting

it. It will be observed that the petition of the Friends was referred by a great majority. This is an important step. The question of remote and gradual abolition is under the consideration of the general assembly. Circumstances have subdued the morbid sensitiveness which disallowed even public allusion to the topic. Public opinion can now act out its wishes. Events will demonstrate the groundlessness of apprehension from considering the question of abolition. The people of the commonwealth will feel emboldened to express their wishes openly and unreservedly; and the practicability of ridding ourselves of an evil which all men confess to be the sorest which ever nation groaned under, will now be tested. We do not know that yesterday will not be celebrated by posterity, as a day entitled to be associated with the fourth of July, by the benefits which may flow to Virginia from the step then taken.

The information from Liberia contained in the last and the present week's paper, is derived from recent letters addressed to the managers of the Colonization Society, by Dr. Mcchlin, their agent. His communications are interesting and impartial, and may be found at length, together with other important matter, in the number of the African Repository for last month.

Married at Friends' meeting, at Westbury, Long Island, on the 15th instant, ISAAC R. GIFFORD, of North Dartmouth, Massachusetts, to PHEBE T., daughter of Stephen Rushmore of Westbury, L. I.

Died in Peru, New York, of consumption, LYDIA KEESC, consort of William Keesc, 2d, in the 37th year of her age, an elder in the Society of Friends, of exemplary life and conversation. She died, as she had lived, a firm believer in the merits and atonement of a crucified Saviour. She attended the last yearly meeting of New York, and soon after her return was attacked with an inflammation of the lungs, which terminated her life. On the day before she died she was able to walk across her room, but about twelve o'clock the same night she grew worse, and her friends apprehended her close to be approaching. Desiring her children to be called into the room, she addressed them separately, imparting suitable counsel and advice, and afterwards bade them an affectionate farewell. On being enquired of as to the state of her mind, she replied that she believed her peace was made, and that she had been resigned for a considerable time, and had felt easy and happy. She quietly departed this life on the 7th of the present month.

Departed this life, at her residence in Solebury, Bucks county, Pa. on the 19th ult. SARAH BALDERSTON, daughter of Mark and Elizabeth Balderston, aged 20 years. She was a member of Buckingham monthly meeting, and of an innocent and unblemished life, having through divine mercy been favoured to adhere steadfastly to the love of a crucified Saviour, during the late trials—and notwithstanding the falling off of many, among whom were some of her near and much valued relatives, she continued firmly devoted to the testimonies and principles of the Christian religion, as held by us, which is a source of consolation and real satisfaction to her bereaved friends.

Died, in Upper Darby, on first day, the 4th instant, in the 76th year of her age, ELIZABETH SELLERS, widow of the late Nathan Sellers. Her character was marked by a cheerful and affectionate disposition, an active and sensible mind, and a strong sense of her religious duties. Possessing a sensibility that opened her heart to the sufferings and distress that abound in the world, she was also blessed with the means of relieving many of them, and her hand never withheld what her benevolent feelings and discriminating judgment prompted to administer. During a long and painful illness, although she passed through some severe conflicts, she was preserved in much patience and resignation, and at last quietly departed, leaving to her friends the consoling and animating belief, that she has entered into the joy of the Lord.

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THE WATCHMAN--NO. 27.

The close of the year is peculiarly the season of retrospection; as is its dawn, of hope and expectation. According to the prevailing temperament, whether of age or youth, will these feelings predominate; and at a time like the present of general sickness and unusual mortality, the gay and buoyant spirits of youth may reasonably be supposed to feel the influence of melancholy thoughts. The long interval of apparent death between the decay and the renovation of the vegetable world, has been seized upon by the people of all ages, as the natural emblem of the fate of man; and trite as it may now seem, we feel in all its force, with every return of the season, the beauty and the appropriateness of the image. It is one of those great moral lessons which the Supreme has embodied in the visible creation, and in which he has made his physical to shadow forth his moral government.

The universal history of man may be traced in a few words. Brought into a world which is the scene of all his earliest pleasures and associations, the first and the last lesson which he is taught, is that of mutability. The cares and the pleasures of the successive periods of life drop from him, as the leaf falls when its functions are completed. He sets off on his journey with his little band of chosen associates, and the jostle of the crowd, the strife of the world, and the messenger of death, leave him at last a stranger in the confused assemblage. The voice of eager anticipation and busy contrivance has lost its music to his ear; for his affections, by the inevitable law of our nature, are with the friends and the joys of his youth. How beneficent is this provision of Providence for enlisting our instincts on the side of virtue, for weaning us from the world by the sure progression of events. Not that I suppose these things can effect the change of life, and the regeneration of heart, which are the foundation of Christian virtue. But they are among the secondary aids which a gracious Providence has been pleased to scatter along the path of life, for the support

of our tottering footsteps. They are reflections in which every heart, truly touched by divine grace, will love to indulge. They are feelings universal as the race of man, which find an echo in every bosom, and are felt and cherished at every fireside throughout the world.

It is for these reasons that I delight at this season to indulge in chastened and melancholy reflections; to recall the memory of the friends whose places know them no longer—to think of those upon whom the hand of Providence and the calamities of life have been heavy. Such feelings tend to subdue the arrogance of pride—to soften the selfish heart—and to penetrate us with love and sympathy for all that breathes and suffers.

The mind which looks abroad upon the sufferings of our common humanity, can feel little anxiety of expectation for the future. He knows that—whatever is folded up therein, its developement will bring with it the same round of cares, and duties, and responsibilities; that the pleasure of new enjoyments is evanescent, and that all that remains is, the tenor of our actions. He sees this life to be only the preparation for the future, and while all around him contributes to inspire him with compassionate sadness, he feels deeply the infirmities of his own heart. Happy will it be for minds of this elevated and softened temper, if drinking at the very source and fountain of good, they come to a knowledge of that grace and truth, which is indeed a well springing up unto life everlasting!

From the Monthly Review.

LETTERS TO A YOUNG NATURALIST.

(Concluded from page 83.)

If we once acquire the habit of examining with attention the works of nature, we need never be without employment. A person thus blessed, is driven in his walks to find shelter from the rain under a hedge, or in a copse. But there is not a leaf around him, which does not supply him with an object worthy of his investigation; particularly those leaves which are tenanted by insects. The grass at his feet, the bark on the tree, are alive with creeping things, which he knows how to look upon with feelings very different from those that would make a fine lady faint, or an ill-educated boy scream with causeless terror. If a brook run at his feet, it fills the naturalist with a thousand reflections. He knows that the element running so rapidly, and murmuring with such delightful music, has not had its origin in a spring, as is generally supposed, but in the chemical union of two bodies, by which the stream is fed; those bodies being oxygen and

hydrogen airs, or gases, by the combustion of which water is produced. As often as these gases meet, combustion takes place, and water is the result: and yet the best means that we possess of extinguishing fire is by throwing water upon it; water itself the offspring of fire! It is supposed that the rain which falls during a thunder storm, is produced in a considerable degree by the explosion of these two gases, which is caused by the electric fluid passing from cloud to cloud.

The phenomena of ice next occur to the naturalist, and call up in his mind new reflections upon the care of the Creator, which has provided that, contrary to the general law by which bodies contract by cooling, water actually expands when frozen. If this were not the case, if, when rendered solid by extreme cold, it was to become heavier, the masses of ice would sink to the bottom of the seas and lakes, where they would remain and accumulate, impervious to the sun, and thus not only incommode and destroy the fish, but prevent many of the waters of the globe from being navigable. This subject exhausted, if the rain still prevent our naturalist from pursuing his walk, he may follow, with his mind's eye, the babbling brook to its junction with the ocean, and it will whisper to him of ships, and commerce, and neighbouring nations, and remote lands, and islands, perhaps not yet discovered. The slightest taste for botany will induce him to look with interest, upon the wild flowers which strew the banks of the stream, and even the common ivy will not be treated by him with indifference.

"Why is it that every one is pleased with the common ivy? There is a charm about that plant which all feel, but none can tell why. Observe it hanging from the arch of some old bridge, and consider the degree of interest it gives to that object. The bridge itself may be beautifully situated; the stream passing through its arches clear and copious; but still it is the ivy which gives the finish and picturesque effect. Mouldering towers and castles, and ruined cloisters, interest our feelings in a degree more or less by the circumstance of their being covered or not by the ivy. Precipices, which else would exhibit only their naked barren walls, are clothed by it in a rich and beautiful vesture. Old trees whose trunks it surrounds, assume a great variety of aspect; and, indeed, it is a most important agent in forming the beauty and variety of a rural landscape. It is also as useful as it is beautiful; and among its uses I would include the very thing of which I am now speaking, for I have no idea that the forms and colours in nature please the eye by a sort of chance. If I admire the ivy clinging to and surmount-

ing some time worn tower, and the various tints that diversify the parts of the ruin not hidden by it, I can only refer the pleasure I experience to the natural construction of the human mind, which the Almighty has formed to feel a pleasure in contemplating the external world around it. Who is insensible to the beauties of nature at the rising and setting of the summer's sun? Who can behold the moonbeams reflected from some silent river, lake, or sea, and not feel happy in the sight? None, I believe, in early life. When hardened in the ways of men—when the chief good pursued is the accumulation of wealth, the acquisition of power, or the pursuit of pleasure, so called—then mankind lose a sense of the beauties of nature; but never, perhaps, till then. A love for them is inherent in the mind, and almost always shows itself in youth; and if cherished at that period by education, would seldom be destroyed or become dormant in after life, as it now so generally is.

"The ivy is of vast advantage to the smaller birds, as it affords them shelter in winter, and a retreat for building their nests in spring and summer. It is in fructification in October and November, and the sweet juice which its flowers exude supports an infinity of insects in autumn, while its berries are a store of nutriment for many birds in early spring."—pp. 90—92.

This is true philosophy, which teaches, and at the same time enables us to employ our minds innocently, usefully, and therefore happily, every where. Thus it might happen, that in situations in which most men and women would be overcome with ennui, the naturalist would feel his bosom full, to overflowing, with cheerfulness and benevolence. The precepts of Dr. Drummond on this subject are given with a degree of zeal that often renders his language picturesque and impressive.

"And let me again assure you, that the habit of contemplating nature, is an inestimable and endless source of happiness. You have not yet lost the love of her which is originally implanted, I believe, by the Creator in every human bosom; though, as things are, it is almost always crushed and kept down by ignorance of its value, and a vicious and erring system of education. In early life, when we are the children of nature more than of art, all the works of God which we hear or see are sources of pleasure. The gurgling music of flowing waters, the green of sloping banks enamelled with blossoms, the shadows of the flitting clouds, the waving of ferns and other foliage pendant from the cliff, the song of birds and the hum of bees, the grey rocks, the mountains, woods, rivers and lakes, all speak to the instinctive bias within; an undefinable pleasure is the result, though perhaps the cause of this may not at the same time be suspected. In after life we may be too wise, perhaps, to be influenced by such trifles, yet we cannot divest ourselves of a delightful feeling, when we think of the times when in boyhood we were conversant with nature. We may say, indeed, that the pleasures then felt arose from the weakness and inexperience of youth; but still we recall their memory with a melancholy gratification, and to enjoy the

same happiness we would almost willingly be weak and inexperienced again.

"As we ascend higher in the ravine, we observe some changes in the vegetation. The mosses are more numerous, the woodroof becomes plentiful; the heath-pea shows its beautiful blossoms; the rein-deer lichen clothes the tops of the banks with its hoary and coral-like tufts; the polypody; the oak fern; that most beautiful little plant, the maiden-hair fern, and many more species, afford us ample variety, and speak on every side the goodness of God, while they display the beautiful workmanship of his hands. Still ascending, we arrive at a cascade, where the water rolls from a height of about thirty feet down the face of a jutting cliff, which is flanked obliquely on each side by huge walls of rock. The summits of these are crowned with oak and ash trees; and from the cracks and fissures in the sides, a number of tortuous old trunks spring out, which, with the ivy and other vegetable tracery, give an indescribable interest to the scene. The repose which reigns in this place is not disturbed, but is rather heightened, by the incessant sound of the falling water, which comes down as white as the drifted snow, and forever boils and foams and bubbles in the deep dark basin which receives it."—pp. 103—105.

The wonders of the microscopic world have been in some degree examined by scientific men, but much remains still to be known of this comparatively hidden portion, though perhaps the most surprising of the whole of the works of nature. The power of the microscope exhibits the colours of flowers, in a manner much more perfect than we can see them with the naked eye. The author's observations upon the beauty of these great ornaments of the creation, as well upon the splendour and variety of the shells, which are cast by the deep upon the shore, are in his wonted strain of fine philosophy.

"Why, for example, are flowers in general so exquisitely beautiful as we find them, if it be not to exhibit to us the hand of God, and to afford us, even in the colouring of a blossom, a manifestation of himself, and a rational cause for turning our thoughts towards him? Look with a magnifier at the flower of *London Pride*, or of *Forget me not*, and inquire of yourself why these minute objects are so lovely, why scarcely any of the larger flowers excel, and not many equal them: extend your observation to some of the minute insects, and reflect why they are dressed in colours as brilliant as those of the peacock; magnify a gnat, and consider the superb feathered antennæ which grace its head, examine its whole structure, see the wonderful mechanism which is in every part, the minute perfection, the elaborate finishing of this little being; remember that, in addition to the structure, there are its appetites and functions, its stomach and bowels, its organs of breathing, its muscles of motion, its several senses, and perhaps its passions. Think on these, but not with the transitory admiration which we often observe in persons who for a first or second time see objects in a microscope. Be not content with the cold acknowledgment that it is one of the

wonderful works of nature, and then let it slip from your memory. I tell you it is the work of God: and I believe that the too liberal use of the term *nature*, has given rise to much of the apathy with which the objects of the creation are regarded. It is very true, indeed, that when we say nature produces a plant, or an animal, the true meaning is that God does so, nature here being used as a synonymous term; but still the word has so many applications, and it is employed in such a variety of ways, that we insensibly get into the habit of using it, in natural history and other sciences, as if it were some inferior power, or agent, acting by itself; and we talk of the works of nature without any impression being on our minds at the time, that they are in truth the works of the Deity himself.

"To prove that we often find the greatest beauty where we might least expect it, let us examine a fine collection of shells. The animals which form and inhabit them, generally reside in situations where it is almost impossible for us to learn any thing of their history: but see what compensation we have for that. The skin of a quadruped, or a bird, will soon perish unless the greatest pains have been taken to preserve it by some antiseptic wash or powder; and if it be stuffed, every care is required to keep it from damp and insects. But if it be difficult to preserve a quadruped or bird, we have opportunities of recording its history, of observing its habits, and of adding to our knowledge of it, in its living state. In the inhabitant of the shell, that is next to impossible; we cannot reside with it at the bottom of the sea. We cannot study its manners, habits, and modes of working, as we can those of a bee. But of all objects for forming a beautiful and permanent collection, the coverings in which the animals reside, are perhaps the best. These coverings, or shells, are infinitely varied; some are marked with the most rich and beautiful colours, and with the greatest variety of penciling; their forms are endless. 'What,' says Pliny, 'can be more gratifying than to view nature in all her irregularities, and sporting in her variety of shells! such a difference of colour do they exhibit! such a difference of figure! flat, concave, long, lineated, drawn round in a circle, the orbit cut in two! Some are seen with a rising on the back, some smooth, some wrinkled, toothed, streaked, the point variously intorted, the mouth pointing like a dagger, folded back, bent inward; all these variations, and many more, furnish at once novelty, elegance, and speculation.'

"There is no trouble in preserving them, there is no fear of their decaying by time, they will be the same in fifty years as they are to-day; and hence if there be almost insuperable difficulties in getting a knowledge of the inhabitants, there is the greatest facility of becoming acquainted with the habitations. Many, indeed, object to conchology, because we cannot learn the history of the animals themselves; but though we may regret that circumstance, we should not, therefore, disdain giving our sanction to the science; for though we cannot become acquainted with the architect, that should be no reason for withholding our admira-

ration of the architecture, and our gratitude should be raised towards the supreme builder of all, when we consider that he has so ordered, that innumerable gelatinous animals, having perhaps little beauty themselves, should, at the bottom of the ocean, be invested with such elegant coverings as those shells are which our cabinets exhibit. Many shell-fish, I must however observe, inhabit the sands and rocks of the shores, and the history and structure of some of them has been tolerably well ascertained."—pp. 153—156.

But tolerably well ascertained indeed, for next to microscopic objects, those which inhabit the deep are, perhaps, of all others, the least known to us. The period has not long passed away since it was generally believed, that the bird called the barnacle was produced from the shell of the barnacle fish, simply because the nest of the barnacle was unknown, and the tentacula of the shell-fish bear a resemblance to feathers. Gerard, in his "History of Plants," mentions this transformation with the greatest possible gravity. "There are," he says, "found in the north parts of Scotland, and the islands adjacent, called Oorchades, certain trees, whereon doe growe certaine shell-fishes, of a white colour, tending to russet, wherein are contained little living creatures; which shells, in time of maturitie doe open, and out of them grow those little living things, which falling into the water doe become fowles, whom we call barnacles, in the north of England, Brant Geese, and in Lancashire, Tree Geese: but the other that doe fall upon the land, perish, and come to nothing." Gerard then proceeds to describe the various steps by which the fish is exalted into the bird; his credulity was marvellous.

The ocean has been a favourite theme with philosophers and poets. Dr. Drummond's reflections upon its appearance, its grandeur, and its usefulness, are by no means devoid of beauty.

"How delightful is it, on a day like this, to ramble on the margin of the mighty deep, and experience the happiness which a love of nature and reflection on God, as its author, can inspire! But the human mind is not to be satisfied with uniformity or limitation. One who from infancy has lived in the vicinity of this fair strand, who, year after year, has seen the green wave of summer glide on and die along the shelving shore; and who, for as many winters, has heard the tempests roar, and seen the billows burst in foam upon the rocks, and rage round the wide amphitheatre of the bay, may yet be little sensible, in either case, to the beauty or sublimity of the scene. The mind must have variety: for, in time, the impressions made by the most beautiful objects will become faint, or at least we lose the habit of frequently thinking of them. But in the study of natural history, there is perpetual novelty, an interest that never dies, a happiness which never satiates. Let us walk by wave-worn shores, or climb hills and mountains, or tread the mazes of romantic streams, or wander through woods, or by the margins of lakes, the mind imbued with knowledge and a love of nature finds constant cause for admiration. No bud that blows, no fly

that hums its little song, no bird that cleaves the air, nor fin which cuts the lucid wave, but tells to it the wondrous work of the Almighty. It is not, however, you will remember, the act of retiring into solitude, of living in deserts, nor of moping through "glades and glooms," that will form a naturalist, or a true lover of nature. He, however much he study nature in nature's self, is the last man living who would become a hermit. Various circumstances may induce persons to retire for a time from society, to brood over feelings which they would hide from the world; to mourn for the dead, or to recover the shock brought on by an unexpected reverse of fortune. This is human nature; but it is not human nature to abandon society and turn eremite, under the idea of thereby pleasing the Deity. This is the result of self-deception; of degrading notions of God, of arrogance and self-conceit, and often of knavery combined with these; or else of insanity, brought on by their excessive indulgence. Man is in his nature a social being; God has made him so; and when he deserts the interest and society of his species, under the notion of serving his Maker, he is thwarting one great end of his creation. In truth, however, the hermits of whom we read had often any thing but solitude and devotion in view, when they retired to live in caves and dirt; many did so to gain a name, to obtain a consequence in the annals of their superstition, and to extort money from the fanatics who were imposed on by their tricks; and what is perhaps still more to be deplored, some were in absolute earnest, and did really think in their consciences they were serving God, and yet could not fairly be said to be out of their proper senses.

"A naturalist, I grant you, loves the country; it is the temple in which he best feels his pursuits; but still, what were the country without the town? It is when men congregate in cities, that the arts and sciences flourish, that knowledge increases, that commerce extends, and discoveries are multiplied. Do not give ear to those who cry up the country at the expense of the town. Some prefer the one to the other; some love the country, some the city; but both are good, and let neither be disparaged. The city has been the true source of civilization; it is the point of attraction, the focus in which the rays of science diffused throughout the world are concentrated, and whence they again emanate and convey the blessings of knowledge to the most distant recesses of the country.

"But the tide is now beginning to rise. What is the cause of that phenomenon? What produces the alternate ebb and flow of this vast mass of water, which take place so regularly twice every four and twenty hours? Is it an operation of the sea itself, or is it owing to an influence extending from distant worlds? You know that it is the latter, that it is caused by the attraction of the sun and moon. And what is this attraction? No one can tell; we only know it by its phenomena; we know that it exists: that by its influence the worlds throughout the universe are guided in their revolutions; that if this influence were withdrawn, the creation would run rapidly into

ruin. The planets and suns would start from their orbits; the beautiful regularity of their motions would cease, and they would fly at random, and in disorder, through the wilds of space. Yet we know nothing of gravitation itself; we know it only by its laws; we know that it extends to the most distant stars, and that, perhaps, there is not a single celestial orb which is not connected by it to the others; but what its essential nature is we can have no conception. And how many other things are there which we know only by the phenomena they present? What is the electric fluid? I cannot tell. I am aware that it causes the thunder and lightning; that it will strike a tower, and split it from the top to the bottom; that it kills men and animals; and that I can collect it by means of a machine, and exhibit it in a variety of beautiful experiments; but, after all this, I know not what the electric fluid is. And what is magnetism? Why does a loadstone attract iron? Here also I am ignorant. Why does a magnetised needle point to the north? I know not; but I know, that by its having such a property, that wide ocean before us can be traversed with as much certainty, and vastly more advantage, than if its place were occupied by solid earth. Some writers have objected that the globe on which we live has an undue preponderance of sea; but this is another example of human presumption. If it had come by chance, it might have been too great or too small; but if our world was made by the Almighty, (and what else *could* have made it?) it must be as he intended, and therefore it must be right. But what is the fact? Could we have communicated with distant countries by land as we do by sea? Could we have brought the produce of the tropics to the Thames? Could we have compassed the earth from east to west, and from north to south? Could we have calculated on the time in which we should reach the Antipodes? Look at Africa and New Holland, and see how difficult it is to penetrate into the interior of those countries. On a little reflection, indeed, you will perceive, that were it not for the vastness of the ocean, we would be in great comparative ignorance of the earth, and that its great extent of surface is another proof of the wisdom with which all is planned."—pp. 178—183.

Birds, those both of the sea and land, the history of the whale, the subject of conchology, and some remarks on the unnecessary cruelties of the experimental anatomists, next occupy the pages of this excellent little work. The whale is meetly wound up with reflections upon natural religion, the power and goodness of God, and the love of truth; which, like those already noticed, are marked by a pleasing tone of piety without cant, of knowledge without pedantry, and of unbounded benevolence without a particle of morbid fondness, towards all the objects of the creation.

O Lord, make that possible to me by grace, which I find impossible by nature. Thou knowest that I can bear but little, and by the lightest adversity am soon overwhelmed. Grant that every tribulation and chastisement may become lovely and desirable to me for thy name's sake.—T. A. Kempis.

NAVIGATION OF THE MISSISSIPPI.*

I have so frequently spoken of the Mississippi, that an account of the progress of navigation on that extraordinary stream may be interesting, even to the student of nature. I shall commence with the year 1808, at which time a great portion of the western country and the banks of the Mississippi river, from above the city of Natchez particularly, were little more than a waste, or, to use words better suited to my feelings, remained in their natural state. To ascend the great stream against a powerful current, rendered still stronger wherever islands occurred, together with the thousands of sand-banks, as liable to changes and shiftings as the alluvial shores themselves, which at every deep curve or bend were seen giving way, as if crushed down by the weight of the great forests that every where reached to the very edge of the water, and falling and sinking in the muddy stream, by acres at a time, was an adventure of no small difficulty and risk, and which was rendered more so by the innumerable logs, called sawyers and planters, that every where raised their heads above the water, as if bidding defiance to all intruders. Few white inhabitants had yet marched towards its shores, and these few were of a class little able to assist the navigator. Here and there a solitary encampment of native Indians might be seen; but its inmates were as likely to become foes as friends, having from their birth been made keenly sensible of the encroachments of white men upon their lands.

Such was then the nature of the Mississippi and its shores. That river was navigated principally in the direction of the current, in small canoes, pirogues, keel-boats, some flat-boats, and a few barges. The canoes and pirogues being generally laden with furs from the different heads of streams that feed the great river, were of little worth after reaching the market of New Orleans, and seldom reascended, the owners making their way home through the woods amidst innumerable difficulties. The flat-boats were demolished and used as fire wood. The keel-boats and barges were employed in conveying produce of different kinds besides furs, such as lead, flour, pork, and other articles. These returned laden with sugar, coffee, and dry goods, suited for the markets of Genevieve and St. Louis, on the Upper Mississippi, or branched off and ascended the Ohio to the foot of the falls, near Louisville, in Kentucky. But, reader, follow their movements, and judge for yourself of the fatigues, troubles, and risks of the men employed in that navigation. A keel-boat was generally manned by ten hands, principally Canadian French, and a patroon or master. These boats seldom carried more than from twenty to thirty tons. The barges had frequently forty or fifty men, with a patroon, and carried fifty or sixty tons. Both these kinds of vessels were provided with a mast, a square sail, and coils of cordage, known by the name of cordelles. Each boat or barge carried its

own provisions. We shall suppose one of these boats under way, and, having passed Natchez, entering upon what were called the difficulties of their ascent. Wherever a point projected so as to render the course or bend below it of some magnitude, there was an eddy, the returning current of which was sometimes as strong as that of the middle of the great stream. The bargemen, therefore, rowed up pretty close under the bank, and had merely to keep watch in the bow, lest the boat should run against a planter or a sawyer. But the boat has reached the point, and there the current is to all appearance of double strength, and right against it. The men, who have all rested a few minutes, are ordered to take their stations, and lay hold of their oars, for the river must be crossed, it being seldom possible to double such a point, and proceed along the same shore. The boat is crossing, its head slanting to the current, which is, however, too strong for the rowers, and when the other side of the river has been reached, it has drifted perhaps a quarter of a mile. The men are by this time exhausted, and, as we shall suppose it to be twelve o'clock, fasten the boat to the shore, or to a tree. A small glass of whiskey is given to each, when they cook and eat their dinner, and after repairing their fatigue by an hour's repose, recommence their labours. The boat is again seen slowly advancing against the stream. It has reached the lower end of a large sand bar, along the edge of which it is propelled by means of long poles, if the bottom be hard. Two men, called bowsmen, remain at the prow, to assist, in concert with the steersman, in managing the boat, and keeping its head right against the current. The rest place themselves on the land-side of the footway of the vessel, put one end of their poles on the ground, the other against their shoulders, and push with all their might. As each of the men reaches the stern, he crosses to the other side, runs along it, and comes again to the landward side of the bow, when he recommences operations. The barge, in the mean time, is ascending at the rate not exceeding one mile in the hour.

The bar is at length passed; and as the shore in sight is straight on both sides of the river, and the current uniformly strong, the poles are laid aside, and the men being equally divided, those on the river side take to their oars, while those on the land side lay hold of the branches of willows, or other trees, and thus slowly propel the boat. Here and there, however, the trunk of a fallen tree, partly laying on the bank, and partly projecting beyond it, impedes their progress, and requires to be doubled. This is performed by striking it with the iron points of the poles and gaff-hooks. The sun is now quite low, and the barge is again secured in the best harbour within reach. The navigators cook their suppers, and betake themselves to their blankets or bears'-skins to rest, or perhaps light a large fire on the shore, under the smoke of which they repose, in order to avoid the persecutions of the myriads of moschetoos which occur during the whole summer along the river. Perhaps from dawn to sun-

set, the boat may have advanced fifteen miles. If so, it has done well. The next day the wind proves favourable, the sail is set, the boat takes all advantages, and meeting with no accident, has ascended thirty miles,—perhaps double that distance. The next day comes with a very different aspect. The wind is right a-head, the shores are without trees of any kind, and the canes on the banks are so thick and stout, that not even the cordelles can be used. This occasions a halt. The time is not altogether lost, as most of the men, being provided with rifles, betake themselves to the woods, and search for the deer, the bears, or the turkeys that are generally abundant there. Three days may pass before the wind changes, and the advantages gained on the previous fine day are forgotten. Again the boat proceeds, but in passing over a shallow place, runs on a log, swings with the current, but hangs fast, with her lea-side almost under water. Now for the poles! all hands are on deck, bustling and pushing. At length, towards sunset, the boat is once more afloat, and is again taken to the shore, where the wearied crew pass another night.

I shall not continue this account of difficulties, it having already become painful in the extreme. I could tell you of the crew abandoning the boat and cargo, and of numberless accidents and perils; but be it enough to say, that, advancing in this tardy manner, the boat that left New Orleans on the first of March, often did not reach the falls of the Ohio until the month of July,—nay, sometimes not until October; and after all this immense trouble, it brought only a few bags of coffee, and at most 100 hogsheads of sugar. Such was the state of things in 1808. The number of barges at that period did not amount to more than twenty-five or thirty, and the largest probably did not exceed 100 tons burden. To make the best of this fatiguing navigation, I may conclude by saying, that a barge which came up in three months had done wonders, for I believe few voyages were performed in that time.

If I am not mistaken, the first steam-boat that went down out of the Ohio to New Orleans, was named the "Orleans," and if I remember right, was commanded by Captain Ogden. This voyage, I believe, was performed in the spring of 1810. It was, as you may suppose, looked upon as the *ne plus ultra* of enterprise. Soon after, another vessel came from Pittsburgh; and, before many years elapsed, to see a vessel so propelled, became a common occurrence. In 1826, after a lapse of time that proved sufficient to double the population of the United States of America, the navigation of the Mississippi had so improved, both in respect to facility and quickness, that I know no better way of giving you an idea of it than by presenting you with an extract of a letter from my eldest son, which was taken from the books of N. Berthoud, Esq. with whom he at that time resided.

"You ask me in your last letter for a list of the arrivals and departures here. I give you an extract from our list of 1826, showing the number of boats which plied each year

* Improvements in the Navigation of the Mississippi. By J. J. Audubon, Esq. F. R. S. S. & E. &c.

their tonnage, the trips which they performed, and the quantity of goods landed here from New Orleans and intermediate places.

	Tons.	Trips.	Tons.
1823, from Jan. 1 to Dec. 31, 42 boats, measuring	7,860	98	19,453
1824, from Jan 1 to Nov. 25, 36 boats, measuring	6,393	118	20,291
1825, from Jan. 1 to Aug. 15, 42 boats, measuring	7,484	140	24,102
1826, from Jan. 1 to Dec. 31, 51 boats, measuring	9,388	182	28,914

"The amount for the present year will be much greater than any of the above. The number of flat-boats and keels is beyond calculation. The number of steamboats above the falls I cannot say much about, except that one or two arrive at and leave Louisville every day. Their passage from Cincinnati is commonly 14 or 16 hours. The Tecumseh, a boat which runs between this place and New Orleans, and which measures 210 tons, arrived here on the 10th inst. in 9 days 7 hours, from port to port; and the Philadelphia, of 300 tons, made the passage in 9 days 9½ hours, the computed distance being 1650 miles. These are the quickest trips made. There are now in operation on the waters west of the Alleghany mountains, 140 or 145 boats. We had, last spring (1826), a very high freshet, which came 4½ feet deep in the counting-room. The rise was 57 feet 3 inches perpendicular."

The whole of the steam-boats of which you have an account, did not perform voyages to New Orleans only, but to all points on the Mississippi, and other rivers which fall into it. I am certain that since the above date, the number has increased, but to what extent I cannot at present say.

When steam-boats first plied between Shipping-port and New Orleans, the cabin passage was 100 dollars, and 150 dollars on the upward voyage. In 1829, I went down to Natchez from Shipping-port for 25 dollars, and ascended from New Orleans, on board the Philadelphia, in the beginning of January, 1830, for 60 dollars, having taken two state rooms for my wife and myself. On that voyage we met with a trifling accident which protracted it to 14 days; the computed distance being, as mentioned above, 1650 miles, although the real distance is probably less. I do not remember to have spent a day without meeting with a steam-boat, and some days we met several. I might here be tempted to give you a description of one of these steamers of the western waters, but the picture having been often drawn by abler hands, I shall desist.

If the editor of "The Friend" thinks this worthy of insertion, will he please give it a place in that paper? E.

Thoughts during Silent Worship.

By AMELIA OPIE.

Thoughts of the world, away! nor dare molest
The sacred calm now settled on my breast,
Thoughts of the world, and what the world contains,

Seducing pleasures ending still in pains—
You now I offer on that holier shrine,
Where thus to wait, to bend, to weep, is mine;
Oh! may no image, though most dear it be,
Presume to steal between my God and me!
May he in silence holy thoughts inspire,
And my soul's enemy subdued retire!
Till heaven assisted through each mental strife,
I drink the waters of the well of life,
And feel their vivifying power impart
Strength to my soul, and comfort to my heart.
Thoughts of the world! Oh! must you come again,
To bind my rescued soul in Satan's chain?
Again to dash salvation's cup from me,
And fetter her, the Saviour now sets free?
Alas! too soon your influence may return,
And Faith's now lambent radiance dimly burn;
No more my heart may feel the holy rest,
Like halcyon's wings on Ocean's troubled breast;
Which smooths the waves of passion at its will,
And to the voice of Sin cries,—“Peace, be still!”
Thoughts of the world! how shall I then control,
Amidst that world, your influence o'er my soul?
Say—when I leave this consecrated scene,
Where now so safe, so rapt, so blest I've been—
How shall I seek, and where obtain the power
To guard my threatened soul in danger's hour?
Spirit of Prayer! indwelling Spirit! thou,
And thou alone, this ægis canst bestow!
Shielded by thee, when worldly thoughts intrude,
Still shall I keep my soul's pure solitude,
Still drive the baneful visitants away,
Still bid rebellious sin withhold its sway,
Till my whole heart to its Redeemer given,
Thoughts of the world shall yield to hopes of heaven.

For "The Friend."

PROFESSION VERSUS PRACTICE.

Among the favourite subjects of declamation, which were eagerly embraced by the leaders of the Hicksite party, as well adapted for producing popular excitement, and creating suspicions and jealousies respecting the established authorities in the Society of Friends, that of the ministry was seized with an avidity, and lectured upon with a degree of zeal and perseverance, which evinced how largely they calculated on its influence, in stirring the storm which then threatened the church. Every attempt on the part of elders to exercise the duties of their office, in checking improper and forward appearances, or such as were unsound in word or doctrine, was vehemently decried as insufferable domination and tyranny. It mattered little what the character of the speaker was, whether good or bad, whether a member of the Society or not, if the elders attempted to interfere with his or her appearances, the act alone, however strong the necessity which dictated it, was sufficient to draw down the severest obloquy, and often abuse, on the whole institution of eldership. In answering the queries in our quarterly meetings, Abraham Lower made a public charge of disorderly conduct upon the elders and those who upheld them, because they did not rise in meetings when persons knelt in supplication, whose appearances were not approved, and he several times endeavoured to procure an abatement in the answer to the query respecting "unbecoming behaviour" on this ground. Individuals were encouraged to persist in imposing themselves on Friends by speaking in meetings, in open defiance of the advice and labour of the elders, and the sentiment was not unfrequently avowed by the leaders of the Hicksite party, that elders were a useless and burden-

some incumbrance on the church. Elias Hicks, himself, long since denounced meetings of ministers and elders, as clogs to society, and declared they ought to be abolished; and when inveighing against them, he endeavoured to throw odium upon elders, and at the same time to exalt the station which he himself filled, by declaring that "God made ministers, but man made elders." This sentiment was a very favourite one among his followers, who reiterated it in our meetings, in private converse, and even in the public market places.

When the Green street meeting was about making its formal secession from the Society of Friends, and officially ranking itself with the new sect, Abraham Lower expressed in the monthly meeting his joy, that one asylum would now be opened where ministers might exercise their gifts, untrammelled by the odious interference of elders, and without being rebuked for endeavouring to obtain relief to their exercised minds. Philadelphia was the focus where the disorganizing schemes of the Hicksites were principally concocted, and from thence the mischief diverged through different media into all parts of the yearly meeting. When the clamour against the elders was raised in the city, John Comly, Halliday Jackson, Dr. Gibbons, Benjamin Ferris, and Benjamin Webb, with many others of the party, spread the outcry through the country; and by every stratagem which mischievous ingenuity could devise, strove to produce similar excitement in the minds of country Friends. To exalt the ministry beyond the reach of all control or check, to make it irresponsible to any written law, to widen the sphere of its influence, and strengthen the power it had already attained, seemed to be no less a primary concern, than to depreciate and destroy the office of elders. This determination was variously and conspicuously evinced during the long and painful struggle which the Society had to endure with the revolutionary and disorganizing spirit of Hicksism; and when at last the conclusion to secede was fully come to, they made it a prominent feature in their list of grievances, and ranked among those advantages which they promised themselves would result from the early adoption of the projected separation, "*the blessings of a gospel ministry UNSHACKLED by human authority.*"—Address of 6th mo. 1827.

These are words of broad and comprehensive signification; and when we consider the solemn language with which the framers of that address have chosen to shroud it, the members for whom they prepared it, and in whose name and behalf it was adopted and issued to the world, certainly had a right to suppose that it meant what the words import, and what their leaders had long told them they were contending for, viz. "the right for every man and woman to preach when they pleased, uncontrolled by the authority of elders or any other body of men." This was no other than a reasonable and fair expectation, especially after the heavy charges and calumnies heaped upon Friends, for their endeavours to preserve the dignity and utility of the ministry, by the

exercise of the salutary care and concern of the elders.

But among revolutionists profession and practice are often at variance, and those of the new sect who flattered themselves that their leaders meant what they said, when they issued the 6th month address, must have been fully convinced, by their practice during the last three or four years, that their anticipations were little better than empty dreams of the imagination. Among those whose public speaking was disallowed by Friends, there were several persons of both sexes, whose cause was warmly espoused by the leading Hicksites, and made use of as a means of producing excitement against the elders.

When the separation took place, these naturally ranked themselves on the side of those who advocated unbridled liberty of speech, doubtless supposing that those who had encouraged and abetted them in their disregard of the advice of the elders, while they continued with Friends, would give them full latitude for preaching in their own more tolerant assemblies. But in this they were disappointed, for it was not long before the new sect appointed a number of persons as elders, who exercised their new authority with unprecedented rigour on some of those very persons, whose preaching had been so strenuously defended while they remained in connection with Friends.

It was not long after the Hicksites began to hold meetings of their own, before public opposition was made in them to the preaching of some of those very persons, and scenes of outrage and disorder ensued, and have been continued with but short intermissions, such as were never witnessed in the meetings of Friends during the whole of the unhappy controversy. Individuals who attempt to speak, are not only ordered to sit down, but in some instances actually carried or dragged out of the meeting-house, both at Cherry and Green streets; and when they kneel down under profession of prayer, part of the assembly keep their seats, while others rise, and some leave the house, producing "unexampled disorder and confusion in many of their meetings." Persons are not unfrequently heard preaching against each other in their assemblies, and in one instance, while one of their recommended ministers was speaking, another ordered the partitions separating the men and women to be closed; which was actually done while the speaker was standing and delivering her discourse. When public reprimand for speaking and haling out of the house had been ineffectually tried, they resorted to another measure to shackle the ministry, and denied admission into their meeting places to those who would not be silent at their bidding, and guards were stationed at the doors or gates to prevent their entrance into places appointed for public worship. These scenes are continued to the present time, and have become the subject of public conversation among people of other societies, to the reproach and disgrace of the very profession of religion. The excluded persons frequently remain about the gates of the meeting-house yard, and attract a

crowd of auditors in the street, where they declaim in no measured terms against the tyranny and persecution of those within the walls.

When Friends of New York, after long continued but unavailing private labour with Phœbe Johnson, introduced her case into the monthly meeting, in consequence of her persisting in the disturbance of their meetings, in defiance of the advice of the elders, the Hicksites warmly defended her appearances, advocated the disorderly course she was pursuing, and would not suffer the meeting to proceed in declaring their disunity with her; but after the separation took place, and they found her public communications too plain to suit their purposes, they eventually changed their ground, took her under dealing, and *disowned her* for preaching.

Even in Green Street meeting, Abraham Lower's boasted asylum for ministers, where they were to relieve their minds untrammelled by the authority of elders; and in the very house from which was issued the address calling on their party to secede in order to secure, among other things, "the blessings of a gospel ministry unshackled by human authority"—in this pretended sanctuary for the oppressed, they have commenced the work of *disownment for preaching*.

Elizabeth M. Reeder, a member of that meeting, has been under dealing, and probably ere this time is disowned for continuing her public addresses. Repeatedly has she been carried from the meeting-house into the street, and at other times denied admission into the premises, even while still a member of their Society, and no longer ago than last first day week, we are informed, she was haled out of the Cherry street house by some of the leading Hicksites, and continued for some time to address a considerable concourse of persons in the street. The following notice of the case taken from one of the public newspapers of the day, may serve to give an idea of the contrast between the professions and practice of the new Society:—"Green Street meeting, Philadelphia, 11mo. 17th, [1831.] The committee appointed in Elizabeth M. Reeder's case reported to-day, that 'they had a satisfactory opportunity with her, and found her in a tender state of mind, but did not evince a disposition to keep silent in our meetings, further than the dictates of truth on her mind—we would recommend her case to the care of the meeting another month.' But so determined were the ruling spirits of the meeting, they sent her case to the men, who united with them in preparing a testimony of disownment against her. There have been guards appointed in that meeting to keep her and some others, whom they consider disorderly, out of their meetings. This morning she got in, but was not permitted to remain long, two of the guards entered, and one of them seized her, and dragged her to the door, there the other joined him, and dragged her to the street much exposed. The charge against her is for disturbing the solemnity of their meetings, and not taking the advice of her friends. There was no record made of the report in the men's meeting; one of the members observed that

he thought best not, as they might expect an appeal."

It is not our province to judge of the preaching of E. M. Reeder, or any other of the speakers in the Hicksite meetings. They belong to another society, and to them we leave the decision. But the Hicksites claim to be Friends—they assume a title which does not belong to them, and hold themselves up as the only true representatives of the ancient Quakers. Moreover they professed to secede from communion with us, in order to obtain and secure certain rights and privileges, among which, as already stated, were "the blessings of a gospel ministry unshackled by human authority." Our object is to show not only that they are not Friends, but also that they are acting in direct contradiction to the principles on which they set out—are exercising a restraint and control over their members more oppressive and burdensome than any thing they ever laid to the charge of Friends—in a word, that their "*profession*" is pointedly at variance with their *practice*." P. Q.

Note—Since the foregoing remarks were penned, we have learned that another disgraceful scene occurred at the Cherry street meeting, on 1st day, the 25th instant. When the meeting was about closing, E. M. Reeder rose to speak, and requested the company to remain a few minutes; those whose business it was to do so, having made the usual movement for breaking up the meeting. But neither she nor they were allowed to remain. She was carried out of the house by some of the "Orthodox Hicksites," who, on their way to the street, were met by her husband, and upbraided for their rude treatment of his wife. Some unpleasant controversy ensued, which attracted the notice of persons passing along the street, and has since been made the subject of some animadversion, by persons ignorant of the facts, on the *Society of Friends*. We hope the truth may be generally made known, that the Society of Friends does not meet at either Green or Cherry street houses, nor is it in any wise responsible for the disorderly transactions, which so frequently occur there. The society of Hicksites and the religious Society of Friends, commonly called Quakers, are totally distinct, independent, and different Societies. P. Q.

LECTURES ON THE GOSPEL OF ST. MATTHEW.

"A dissolute life, then, especially in particular classes of men, is one certain way of making our brother to offend, not only in point of practice, but of belief; and there is another method of producing the same effects, nearly allied to this, and that is, *immoral publications*."

"These have the same tendency with bad examples, both in propagating vice and promoting infidelity; but they are still more pernicious, because the sphere of their influence is more extensive."

"A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that it spreads around it; but the contagion of a licentious publication, especially if it be (as it too frequently is) in a popular and captivating shape, knows no bounds; it flies to the remotest corners of the earth; it penetrates the obscure and retired habitations of simplicity and innocence; it makes its way into the cottage of the peasant, into the hut of the shepherd, and the shop of the mechanic; it

falls into the hands of all ages, ranks, and conditions; but it is peculiarly fatal to the unsuspecting and unguarded minds of the youth of both sexes; and to them its "breath is poison, and its touch is death."

"What then have *they* to answer for, who are every day obtruding these publications on the world, in a thousand different shapes and forms, in history, in biography, in poems, in novels, in dramatic pieces; in all which the prevailing feature is *universal philanthropy and discriminative benevolence*; under the protection of which the hero of the piece has the privilege of committing whatever irregularities he thinks fit; and while he is violating the most sacred obligations, insinuating the most licentious sentiments, and ridiculing every thing that looks like religion, he is nevertheless held up as a model of virtue; and though he may perhaps be charged with a few little venial foibles, and pardonable infirmities, (as they are called,) yet we are assured that he has notwithstanding the *very best heart in the world*. Thus it is, that the principles of our youth are insensibly and almost unavoidably corrupted; and instead of being inspired, as they ought to be, with a just detestation of vice, they are furnished with apologies for it, which they never forget, and are even taught to consider it as a necessary part of an accomplished character."

"These are the several modes in which we may weaken or even destroy the moral and religious principles of very sincere Christians, or in the words of Scripture, *may make our brother to offend*. And whoever is guilty of *giving* this offence, ought most seriously to consider the heavy punishment and the bitter woe which our Lord here denounces against it. There is scarce any one sin noticed by him, which he reprobates in such strong terms as this: 'Whoso shall *offend* one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences; for it must needs be that offences come; but woe to that man by whom the offence cometh.' These are tremendous words; but we cannot wonder that our Lord should express himself thus strongly, when we consider the dreadful consequences of spreading infidelity and immorality among our fellow-creatures. We distress them with doubts and scruples which never before entered into their thoughts; we rob them of the most invaluable blessings of life, of that heavenly consolation and support which is derived from religious sentiments and virtuous habits; of that trust and confidence in the Supreme Disposer of all things, which gives ease and comfort to the afflicted soul; of that unspeakable satisfaction which results from a conscientious discharge of our duty; and of that peace of God which passeth all understanding. But what is still worse, we not only deprive them of the truest comforts of the present life, but we cut off all their hopes of happiness in the next; we take from them the only sure ground of pardon and acceptance, the death and merits of a crucified Redeemer: we bar up against them the gates of heaven, into

which but for us they might have entered, and perhaps consign them over to everlasting perdition. Is not this beyond comparison, the greatest injury that one human creature can inflict upon another? And does it not justly merit that severe sentence which our Lord has pronounced against it? Let then every one keep at the utmost distance from this most atrocious crime. Let every man who commits his thoughts to the public, take especial care that nothing drop even incidentally from his pen that can offend those whom our Saviour calls *little children* that believe in him; that can either stagger their faith or corrupt their hearts. Let every father of a family be equally careful that nothing escape his lips in the unguarded hour of familiar converse, that can be dangerous to the religious principles of his children, his friends, or his servants; nothing that tends to lessen their reverence for the sacred writings, their respect for the doctrines, the precepts, or the sacred ordinances of religion, or raise any doubts or scruples in their minds respecting the truth or divine authority of the Christian revelation. I mention these things, because even the friends of religion are sometimes apt, through mere inadvertence or thoughtlessness, to indulge themselves in pleasantries even upon serious subjects, which, though meant at the time merely to entertain their hearers, or to display their wit, yet often produce a very different effect, and sink much deeper into the minds of those that are present (especially of young people) than they are in the least aware of. More mischief may sometimes be done by incidental levities of this kind, than by grave discourses or elaborate writings against religion.

"I have dwelt the longer on this interesting topic, because few people are aware of the enormity of the sin here reprov'd by our Lord, of the irreparable injury it may do to others, and of the danger to which it exposes themselves. But when they reflect, that by the commission of this crime they endanger the present peace and the future salvation of their fellow creatures, and expose themselves to the woes which our Lord has in the passage before us denounced against those from whom these offences come, they will probably feel it their duty to be more guarded in this instance than men generally are; and will take heed to their ways, that they offend not either with their pen or with their tongue."

To the Senate and House of Delegates of Virginia, in General Assembly.

The Memorial and Petition of the Religious Society of Friends of Virginia Yearly Meeting, respectfully shows:

That your memorialists, under a deep sense of the responsibility which rests upon them, both as citizens of this state, and as a Christian community, desire to call your attention to a subject of the utmost importance. From the republican nature of our government, the citizens of this state possess, in a pre-eminent manner, the privilege of presenting their views of important subjects for legislative consideration, and on some occasions, they must be under the imperative obligation of doing so. In addition to this obligation, which arises from the formation of our government, and the inseparable connection of our interests, with the prosperity of our country, we feel a higher motive for the present memorial—the influence of a Christian

solicitude for the preservation and happiness, not only of ourselves and those identified with our homes, and the tenderest ties of nature—but also of our fellow citizens and our beloved country, in the most comprehensive construction of the term. In common with all other Christian denominations, we believe that the Most High rules in the nations of the earth—exercising his power and providence throughout his vast incalculable dominions. All history combines, in an unbroken chain, in support of a belief of the interposition of God in human affairs. The rise and fall of empires bear testimony which cannot be resisted, of the riches of his goodness, the chastisements of his displeasure, and sometimes of the terrors of his judgments. These dispensations of an overruling providence have ever been in intimate connection with the laws he has established for the government of his rational creatures. While his wrath has been revealed from heaven against the children of disobedience—while the most potent empires have sunk beneath the stroke of his rod, his goodness, power and providence, through all ages have been displayed on behalf of those who have made his righteous laws their rule of action, who depended on the direction of his wisdom, and trusted for deliverance and support in his Almighty arm.

The present important crisis demands in a peculiar manner a humbling remembrance of the goodness and sovereignty of the Almighty. The people of the United States, and of this commonwealth, have abundant cause of reverent acknowledgment of the interposition of a gracious Providence. His blessings have been bountifully dispensed to us, and his hand has been made manifest in preserving us from many impending dangers. As intelligent beings, we are called upon to bow under a sense of the sovereignty of God. We are bound to acknowledge the immutability of his laws, and the perfection of all his attributes—and to look to HIM for direction in the administration of our public affairs. In this state of mind, there cannot be a doubt, that if we follow his counsel in the fulfilment of his law, his blessings will be showered down upon us, and his arm of power will be a wall of preservation round about us. Solemnly impressed with a sense, that we cannot disannul his judgments, and that, in the way of obedience, we may confidently trust in his providential care, we would call your attention to an evil in our country—an evil which has been of long continuance, and is now of increasing magnitude. We allude to the condition of the African race in our land. We need not, we apprehend, on the present occasion descend in detail into the consequences of this evil, either present or prospective—as respects that suffering and degraded class of the human family, or as relates to us, and to our fellow citizens. It is admitted on all hands, that the first principles of our republican institutions, and the immutable laws of justice and humanity, have been long violated. Not only have the effects of this system upon our national prosperity been seen, but its demoralizing tendency, and its ultimate awful consequences have been sufficiently developed to demand legislative interference. We believe that as our present difficulties and dangers originated in a departure from the laws of justice and humanity, which the Creator has fixed for the government of his rational creatures in their intercourse with each other—so nothing short of an abandonment of the cause from which the present state of things has arisen, can be regarded as an effectual remedy. We have seen that by a perseverance in a system repugnant to the laws of God, and subversive of the rights, and destructive to the happiness of man, there has been an awful increase both of the difficulties and dangers by which we are surrounded. We, therefore, solemnly believe that some efficient system for the abolition of slavery in this commonwealth, and the restoration of the African race to the inalienable rights of man, is imperiously demanded by the laws of God, and inseparably connected with the best interests of the commonwealth at large. The voice of justice and humanity has been repeatedly raised on behalf of the victims of oppression.

But the appeal embraces not the sable children of Africa alone. The peace, the safety, the prosperity and happiness of all classes, are included in the policy dictated by the spirit of our government—the feelings implanted in our nature—and the laws which the great Sovereign of the universe has himself promulgated from heaven.

Under a view of the claims of justice and humanity on behalf of a deeply injured race, and the various responsibilities which rest upon this commonwealth in regard to their present condition, we submit for your consideration, the propriety of passing an act declaring that all persons born in the state, after some period to be fixed by law, shall be free; and that the state of Virginia provide some territory, or solicit the aid of the United States in providing one for the formation of a colony for people of colour, and also to aid in removing such free persons as may be disposed to emigrate, and such slaves as may be given up for that purpose.

We implore the continuance of the mercies and blessings of God upon our beloved country. We pray that he may graciously condescend to direct your understandings by the wisdom which is from above, in considering and resulting this most momentous subject, in which the rights and happiness of the present and future generations are so deeply involved; that through your instrumentality, his benediction may be shed upon our country, and the blessing of those who are ready to perish may come upon you.

Signed by direction, and on behalf of a meeting of the representatives of the Society aforesaid, held in Charles City county, the 24th of the 11th month, 1831,
FLEMING BATES.

Slaves.—The Legislature of Virginia passed a law in 1823, by which it was enacted, that for certain offences, in addition to other punishments, free negroes and mulattoes might be sold for slaves. A mulatto named Batkin was convicted of felony, and sold under this law. He was born in the state, and his mother was a free white woman. He passed into the hands of different masters, and was last purchased by a Mr. Slide in Tennessee. He filed his petition in a circuit court of that state for a recognition of his freedom, and the court held that he was entitled to it, as the section of the act in question was a violation not only of the bill of rights of Virginia, but of that clause in the constitution which prohibits the passage of bills of attainder, &c. The Court was unquestionably right in this decision.

THE FRIEND.

TWELFTH MONTH, 31, 1831.

We have placed on another page, an extract from one of Bishop Porteus's excellent "Lectures on the Gospel of St. Matthew," which contains a just and forcible rebuke of those who disseminate immoral publications. The American press now teems with works which are obnoxious to the severest reprehension of this admirable writer, and although we would willingly believe that this moral poison does not circulate to any considerable extent among the readers of our journal, yet the great popularity of many demoralizing romances, and the vast number which are distributed at very low prices, demand the utmost vigilance to prevent their introduction into the families even of Friends. While we are on this subject, it may not be inappropriate to the season, to invite the attention of our readers to another class of books, which it is to be feared exert an influence on the community, not the most favourable either to sound morals or good taste. The splendid annual but too often owes its attractions to a fascinating fiction, which, if not decidedly immoral, at least encourages a morbid sensibility, which is as certain ultimately to corrupt the heart, as it is to enfeeble the understanding. We may venture too, to suggest, without being thought censorious, that the plates which adorn these costly works, are scarcely

suitable to promote that delicacy of feeling, that nice sense of propriety, which we trust will ever continue to distinguish the females of our Society.

We insert to-day the memorial of the meeting for sufferings of the yearly meeting of Virginia, referred to in our last number. It is an able and impressive document, and we desire its general circulation. We have seen a letter from a young man resident in Richmond, from which we extract the following: "There was a motion in the house of delegates to reject this memorial; a long debate ensued thereon, which issued in the reception and reference of the memorial—for the rejection 27, for reference 93." "Numerous memorials have been presented on the subject, and referred to the appropriate committee, but no report has yet been made to the house, and it is impossible to conjecture what will be done. I can hardly indulge the hope that the necessary measures will now be taken to go to the root of the evil, but think probably something will be done that may gradually lead us along to the desired result."

"A year ago, we should not have dared to name the subject of emancipation; now it is in the mouth of every one."

The description of the old method of ascending the Mississippi, which we insert to-day, is graphic and true. It was upon the western waters of the United States that Fulton predicted the achievement of the greatest triumphs of steam navigation; and whoever contrasts the snail-like progress made by the barges with the swiftness of the modern steam boats, cannot fail to perceive the complete realization of his visions, and that the rapid settlement and increasing prosperity of the whole valley of the Mississippi are mainly attributable to the power of steam.

An adjourned meeting of the Association of Friends for the free instruction of adult coloured persons will be held this evening at 7 o'clock, in Friends' School house in Williams Alley.

THOMAS BOOTH, Sec'y.
Philadelphia, 12 mo. 31st. 1831.

Those of our readers who are conversant with Hannah Adams' "View of all Religions," will be gratified with the brief sketch of her character which we insert below. It is a beautiful portrait of an amiable and intellectual female, delighting to improve her mental endowments, and to accommodate herself to the situation in which Providence had placed her, while it illustrates the benignant spirit of Christianity and its compatibility, with the enjoyment of the real pleasures of life.

[From the Boston Daily Advertiser.]

DIED, at Brookline, near Boston, on the 15th inst., HANNAH ADAMS, aged seventy-six. Her literary labours have been long before the public, and have made her name known in Europe as well as in her native land. Her first work, the "View of Religions," was published at a time when this country had few authors, and when a book from a female hand was almost without precedent. She was not impelled by any desire of fame; and though the hope of usefulness was undoubtedly a strong motive to her literary exertions, yet this would not have availed without the prospect of contributing by her pen to her own support, and the comfort of her nearest friends. It is gratify-

ing to know, that she has left behind a simple and interesting memoir of her early life, which precludes the necessity of saying more of her literary history. Indeed literary claims are perhaps among the last that at a moment like this present themselves to the minds of her friends. The virtues and excellences of her character, her blameless life, her sensibility, the warmth of her affections, her sincerity and candour, call forth a flow of feeling that cannot be restrained. To an almost child-like simplicity, and singleness of heart, she united a clear and just conception of character; to a deep and affecting humility, a dignity and elevation of thought, that commanded the respect and veneration of those around her. Amidst many infirmities she retained the freshness and enthusiasm of youth; society never lost its charm; to the aged she listened with submission and gentleness; to the classic and highly gifted, with a delight almost amounting to rapture. The young, and there were such who felt it a privilege to "sit at her feet," she viewed as "ministering angels," dispensing joy and gladness. Her love of nature was exhaustless. The first beam of morning, the glory of noon, the last rays of the setting sun, were objects which through a long life she never contemplated with indifference. Those who were in the habit of visiting her, will recollect how constantly her apartment was decorated by flowers of the field, or the garden. It was her object to gather round her images of natural and moral beauty. In many respects her mind seemed so truly constituted for enjoyment, that to those who knew her but slightly, she might have appeared to be exempted from the mental discipline, which is gradually leading the pilgrim on to the land of promise. But her friends knew otherwise; they knew how keen was her religious sensibility, how tremblingly alive her conscience, how high her standard of excellence, and how great her timidity and self-distrust, and they felt that this was not her haven of rest.

Though H. Adams's faith was fervent and devout, it partook of the constitution of her sensitive mind rather than gave the tone to it; yet amidst moments of doubt and despondency, a passage from Scripture, or a judicious observation, would disperse the clouds that had gathered round her, and the brightest sunshine would diffuse itself over her mind and countenance. There are many who will sorrow that they shall see her "face no more;" but those who knew the peculiar delicacy of her constitution, ought rather to rejoice that she has escaped from the present inclement winter, from the stormy wind and tempest, that her eyes have opened upon "one eternal spring," a season that always awoke the enthusiasm of her nature, and which she said seemed to her "like the first freshness of creation."

It was her happiness to have been conversant with some of the most enlightened and gifted men of the age; from many she received essential benefit; and the universal sympathy and respect as well as the individual kindness she excited, are testimonies honourable to human nature. Many in whom she delighted have passed away. To those she has gone, and to the Father and Saviour whom—she loved.

DIED, on 2d day, the 5th inst. after a very short illness, at her late residence in Springfield, Burlington county, New Jersey, HANNAH NEWBOLD, consort of the late William Newbold, of the same place.

DIED, on sixth day, the 16th inst. at Upper Springfield, Burlington, Co. N. J. ANN, wife of John Pancoast, in the 52d year of her age, and a few hours afterwards, at the same place, her mother, Lucy Abbott, a valued elder of Chesterfield monthly meeting, after a protracted paralytic affection. They were interred together in the same grave. Truly may it be said of these, "they were lovely in their lives, and in their death they were not divided." The former particularly gave a sweet evidence of her entire resignation to the will of her heavenly Father, and believed it was through the mercies of her dear Saviour, that she was enabled to loosen the bonds of affection that had attached her to this life, and gave a full assurance of a place of rest being prepared for her in the mansions of eternity.

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Report of a Committee appointed to investigate the evils of Lotteries, in the Commonwealth of Pennsylvania, and to suggest a remedy for the same.

Our second inquiry relates to the extent of lottery transactions prosecuted under pretext of the privilege claimed by the Union Canal Company, to raise money in this manner.

To ascertain the precise number of tickets of the Union Canal lotteries, which are sold in a given time within this commonwealth, is obviously impracticable by any means possessed by the committee. The number of schemes drawn in a single year, and the value of them, furnish the best data that can be easily obtained. Any one attentive to the subject will have learned, that this lottery is drawn every two weeks throughout the year, and that the schemes consist, alternately, of 34,220 tickets, at four dollars, and the like number at eight dollars, making, in each of the smaller class of schemes, \$136,830, and in each of the larger class, \$273,660; the aggregate of which, multiplied by 13, produces \$5,338,220;—the actual amount of tickets offered for sale by this company at the scheme price, during the last as well as several preceding years. To this is to be added 25 per cent, the usual enhancement at retail, as may be seen by inspection of any of our daily newspapers.

In respect to the third inquiry, the same remark, as to the impracticability of stating the precise amount of tickets sold, is especially applicable. The unauthorised lotteries are believed to consist, exclusively or nearly so, of such as are sanctioned, or pretended to be, by some of our sister states. Till very recently, the number of these lotteries, tickets of which were vended with but little or no restraint in this city, was at least fifteen. These, together with the Union Canal lottery, draw eight times a week, throughout the year.

The number of Lottery offices in this city and liberties, for the sale of all kinds of tickets, has been ascertained to be *one hundred and seventy-seven*. These, severally, employ, on an average, it is believed, two persons, while perhaps an equal number of itinerant

venders, traverse the city in every direction—visit the stalls in the market—the taverns and other places of public resort—penetrate within the stores and shops of the merchant and mechanic; and even the domestic abodes of our citizens are not exempt from their intrusion.

In entering upon the next topic—the evils of lotteries—an appalling picture of vice, and crime, and misery, in every varied form, is presented to the mind. Husbands and fathers of families, respected through a long and well-sustained course of years, have, at length, by the mastering influence of this delusive enticement, been seduced from their integrity, and brought to end their days the tenants of a prison, under the just sentence of deep and complicated guilt. Others in the prime of life, holding important pecuniary trusts, have become adventurers by little and little, till their own resources have been swept away, and then, for the desperate chance of retrieving their losses, have betrayed the confidence of their station—been detected and disgraced—and, ultimately forced from the bosom of their families and their homes, disrupting the closest and most sacred ties of nature and affinity, and leaving those whom they ought to have protected, a charge on the community. Numerous instances could be adduced of those yet in boy-hood—apprentices and clerks—who, singly or in combination, have purloined the property of their masters and employers, to meet the demands of continued disappointment in lottery speculations. A fourth class might be mentioned, consisting of young men just freed from the control of guardians and friends, with a sufficient patrimonial inheritance to enable them to employ their time and talents usefully to the community, and advantageously and honourably to themselves; but who, ignorant of the true character of lottery schemes, have deliberately invested their all, in order to realize the sudden, certain, and independent fortunes, which are so lavishly promised at almost every step they take.

Examples the most affecting and admonitory might easily be cited in all of these classes, but, with the exception of the last, could be done, perhaps, in no case, without inflicting unnecessary pain to relatives and friends. A single instance, however, of this excepted class, derived in the most authentic manner, involving no criminal imputation, and relating to an individual *now no more*, the committee believe may with propriety be brought to the notice of the meeting. The narrative is short, and is found in a petition for the benefit of the insolvent laws, signed, as usual, by the applicant, and delivered under the

responsibility of an oath. It is in these words: “The petitioner became of age on the 24th of December, 1828, and immediately commenced speculations in lottery tickets; that he received from different sources other than from lotteries, and at different times, about 975 dollars, the greater part of which he either laid out for tickets, or paid on account of tickets which he had before purchased: That he drew, at various times, prizes to the amount of \$4000, which he invested as soon as received, in other tickets, or paid for, or on account of those which he had purchased before: That he has sunk in these speculations, in the short period of six months, all that he had, and has left him upwards of \$3300 in debt beyond his means to pay.” The committee have no reason to believe that this is the most striking example of the kind which could be exhibited. The class to which it belongs must embrace numbers; for so rapidly do the drawings of the different lotteries succeed each other at the present time, that it has become a standing sign at many offices in this city, “LOTTERY DRAWS TO-DAY”—a notification which is distinguished from almost every thing else connected with these establishments, by being literally true!! It is not strange, therefore, that hundreds of individuals should be found, of the thoughtless, the idle, the inexperienced, and the profligate, who consume their whole time, and risk their whole means in lottery adventures as their *only vocation*. From the vast amount of money necessarily expended to warrant such daily—or, as might almost be said, semi-daily drawings, entire confidence may be placed in this inference, although, from the nature of the scrutiny, but little positive information could be expected from the committee.

That hundreds have become impoverished by lotteries, the records of insolvent courts incontestably prove. That our penitentiaries have been supplied with many inmates from the same source, is alike susceptible of demonstration. That the number of idlers, spendthrifts, and gamblers of every description, has been daily augmenting amongst us, no one not wholly unobservant and indifferent to what is passing around him, can have failed to notice and deplore. Let the true history of all these be investigated, and it will be found, that however differing from each other in the shades and castes of character—however various may have been their original pursuits—yet here, they are all pursuing the same phantom, and all depend for support on the same treacherous parent. The congregation of such a vast horde of human beings, bound to the community by no ties,

and obnoxious to continual delusion and disappointment, may be justly ranked among the most alarming evils of the lottery system.

The combination plan of lotteries, now and for several years past in use, by which the fate of every ticket is determined in a few minutes—the small price at which tickets are sold, and the subdivision of these into minute fractions, have enhanced the evils of the system, in a degree which defies calculation. Children are tempted to become adventurers, and are thus initiated into a most ensnaring vice, before they are capable of appreciating its true character and danger.

Frauds of various kinds are continually perpetrated. Tickets drawn, and ascertained to be blanks, find purchasers among the unwary and inexperienced. Prizes actually drawn are sometimes deceptively *cached*, as of much smaller than their real value—the holder supposing that he has received all to which, by his ticket, he is entitled. Counterfeiting tickets, especially by the alteration of a few of the figures, is largely practised. And it is a common practice for individuals to become possessed of the numbers of particular tickets, and the names of the purchasers of them, living *without* the bounds of the city, and having secured the most expeditious means of travelling, to wait till the few necessary numbers are drawn, and then fly with so much despatch to the owners of such tickets as to prevent the suspicion of a trick, and become the purchasers, probably at a small advance. The committee have information on this subject, which warrants the belief that this has been practised for a considerable time, and to a large extent, and throughout many parts of the commonwealth.

The questions naturally arise, what has been the origin of a system fraught with so much mischief? How happens it to have been tolerated among a free and enlightened people? The true and brief answer is, that, at a time when but little thirst for lottery speculations was felt, and before the present mode of drawing, which panders so inordinately to the appetite for gambling, was invented, the Union Canal Company was authorised to raise a sum of money to defray the interest on a portion of the stock subscribed for the construction of a canal. That the sum wanted for this object could not exceed \$27,000 annually—and that, for the inconsiderable amount of \$30,000 per year, this company permit two citizens of another state, the proprietors of eight other lottery grants, to raise without limit, as much money, by this means, as they may find it within their power to effect. That, to such a degree has the credulity of the people been wrought upon, as to enable these representatives and assignees of the company to offer schemes for sale in a single year, of the value of \$5,338,220 dollars, the profits of which, being, as usual, 15 per cent., are equal to \$800,733, in the same short period. Should but a half of these profits be realized, the disproportion between what is received by the company and the managers of the lotteries, is too striking to require particular comment.

The suggestion of a fit remedy for these

evils, forms the concluding duty imposed on the committee by the resolution under which they act. From the remarks already submitted on the laws relative to the lottery privileges of the Union Canal Company, a suspension of the further drawing of the lotteries, until the fund now in the hands of the company, derived from this source, shall be exhausted in the payment of the interest guaranteed by the state, will occur to every one as the proper and obvious remedy. The committee accordingly recommend the adoption of such measures as will most speedily secure this end; and they know of none so likely to be effectual, as an application for legislative interposition in the manner indicated in the memorial which is herewith submitted.

For "The Friend."

FORGIVENESS OF INJURIES.

An old correspondent would be glad if the editor of "The Friend" would insert the following from the pen of the great English Essayist, being the 185th No. of the Rambler.

No vicious dispositions of the mind more obstinately resist both the counsels of philosophy and the injunctions of religion, than those which are complicated with an opinion of dignity; and which we cannot dismiss without leaving in the hands of opposition some advantage iniquitously obtained, or suffering from our own prejudices some imputation of pusillanimity.

For this reason, scarcely any law of our Redeemer is more openly transgressed, or more industriously evaded, than that by which he commands his followers to forgive injuries, and prohibits, under the sanction of eternal misery, the gratification of the desire which every man feels to return pain upon him that inflicts it. Many who could have conquered their anger, are unable to combat pride, and pursue offences to extremity of vengeance, lest they should be insulted by the triumph of an enemy.

But certainly no precept could better become him, at whose birth *peace* was proclaimed *to the earth*. For, what would so soon destroy all the order of society, and deform life with violence and ravage, as a permission to every one to judge his own cause, and to apportion his own recompense for imagined injuries?

It is difficult for a man of the strictest justice not to favour himself too much, in the calmest moments of solitary meditation. Every one wishes for the distinctions for which thousands are wishing at the same time, in their own opinion, with better claims. He that, when his reason operates in its full force, can thus, by the mere prevalence of self-love, prefer himself to his fellow-beings, is very unlikely to judge equitably when his passions are agitated by a sense of wrong, and his attention wholly engrossed by pain, interest, or danger. Whoever arrogates to himself the right of vengeance, shows how little he is qualified to decide his own claims, since he certainly demands what he would think unfit to be granted to another.

Nothing is more apparent, than that, however injured, or however provoked, some must at last be contented to forgive. For it can never be hoped, that he who first commits an injury will contentedly acquiesce in the penalty required: the same haughtiness of contempt, or vehemence of desire, that prompts the act of injustice, will more strongly incite its justification; and resentment can never so exactly balance the punishment with the fault, but there will remain an overplus of vengeance, which even he who condemns his first action will think himself entitled to retaliate. What then can ensue but a continual exacerbation of hatred, an unextinguishable feud, an incessant reciprocation of mischief, a mutual vigilance to entrap, and eagerness to destroy?

Since then the imaginary right of vengeance must be at last remitted, because it is impossible to live in perpetual hostility, and equally impossible that of two enemies, either should first think himself obliged by justice to submission, it is surely eligible to forgive early. Every passion is more easily subdued before it has been long accustomed to possession of the heart; every idea is obliterated with less difficulty, as it has been more slightly impressed, and less frequently renewed. He who has often brooded over his wrongs, pleased himself with schemes of malignity, and glutted his pride with fancied supplications of humbled enmity, will not easily open his bosom to amity and reconciliation, or indulge the gentle sentiments of benevolence and peace.

It is easiest to forgive while there is yet little to be forgiven. A single injury may be soon dismissed from the memory; but a long succession of ill offices by degrees associates itself with every idea; a long contest involves so many circumstances, that every place and action will recall it to the mind; and fresh remembrance of vexation must still enkindle rage, and irritate revenge.

A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred, and gives up his days and nights to the gloom of malice and perturbations of stratagem, cannot surely be said to consult his ease. Resentment is an union of sorrow with malignity, a combination of a passion which all endeavour to avoid, with a passion which all concur to detest. The man who retires to meditate mischief, and to exasperate his own rage; whose thoughts are employed only on means of distress and contrivances of ruin; whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity, nor the calm of innocence.

Whoever considers the weakness both of himself and others, will not long want persuasives to forgiveness. We know not to what degree of malignity any injury is to be imputed; or how much its guilt, if we were to inspect the mind of him that committed it,

would be extenuated by mistake, precipitance, or negligence: we cannot be certain how much more we feel than was intended to be inflicted, or how much we increase the mischief to ourselves by voluntary aggravation. We may charge to design the effects of accident; we may think the blow violent, only because we have made ourselves delicate and tender; we are on every side in danger of error and of guilt; which we are certain to avoid only by speedy forgiveness.

From this pacific and harmless temper, thus propitious to others and ourselves, to domestic tranquillity and to social happiness, no man is withheld but by pride, by the fear of being insulted by his adversary, or despised by the world.

It may be laid down as an unailing and universal axiom, that "all pride is abject and mean." It is always an ignorant, lazy, or cowardly acquiescence in a false appearance of excellence, and proceeds not from consciousness of our attainments, but insensibility of our wants.

Nothing can be great which is not right. Nothing which reason condemns can be suitable to the dignity of the human mind. To be driven by external motives from the path which our own heart approves; to give way to any thing but conviction; to suffer the opinion of others to rule our choice, or overpower our resolves, is to submit tamely to the lowest and most ignominious slavery, and to resign the right of directing our own lives.

The utmost excellence at which humanity can arrive, is a constant and determinate pursuit of virtue, without regard to present dangers or advantage; a continual reference of every action to the divine will; an habitual appeal to everlasting justice; and an unvaried elevation of the intellectual eye to the reward which perseverance only can obtain. But that pride which many, who presume to boast of generous sentiments, allow to regulate their measures, has nothing nobler in view than the approbation of men; of beings whose superiority we are under no obligation to acknowledge, and who, when we have courted them with the utmost assiduity, can confer no valuable or permanent reward; of beings who ignorantly judge of what they do not understand, or partially determine what they never have examined; and whose sentence is therefore of no weight till it has received the ratification of our own conscience.

He that can descend to bribe suffrages like these, at the price of his innocence; he that can suffer the delight of such acclamations to withhold his attention from the commands of the universal Sovereign, has little reason to congratulate himself upon the greatness of his mind: whenever he awakes to seriousness and reflection, he must become despicable in his own eyes, and shrink with shame from the remembrance of his cowardice and folly.

Of him that hopes to be forgiven, it is indispensably required that he forgive. It is therefore superfluous to urge any other motive. On this great duty eternity is suspended; and to him that refuses to practise it, the throne of mercy is inaccessible, and the Saviour of the world has been born in vain.

A PERSIAN STORY.

Abd-ool Kadir was warned in a vision to go to Bagdad and devote himself to God.—"I informed my mother," he says, "of what I had seen, and she wept; then taking out 80 dinars, she told me that as I had a brother, one-half of that was all my inheritance; she made me swear, when she gave it me, never to tell a lie, and afterwards bade me farewell, exclaiming, 'go, my son, I consign thee to God; we shall not meet again till the day of judgment.' I went on well till I came near to Hamadan, when our Kafillah was plundered by sixty horsemen; one fellow asked me 'what I had got?' 'Forty dinars,' said I, 'are sewed under my garments.' The fellow laughed, thinking, no doubt, I was joking with him. 'What have you got?' said another. I gave him the same answer. When they were dividing the spoil, I was called to an eminence where the chief stood. 'What property have you got, my little fellow?' said he. 'I have told two of your people already,' I replied, 'I have 40 dinars sewed up carefully in my clothes!' He ordered them to be ript open and found my money. 'And how came you,' said he with surprise, 'to declare so openly what has been so carefully hidden?' 'Because,' I replied, 'I will not be false to my mother, to whom I have promised that I will never tell a lie.' 'Child,' said the robber, 'hast thou such a sense of duty to thy mother at thy years, and am I insensible, at my age, of the duty I owe to my God? Give me thy hand, innocent boy,' he continued, 'that I may swear repentance upon it.' He did so, his followers were all alike struck with the scene. 'You have been our leader in guilt,' said they to their chief, 'be the same in the path of virtue,' and they instantly, at his order, made restitution of their spoil, and vowed repentance on my hand."

Structure of Leaves.—An important memoir upon this subject has appeared from the pen of M. Adolphe Brongniart. According to this observer there is a great difference between leaves that grow in water, and those that grow in air. In the latter there is a regularly formed cuticle on both surfaces, which is perforated by openings of a peculiar nature, which are what botanists call *stomata*. This difference of structure is in direct relation with the respective functions of aerial and submerged leaves, and with the respiration of plants. The functions of leaves are to present the water, mucilage, sugar, &c. which is pumped up from the earth through the roots, to the action of the atmospheric air and light, through the medium of extremely thin transparent membranes. In leaves that grow in air, the cellules that contain the fluids destined to be thus elaborated, are inclosed within a covering called the cuticle, which protects the tender membranes from coming too rapidly in contact with the atmosphere, and which, by aid of the preparations, or stomata, above alluded to, retard evaporation, and control respiration according to their number, size, &c. But submerged leaves have no need of protection from rapid evaporation, nor of any mechanical contrivance by which a too active influence might be exerted upon them by the atmosphere; and besides, the atmospheric air by which they are to be acted upon is itself dissolved in the circumambient water. Hence such leaves have no cuticle. With regard to the stomata, the author shows, by various observations, that the common opinion, of there being openings through the cuticle into the cavernous parenchyma of the leaf, is just; and consequently, that they are not closed up by a membrane, as is the opinion of

Turpin and Raspail, and as has been more recently stated by Mr. Brown. His best proof of this is that which he has drawn from an inspection of very young unexpanded leaves of the narcissus and lily, examined near the bulb. Of these the stomata are circular evident perforations; surrounded by a circular elevated rim. The paper, which is published in the *Annales des Sciences* for December last, is accompanied by highly magnified drawings.

Some experiments have been instituted by Professor Mulder to determine the force with which roots are developed. He placed seeds of the bean and buckwheat in glasses containing mercury, covered over with water, laying them upon the surface of the mercury, and taking care that they were just about to germinate. The very next day the beans had forced their radicles into the mercury; but those of the buckwheat ran along the surface, forming a sort of net-work by their interlacing, and not making the smallest impression upon the mercury. This experiment was instituted on the 26th of September; on the 26th of October he found many of the bean roots had ramified beneath the mercury, between it and the sides of the glass; but what was especially worthy of remark, in every instance the root was curved back upon itself in the water at its origin. Hence the author concludes, that there is an internal force which propels the roots, and which, while it sometimes yields to external circumstances, is never wholly destroyed.

ATTEMPT TO PRODUCE SILK FROM DIFFERENT ANIMATE CREATURES.

(From Lardner's Cabinet Cyclopædia.)

The useful properties possessed by the produce of the silk-worm, and the value which it has acquired among civilized communities, have, at various times, led ingenious men to seek among the works of nature for other substances, which, presenting appearances analogous to that beautiful filament, might be made equally conducive to human convenience and adornment.

Some species of spiders are known to possess the power of not merely forming a web, but also of spinning, for the protection of their eggs, a bag somewhat similar in form and substance to the cocoon of the silk-worm. At the commencement of the last century, a method was discovered in France by Monsieur Bon, of procuring silk from these spiders' bags, and its use was attempted in the manufacture of several articles. The following particulars are gathered from a dissertation published at the time by M. Bon, and also from papers on the subject, inserted in the volumes of the Royal Academy, for the year 1710 and 1711.

Spiders are usually classed according to their difference of colour, whether black, brown, yellow, &c., or sometimes by the number and arrangement of their eyes: of these organs some possess no fewer than ten, others eight, and others again six. M. Bon has, however, noticed only two kinds of silk spiders, and these he has distinguished from each other as having either long or short legs, the last variety producing the finest quality of raw silk. According to this ingenious observer, the silk formed by these insects is equally beautiful, strong, and glossy, with that formed by the bombyx, or common silk worm. The spider spins minute fibres from fine papillæ, placed in the hinder part of its body. These papillæ serve

the office of so many wire-drawing irons, to form and mould a viscous liquor, which, after being drawn through them, dries on exposure to the air, and forms the silk.

The celebrated naturalist M. Reaumur, who likewise bestowed considerable attention on these insects, discovered that each of their papillæ consists of a number of smaller ones, so minute as not to be discernible, and only made evident by the effects produced. If the body of the spider be pressed between the fingers, the liquor from which the threads are formed flows into the papillæ, by applying the finger against which, distinct threads may then be drawn out through the several perforations of each papilla. These threads are too fine to be counted with any accuracy, but it is evident that very many are sent forth from each of the larger papillæ. This fact tends to explain the power possessed by the spider of producing threads having different degrees of tenuity. By applying more or fewer of these papillæ against the place whence it begins its web, the spider joins into one thread the almost imperceptible individual filaments which it draws from its body; the size of the thread being dependent on the number of papillæ employed, and regulated by that instinct which teaches the creature to make choice of the degree of exility most appropriate to the work wherein it is about to engage. M. Bon was able to distinguish fifteen or twenty fibres in a single thread, while Reaumur relates that he has often counted as many as seventy or eighty fibres through a microscope, and perceived that there were yet infinitely more than he could reckon; so that he believed himself to be far within the limits of truth in computing that the tip of each of the five papillæ furnished 1000 separate fibres: thus supposing that one slender filament of a spider's web is made up of 5000 fibres!

The threads produced by spiders are of two kinds. The first, which serves only to form the web which the insect spreads to entrap its prey, is very fragile; while the second, which is used to enclose the eggs of the female, is much stronger, thus affording to them shelter from cold, and protection from other insects which might otherwise destroy them. The threads are, in this operation, wound very loosely round the egg, in a shape resembling that of the cocoon of the silk-worm, after it has been prepared and loosened for the distaff. When first formed, the colour of these spiders' bags is grey, but, by exposure to the air, they soon acquire a blackish hue. Other spider bags might probably be found of other colours, and affording silk of better quality, but their scarcity would render any experiment with them difficult of accomplishment; for which reason M. Bon confined his attention to the bags of the common sort of the short-legged kind.

These always form their bags in some place sheltered from the wind and rain, such as the hollow trunks of trees, the corners of windows or vaults, or under the eaves of houses. A quantity of these bags was collected by M. Bon, from which a new kind of silk was made, said to be in no respect inferior to the silk

of the bombyx. It took readily all kinds of dyes, and might have been wrought into any description of silken fabric. M. Bon had stockings and gloves made from it, some of which he presented to the Royal Academy of Paris, and others he transmitted to the Royal Society of London.

This silk was prepared in the following manner:—Twelve or thirteen ounces of the bags were beaten with the hand, or by a stick, until they were entirely freed from dust. They were next washed in warm water, which was continually changed, until it no longer became clouded or discoloured by the bags under process. (Some further detail of this cleansing process is here omitted.) By these means silk of a peculiar ash colour was obtained, which was spun without difficulty, the thread of which, it was affirmed, was both stronger and finer than common silk, and that therefore fabrics similar to those made with the latter material might be manufactured from this, there being no reason for doubting that it would stand any trials of the loom, after having undergone those of the stocking frame.

The only obstacle, therefore, which appeared to prevent the establishing of any considerable manufacture from the spider bags, was the difficulty of obtaining them in sufficient abundance. M. Bon fancied that this objection could soon be overcome, and that the art of domesticating and rearing spiders, as practised with silk-worms, was to be attained. Carried away by the enthusiasm of one who, having made a discovery, pursues it with ardour undismayed by difficulties, he met every objection by comparisons, which perhaps were not wholly and strictly founded in fact. Contrasted with the spider, and to favour his arguments, the silk-worm in his hands made a very despicable figure. He affirmed that the female spider produces 600 or 700 eggs; while of the 100, to which number he limited the silk-worm, not more than one half were reared to produce balls. That the spiders hatched spontaneously, without any care, in the months of August and September; that the old spiders dying soon after they have laid their eggs, the young ones live for ten or twelve months without food, and continue in their bags without growing, until the hot weather, by putting their viscid juices in motion, induces them to come forth, spin, and run about in search of food.

Mons. Bon flattered himself by this partial comparison, that if a method could be found of breeding young spiders in apartments, they would furnish a much greater quantity of bags than silk-worms. Of about 700 or 800 young spiders which he kept, hardly one died in a year; whereas, according to this gentleman's estimate, of 100 silk-worms not forty lived to form their cocoons. His spider establishment was managed in the following manner:—having ordered all the short-legged spiders which could be collected by persons employed for the purpose, to be brought to him, he inclosed them in paper coffins and pots; these were covered with papers, which, as well as the coffins, were pricked over their surface with pinholes to admit air to the prisoners. The in-

sects were duly fed with flies, and after some time it was found on inspection that the greater part of them had formed their bags. This advocate for the rearing of spiders contended that spiders' bags afforded much more silk in proportion to their weight than those of the silk-worm; in proof of which he observed, that thirteen ounces yield nearly four ounces of pure silk, two ounces of which were sufficient to make a pair of stockings, whereas stockings made of common silk were said by him to weigh seven or eight ounces.

The Royal Academy of Paris, having considered the subject deserving of investigation, appointed M. Reaumur to inquire into the merits of this new silken material. In the course of his examination this naturalist discovered many serious objections, the narration of which will show the inexpediency of Bon's projected establishments. Reaumur urged that the natural fierceness of spiders rendered them wholly unfit to be bred and reared together. On distributing 4000 or 5000 into cells, in companies of from 50 to 100 or 200, it was found that the larger spiders quickly killed and ate the smaller, so that in a short time the cells were depopulated, scarcely more than one or two being found in each cell. To this propensity for mutual destruction, Reaumur ascribes the scarcity of spiders in comparison with the vast number of eggs which they produce. But if even it were possible to change their warlike nature, and bring these insects together in peaceful community, there are other objections to deter from the attempt.

M. Reaumur affirmed, that the silk of the spider is inferior to that of the silk-worm, both in lustre and strength, and that it produced proportionably less material available to purposes of manufacture. All this was satisfactorily proved; although in his reasoning some little exaggeration was likewise employed in opposition to the colouring of Bon. The thread of the spider's web was found capable of sustaining a weight of only two grains without breaking; and the filament of the bag, although much stronger than this, could only sustain thirty-six grains, while that of the silk-worm will support a weight of two drachms and a half. It is another great disadvantage of the spider's silk, that it cannot be wound off the ball like that of the silk-worm, but must necessarily be carded; and therefore its evenness, which contributes so materially to its lustre, is destroyed.

Another objection, urged by Reaumur against the rearing of spiders, was the small quantity as well as deficient quality of the silk they produce. In making a comparison in this respect between them and the silk-worm, extreme cases were taken, that the conclusion might be rendered more striking. "The largest cocoons," said this naturalist, "weigh four and the smaller three grains each; spiders' bags do not weigh above one grain each, and, after being cleared of their dust, have lost two thirds of this weight." He calculated, therefore, that the work of twelve spiders only equals that of one silk-worm; and that a pound of silk would require for its production 27,648 insects. But as the bags are wholly the work of the females, who spin them as a deposit for their eggs, it

follows that 55,296 spiders must be reared to yield one pound of silk: yet even this will be obtained from only the best spiders, those large ones ordinarily seen in gardens, &c., yielding not more than a twelfth part of the silk of the others. The work of 280 of these would, therefore, not yield more silk than the produce of one industrious silk-worm, and 663,552 of them would furnish only one pound of silk! This latter calculation is, however, decidedly erroneous in its several steps, and appears rather to be a flight of the imagination than the result of sober induction. The advantages of the culture of silk from the silkworm, when compared with its production from spiders, are so prodigious, and at the same time so evident, that to prove the futility of Bon's scheme needed not the aid of exaggeration.

(To be continued.)

For "The Friend."

THE GOOD MAN'S BREAKFAST HOUR.

It so happened in my younger years, that my religious was less attended to, than my literary education, though in the latter I boast no great proficiency. At an early period I was thrown on the waves of the world, and some of my juvenile companions disregarded religion, and undervalued serious things. From the merest trifles in the morning of life, the deepest impressions are often made; and such was their influence, combined with the natural depravity of the human heart, and the fascinations of the world, that of all books, the Bible was to me the most irksome, and a religious meeting the most wearisome duty. Never forsaken, however, by that eye, which still follows his erring and wandering children, through every vicissitude of good and evil, I was preserved from plunging headlong into the tide of dissipation, and maintained a fair standing in society and the world.

Happily for me, I became a frequent visitor in the family of a friend, who was a bright example of meekness and unaffected piety. It was his custom to read a chapter in the Bible after the morning meal was concluded; and never shall I forget the deep and solemn feeling that covered the members of the circle at the social board, during this act of devotion and of duty.

Years have flown by, and age is stealing on, but the sensations are still vivid with which I saw him lay his aged hand on the sacred volume, and with a voice often tremulous with emotion, and an eye dimmed with a tear, read to his children the glorious tidings of the gospel—the conditions by which they could inherit the promises contained in the charter of human redemption. Surely, said I, there can be no doubt whence arises the prosperity of this good man—whence the uniform gentleness of his manners, and the sweet cheerfulness that, like a halo, surrounds his person. All admit that example is better than precept. Place a Bible in the hands of a child, and tell him he *must* read a portion of it daily, and you defeat the object of your wishes, and render that act a task which should be a pleasure and a privilege. But when a child sees that it constitutes the

greatest source of enjoyment to his parent, and portions of it are read to him by the friend whom he most loves; when his mind is cheerful and easy, he naturally feels desirous to become more familiar with its contents.

There is something peculiarly appropriate in this morning sacrifice, to the uncertain tenure of our existence. When we reflect on the many vicissitudes of life, the trials and temptations which hourly attend our steps, reason and duty alike indicate the propriety of an act which recalls our scattered thoughts to the great object of our being, before we enter on the dissipating pursuits of the day.

Whatever may be said with respect to the formality of reading the Scriptures at certain periods, the truth is, that unless some plan of the kind be adopted, there is danger that they will seldom be read more than once a week. It should be remembered that Christianity is adapted to man as he has been made, and that, both in his physical and moral constitution, he is a periodical being. Were it the uniform practice of families to appropriate a few minutes to reading portions of the sacred volume after breakfast, and to waiting in silence for the Master's blessing, there can be no doubt of the beneficial results that would follow. The children who are now advancing with rapid strides to manhood, when the heads of their honoured parents are cold in the grave, would reverence the inspired book not only for its own sake, but on account of the delightful associations with which it was connected.

A thorough and accurate knowledge of the Bible is of greater importance to the moral condition and happiness of mankind, than any other, or than *all* other species of information. And childhood is the period when our tastes and affections may be moulded at pleasure by judicious management, and when the heart, like the molten wax, receives deep and almost indelible impressions of truth, or error, vice or virtue. The moral vision is as unclouded in the boy as in the man, and that education is the best which establishes habits of virtue; for with all our boasted march of intellect, the *force of habit* continues to triumph over the decisions of reason and the voice of conscience. It is on the heart that the impressions are to be made; it is in the heart that the resources are to be accumulated, which are to enable the moral agent to resist the seductions of the passions, and the delusions of the world. And it may be said, without the fear of contradiction, that no book so powerfully appeals to the affections as well as the understandings of men, as the Holy Bible. To study it, then, is our indispensable duty; and to read it at stated times, is to conform to the nature of our constitution, and to act in obedience to the immutable laws of Providence. Nor is there any period of the twenty-four hours, when the noblest and tenderest cords of the heart can be more successfully struck, than in the hour that precedes our entrance on the business of the day. A person just awakened from sleep and refreshed by food, is a different being from the individual, who, wearied and

exhausted, sought his couch in the evening. The charter of our powers, mental and physical, is diurnally renewed, and with the morning sun, universal nature opens her hymn of gratitude and praise to her Creator. Can we perform a more acceptable duty than reading to the family circle portions of that book, which claims for its author the infinite Jehovah, and the whole object of which is the salvation of the human family from the ruin of guilt?

BARCLAY.

For "The Friend."

THE EVIDENCE OF PROPHECY.

The history of the Jewish nation is replete with the deepest interest to the Christian; and when viewed in connection with the existence of the scattered fragments of this favoured people at the present day, furnishes one of the most irrefragable arguments for the truth of the Bible, and the divine origin of the religion of the Gospel.

The selection of that nation as the chosen and favoured people of God, the intimate communion they enjoyed with him through the medium of the prophets, the manifestation of the divine presence and glory in the temple, the protection and prosperity which attended them while they faithfully kept the commandments of the Lord, and the terrible judgments and calamities which were poured out upon them, when, by long continued rebellion and disobedience, they had provoked the Most High to reject and destroy them—these circumstances present us with a solemn warning on the danger of unfaithfulness; and admonish us, that, however great and distinguished the favours in which we have participated, it is only as we stand in the *obedience of faith* that we can hope for preservation; and that, if we fall from this, the blessings we have enjoyed will but add to the weight of our condemnation, and render our just punishment the more signal and heavy.

While reading the history of the children of Israel, and marking the accomplishment of the judgments which were predicted should overtake them, it is good for us to consider our own standing—to number our mercies and advantages, and seriously to examine our hearts, as in the sight of Him who seeth their inmost recesses, whether we are walking conformably to the high privileges which the gospel offers for our acceptance, and diligently improving the various means of grace which are placed within our power.

The destruction of Jerusalem is one of the most tragical events recorded in history, and may well be pointed to by every Christian as an awful beacon, admonishing mankind to beware of provoking and contemning the power of the Almighty. The minuteness with which the events are foretold by the Saviour of the world, the rapidity with which the fulfilment succeeded the prediction, the destruction of millions of the deluded Israelites, and the dispersion of the remainder, the overthrow of the holy city and its entire demolition, the preservation of the disciples of Christ, and the success which attended their labours in spreading the gospel, are so many evidences of the omniscience of that Being

who took upon himself flesh and walked among men, and who forewarned his chosen followers of all these things. Admitting then, that he really was omniscient, and that he foresaw and foretold these events, both which are undeniable; we must also admit that he was divine, since nothing but divinity could do what he did; and if he was divine, the religion he promulgated must be the religion of Heaven.

We have selected for our number of today, a chapter from "The Evidence of Prophecy," on the destruction of Jerusalem, which we recommend to the serious attention of our readers; they will find its interest greatly increased by referring to their Bibles for those passages which set forth the awful consequences of the disobedience of the Jewish nation, especially in Deuteronomy and the four gospels.

The Destruction of Jerusalem.

The Jews remain to this day not only the guardians of the Old Testament Scriptures, but living witnesses of the truth of many prophecies, which, in the first ages of their history, unfolded their fate until the latest generations. Jewish and heathen historians fully describe the dreadful miseries which they suffered when all their cities were laid waste, when Jerusalem itself was destroyed in the seventieth year of the Christian era, and the remnant of their race, after an almost uninterrupted possession of Judea by their forefathers for fifteen hundred years, were driven from their country, and scattered throughout the world. A brief detail of the unparalleled miseries which they then endured, may serve to connect their former history with their subsequent alike unparalleled fate, and to show that the prophecies respecting the destruction of Jerusalem are as circumstantial and precise, and were as minutely fulfilled, as those in which their more recent and present history may now be read.

The Israelites were chosen to be a peculiar people. The worship of the only living and true God was maintained among them alone for many ages, while idolatry and polytheism (or the worship of many gods) otherwise universally prevailed. But the Father of the universe is no respecter of persons. A divine law was given to the descendants of Abraham; and blessings and curses were set before them, to cleave to their race in every age, according as they would observe and obey the commandments of the Lord, or refuse to hearken unto his voice, and to do all his commandments and statutes. Their history, and their continued preservation as a people, is thus an express record and manifestation of the doings of Providence. To read of their calamities is to see the judgments of God; and to compare them with the prophecies is to witness the truth of his word. There were intermingled seasons of prosperity and triumph, or of oppression and misery, as they enjoyed or forfeited their promised blessings, throughout the long period that they dwelt in the land of Canaan. But their punishments were to rise progressively with their sins; and so awfully sinful were the inhabitants of

Jerusalem, after the time of their merciful visitation had passed, and when the dark unbroken era of their miseries began, that Josephus, their great historian, and the greatest of their generals in their wars with the Romans, has recorded his opinion, that, had they delayed their coming, the city would have been swallowed up by an earthquake, or overflowed by water, or, as it was worse than Sodom, would have been destroyed by fire from heaven.* The vial of wrath was not poured out till the measure of their iniquities was full.

Instruments were never wanting for the execution of the purposes of God; nor when needful for the confirmation of his word, is there any want of full testimony that his declared purposes have been fulfilled. There is nothing similar in history to the siege and destruction of Jerusalem, and to the miseries which its inhabitants inflicted and brought upon themselves by their savage barbarity and unyielding obstinacy. Nor was there ever any other city or country, of whose destruction, devastation, and misery, there is so clear and authenticated a detail. Josephus, himself a Jew, and an eye-witness of the facts he relates, gives a circumstantial account of the whole war, which furnishes complete evidence not only of the truth of what Moses and the prophets had foretold, but also of all that, in clearer vision, and to the perturbation and astonishment of his disciples, Christ had explicitly revealed concerning its then approaching fate. Heathen writers also record many of the facts.

The prophecies from the Old Testament and from the New, relative to the siege and destruction of Jerusalem, are so numerous, that the insertion of them at length would occupy a greater space than can here be devoted to the consideration of the subject. The reader may peruse them as they are to be found in the written word.† They require no other exposition of their meaning. Exclusive of literal predictions, frequent allusions are interspersed throughout the gospels respecting the abolition of the Mosaic dispensation, and the utter subversion of the Jewish state.

A nation of fierce countenance, of an unknown tongue, and swift as the eagle flieth, were to come from a distant land against the Jews—to despoil them of all their goods—to besiege them in all their gates—to bring down their high and fenced walls. They were to be left few in number—to be slain before their enemies—the pride of their power was to be broken—their cities were to be laid waste, and themselves to be destroyed—to be brought to nought—to be plucked from off their own land—to be sold into slavery, and to be so despised that none would buy them. Their high places were to be rendered desolate—their bones to be scattered about their altars—Jerusalem was to be encompassed

round about—to be besieged with a mount—to have forts raised against it—to be ploughed over like a field—to become heaps, and to come to an end. The sword, the famine, and the pestilence were to destroy them.

The Jews lived fearless of judgments like these, when they dwelt in peace, and would not listen to the voice of Jesus. They would have no king but Cæsar; and they trusted in the power of the Roman empire as the security of their state. But He whom they rejected showed how God had rejected them, how they were filling up the measure of their fathers, and how all these judgments that had been denounced of old, and others, of which their fathers had not heard, were to be felt by many, and were to be all witnessed by some who were living then. And the Man of sorrows, whose face was set as a flint against his own unequalled sufferings, and who shed not a tear on his own account, was moved to pity, and his heart was melted into child-like tenderness, on contemplating the great crimes and the coming calamities of the wicked, impenitent, and devoted city; "and when he beheld Jerusalem he wept over it."

The expiration of thirty-six years from the death of Christ to the destruction of Jerusalem;—the death, previous to that event, of at least two of the evangelists who record the prophecies concerning it;—the manner in which the predictions and allusions respecting the fate of Jerusalem are interwoven throughout the gospel;—the warning given to the disciples of Christ to escape from the impending calamities, and the annunciation of the signs whereby they would know of their approach;—the dread that was cherished by some of the earliest converts to the Christian faith that the day of judgment was then at hand, and which had arisen from the prophecies concerning the destruction of Jerusalem being closely connected with those relative to the second coming of Christ, and the end of the world (all of which things his disciples had asked him to reveal);—the unanimous assent of antiquity to the prior publication of the gospel;—and the continued truth of the prophecy still manifested in Jerusalem being yet trodden down of the Gentiles;—afford as full a proof as could now be thought of that the predictions were delivered previous to the event.

No coincidence can be closer, in relation to the facts, than that which subsists between the predictions of Jesus, and the narrative of the Jewish historian. Yet, as the reader will afterwards perceive, this coincidence is not more clear than that which subsists between the testimony of modern unbelievers and those prophecies which refer to the past and present desolation of Judea.

Wars, rumours of wars, and commotions, nation rising against nation, and kingdom against kingdom, famines, pestilences, and earthquakes in divers places, though the greatest of human evils that mortals fear, were to be but the "beginning of sorrows"—the heralds of heavier woes. Many false Christs were to appear, and to deceive many. The disciples of Jesus were to be persecuted, afflicted, imprisoned, hated of all nations, and

* Josephus's History of the Wars of the Jews, book v. chap. xiii. § 6.

† Levit. xxvi. 14, &c. Deut. xxviii. 15, &c. Isa. xxix. 1, &c. Ezek. vi. vii. Jer. xxvi. 18. Micah iii. 12. Matt. xxi. 33, &c.; xxii. 1—7; xxiv. Mark xiii. Luke xx. 9—19; xxi. xxiii. 27—31.

brought before rulers and kings for his name's sake, and many of them were to be put to death. Iniquity was to abound, and the love of many was to wax cold, but the gospel of the kingdom was to be preached in all the world. The abomination of desolation was to be seen standing in the place where it ought not. Jerusalem was to be compassed about with armies, a trench was to be cast about it, and they were to be hemmed in on every side. And there were to be fearful sights and great signs from heaven. These were to be the signs that the end of Jerusalem was at hand. And there was to be great distress upon the land, and wrath upon the people; the tribulation was to be such as had never been, and would never be. The Jews were to fall by the edge of the sword; a remnant was to be led captive into all nations; of the temple, and of Jerusalem itself, one stone was not to be left upon another, and it was to be trodden down of the Gentiles till the time of the Gentiles should be fulfilled.

These prophecies were delivered in a time of perfect peace, and yet were all fulfilled ere the lapse of a single generation. The deceptions that were practised by false Christs, or pretended prophets, occasioned some of the earliest commotions which soon spread over Judea. Every city in Syria became the seat of a civil war. The Jews were goaded on to revolt by the indignities and oppressions to which they were subjected under Florus, the Roman procurator. They openly rebelled at last against the Romans. These wars and rumours of wars and commotions were not confined to Syria. In Alexandria fifty thousand Jews were slaughtered at one time. Italy was so convulsed, that in the brief space of two years four emperors suffered death. Famines and pestilences also prevailed. There was a great mortality at Babylon and at Rome. There were great earthquakes in divers places, by which different cities were overthrown. "The constitution of nature," says Josephus, "was confounded, and no common calamities were portended." Signs and fearful sights there were which might have awed the most daring. Iniquity abounded, and even Christian faith and love decayed. The name of Christians became a signal for persecution and a mark for hatred. They were taken before rulers and kings. Paul, deserted by false brethren, stood alone before Nero. The bodies of Christians, covered over with combustible matter, lighted up the streets of Rome. But though the disciples of Jesus were hated, persecuted, and imprisoned, afflicted, scourged, and many of them slain, burned, or crucified, the gospel of the kingdom was preached from Spain to India, and published throughout the world. They bore unto the death the triumph of their faith; but in the judgments of God against Jerusalem not a hair of their heads perished. For the last sign was given. The idolatrous ensigns of the Romans spread over Judea. Jerusalem was compassed about with armies. These, for a time, again withdrew. Many escaped from the city. The Christians forewarned, as Eusebius relates, fled unto Pella in the mountains. But multitudes of others,

going up to the passover, or fleeing for a temporary security of their property and lives, crowded within the walls of Jerusalem. And when the people of the prince came, (of Vespasian, who was chosen emperor of Rome

while in Judea,) there was no escaping. The city and the sanctuary were about to be destroyed. And the day of the wrath of God was come upon Jerusalem.

(To be continued.)

POPULATION OF THE UNITED STATES.

According to five Official Enumerations.

States and Territories.	1st Census. Pop. 1790.	2nd Census. Pop. 1800.	3d Census. Pop. 1810.	4th Census. Pop. 1820.	5th Census. Pop. 1830.	Per cent. 10 years.
Maine	96,540	151,719	228,705	298,335	399,462	33.9
N. Hampshire	141,885	183,858	214,460	244,161	269,533	10.4
Vermont	85,539	154,465	217,895	235,764	280,679	19.0
Massachusetts	378,787	422,845	472,040	523,287	610,014	16.6
Rhode Island	68,825	69,122	76,931	83,059	97,210	17.0
Connecticut	237,946	251,002	261,942	275,248	297,711	8.2
New York	340,120	586,050	959,049	1,372,812	1,913,508	39.4
New Jersey	184,139	211,149	245,562	277,575	320,779	15.6
Pennsylvania	434,373	602,545	810,091	1,049,313	1,347,672	28.4
Delaware	59,096	64,273	72,674	72,749	76,739	5.5
Maryland	319,728	345,824	380,546	407,350	446,913	9.7
Virginia	747,610	880,200	979,622	1,065,366	1,211,272	13.7
N. Carolina	393,951	478,103	555,500	638,829	738,470	15.6
S. Carolina	249,073	345,591	415,115	502,741	581,458	15.7
Georgia	82,548	162,686	252,433	340,989	516,567	51.5
Alabama		8,850	40,352	127,901	308,997	141.6
Mississippi				75,448	136,806	80.1
Louisiana			76,556	153,407	215,575	40.7
Tennessee		105,602	261,727	420,813	684,822	62.7
Kentucky	73,677	220,959	406,511	564,317	688,844	22.1
Ohio		45,365	230,760	581,434	937,679	61.2
Indiana		4,651	24,520	147,178	341,582	132.1
Illinois		215	12,282	55,211	157,575	185.4
Missouri			19,783	66,586	140,074	110.4
D. of Columbia		15,093	24,623	33,039	39,858	20.1
Michigan Ter.		551	4,762	8,896	31,260	250.1
Arkansas Ter.			1,062	14,273	30,383	113.3
Florida Ter.					34,723	
Total	3,929,328	5,309,758	7,239,903	9,638,166	12,856,165	33.4

SLAVES IN THE UNITED STATES.

According to five Official Enumerations.

States.	Slaves. 1790.	Slaves. 1800.	Slaves. 1810.	Slaves. 1820.	Slaves. 1830.
Me.	0	0	0	0	0
N. H.	158	8	0	0	0
Vt.	16	0	0	0	0
Mass.	0	0	0	0	0
R. I.	948	380	108	48	14
Ct.	2,764	951	310	97	23
N. Y.	21,324	20,613	15,017	10,088	46
N. J.	11,423	12,422	10,851	7,557	2,246
Pa.	3,737	1,706	795	211	386
Del.	8,887	6,153	4,177	4,509	3,305
Md.	103,036	108,554	111,502	107,398	102,878
Va.	292,627	346,968	392,518	425,153	469,724
N. C.	100,572	133,296	168,824	205,017	246,462
S. C.	107,094	146,151	196,365	258,475	315,665
Geo.	29,264	59,699	105,218	149,656	217,470
Al.				41,879	117,294
Mi.		3,489	17,088	32,814	65,659
La.			34,660	69,064	109,631
Ten.		13,584	44,535	80,107	142,382
Ken.	12,430	40,343	80,561	126,732	165,350
O.	3,417	0	0	0	0
In.		135	237	190	0
Il.			168	917	746
Mo.			3,011	10,222	24,990
D. C.			5,395	6,377	6,050
M. T.			24	0	27
A. T.				1,617	4,578
Fl. T.					15,510
Total.	697,697	896,849	1,191,364	1,538,064	2,010,436

For "The Friend."

SLAVERY IN PENNSYLVANIA.

By the fifth census of the United States, the number of slaves in Pennsylvania is returned as 386; being an increase of 175 within the last ten years. As this is obviously impossible, without supposing either extensive frauds to have been practised in the illegal introduction of slaves, or gross errors in making out the census, I have been induced to examine the subject.

It is well known that in the year 1780, the legislature declared that the children of slaves born after that year should be free. Of course no coloured person can be legally held in bondage, who was not at the time of the late census fifty years of age. We shall be able, by examining the marshal's return, which is published in Hazard's Pennsylvania Register, to ascertain how the matter stands. I find that the slaves are divided in some of the returns, into those under 10, between 10 and 24, between 24 and 36, between 36 and 55, between 55 and 100, and 100 and upwards. In some of the other returns, the ages given are, under 10, from 10 to 36, from 36 to 100, and in two or three of the counties reported to contain 30 slaves, the ages are not returned. Taking it for granted, that all those returned as being under 36, cannot possibly be slaves, we shall find that 272, out of the 386, are of this class. These are distributed in the following counties, viz. Philadelphia 17, Adams 39, Berks 5, Bucks 1, Chester 4, Lancaster 46, Lebanon 2, Lehigh 2, Perry 2, York 20, Alleghany 24, Centre 4, Fayette 77, Huntingdon 7, Indiana 10, Lycoming 4, Mercer 6, and Venango 2. Of this number 120 are males and 152 females. There are 8 slaves returned as being between the ages of 36 and 55, the greater part of whom are probably free, as must also in all probability be 25 of the 30 slaves, whose ages are not returned. There are also 51 slaves returned, as being 36 and upwards. It may therefore be considered as almost certain, that there are not more than eighty slaves remaining in the state.

If it be asked how so erroneous a return could have been made, the most probable answer is, that the marshal has returned as slaves, coloured people, whose slavery in the southern states has been commuted by their owners binding them, with their consent, for a term of years, after which they are to become their own masters, which is a very common practice.

The statement of the census, as it now stands, is a reproach upon the character of our state, which appears to me of sufficient consequence, to claim the investigation of the legislature. It is possible that emigrants from the southern states may have brought with them family slaves, who are still retained as such, in violation of the law. If this should prove to be the case, the proper officers of the law should be instructed to claim the immediate discharge of these poor wretches from a state of bondage.

A PENNSYLVANIAN.

THE FRIEND.

FIRST MONTH, 7, 1832.

In our 10th number we inserted the eloquent memorial to the legislature against lotteries. This has since been published in a pamphlet form, together with the report of the committee appointed to investigate that subject. As we are very desirous of keeping up an interest in this matter, we insert a considerable portion of the latter document, which will, we think, attract and reward the attention of our readers. We have omitted that part which investigates the legal rights of the Union Canal Company—as the broad and unquestionable grounds of the moral evils of lottery gambling, are all-sufficient, in our opinion, to sustain the appeal to the legislature, and are more appropriate to the character and design of our Journal.

We gladly insert the selection from the writings of Dr. Johnson, furnished by "an old correspondent," deeming it to be peculiarly appropriate to the present season of retrospect and reflection. The forgiveness of injuries is one of the highest obligations imposed upon man by the precepts of the Redeemer.

It is a Christian virtue, to the practical exercise of which we have daily calls. If we were careful not to permit "the sun to go down upon our wrath," we should accumulate no unforgiven injuries—we should cherish no resentments. As we asked for daily forgiveness, so should we be diligent to seek for the ability to extend it to others. How happy would it be at the close of each year, to know that all personal offences were removed by a general amnesty—that a universal forgiveness had wiped away the remembrance of all personal injuries or indignities, and that the new year was commenced with aspirations, that for the future, the ability to forgive might always accompany the prayer to be forgiven.

The 22d volume of Lardner's Cabinet Cyclopædia is devoted to the "origin, progressive improvement, and present state of the Silk Manufacture," and is replete with curious details, as well in relation to the rearing, instinct, and operations of the silk worm, as to the ingenuity exercised in rendering the product of those operations subservient to the wants and luxury of man. We have made choice from the volume, for our present number, the chapter on "attempts to produce silk from different animate creatures;" the perusal of which will afford gratification to the lover of natural history, from the singularity of the facts exhibited in regard both to the spider and the penna, especially the latter; at the same time that he will be amused with the enthusiasm, assiduity, and minuteness of investigation, with which the two naturalists pursue their respective objects. We must not, however, rashly condemn them as utterly misemployed, and mere zealous idlers; it is to such enthusiastic devotion to a close investigation of nature, that we are indebted for many very important accessions to the stock of useful knowledge.

DIED, on third day morning, 27th ult. WILLIAM SAVERY WARDER, of this city, in the 41st year of his age. — in this city, on sixth day the 9th ultimo, JAMES LOWNES, in the 92d year of his age. He married early in life, and settled in Philadelphia, of which he was a native. About the year 1779, he removed with his family to Winchester in Virginia, and afterwards to Richmond in the same state. In the latter place, he continued a resident until within a recent period, deservedly respected by all classes of the inhabitants;—particularly by his fellow members of the Society of Friends, for the general consistency of his conduct and demeanour, his undeviating attachment to the principles and institutions of the Society, and the example which he set of regularity in the attendance of its religious meetings. In the autumn of 1830 he came with his wife, to spend the remainder of his protracted life in this city, surrounded by his relatives and descendants, including, of the latter, a number of the third and fourth generations. His general health had considerably declined, yet not so as to prevent the enjoyment of frequent visits to his relations, and especially to a beloved sister, even more advanced in years than himself. He likewise continued to attend religious meetings, unless when prevented by indisposition, or by inclement weather, although, through defect of hearing, he was unable to collect the sense of any thing verbally communicated; but, as on one occasion he signified to an acquaintance, this seeming disadvantage was more than made up to him, by mental participation of that spiritual refreshment which is beyond all mere words. It became obvious to those in habits of intercourse with him, that his mind, for some time past, was secretly preparing for the final change, of the near approach of which he seemed in daily anticipation; and at the last visit he made to the sister before mentioned, on going away, he affectionately embraced her, intimating it would be the last time they should see each other in mutability, but that he trusted they would shortly meet again in another and a better world. With the exception already mentioned, his understanding and faculties, in a remarkable degree, remained unimpaired. His last illness was short, but without alarm. Towards the close, his nurse, reminding him of taking medicine, he said that he needed none; and in answer to an inquiry by her, he further said, in substance, that his confidence was in Jesus Christ his Saviour and Redeemer—that his peace was made, and his work was done.

—, at her residence in Christian street, Southwark, on the morning of the 11th ultimo, in the 94th year of her age, REBECCA ASH, also a respected member of the Society of Friends, sister to the above named James Lownes, and widow of Caleb Ash, grazier, who died of the yellow fever in 1797, in the same house wherein she continued to dwell until her decease. As a mother she was in no common degree both prudent and affectionate, and skilful in the management of domestic affairs, which she personally superintended to the last; for although of late years confined to the house by increasing bodily infirmities, her mental powers remained vigorous and bright, and her children and grandchildren still looked up to her in dutiful affection, as their head and counsellor and friend. Like her venerable brother, of recent time, she appeared as waiting in resignation and hope, for a happy release from the shackles of mortality. A few weeks previous to her last sickness, unexpectedly to herself and those about her, she recovered from a severe illness, during which, in the prospect of a speedy dissolution, she with calmness communicated what was on her mind in the way of advice; so that when seized with the disease of which she died, and after giving directions respecting her burial clothes, which had been duly arranged by her own hands, she seemed fully in readiness with joy to meet the summons.

It may not be uninteresting to subjoin, that the deceased were part of a family consisting of eleven, four brothers and seven sisters. One died young, another about fifty, and two others at or about sixty. Of the remaining five, one, a sister, reached her ninety-fifth year, her understanding sound and clear to the end; another attained her eighty-seventh year; another his seventy-ninth, and two lived over eighty.

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ATTEMPT TO PRODUCE SILK FROM DIFFERENT ANIMATE CREATURES.

(From Lardner's Cabinet Cyclopædia.)

(Continued from page 101.)

Human ingenuity has been somewhat more successfully exercised, in seeking many feet below the surface of the ocean, for slender filaments, the produce of an animal in almost a vegetative state of existence.

The *pinna* belongs, like the common edible muscle, to the order of the *vermes testacea*. The animal is a limax, its shell is bivalve, fragile, and furnished with a beard; the valves hinge without a tooth. The *pinna* does not fasten itself to rocks in the same situation as the muscle, but sticks its sharp end into the mud or sand, while the rest of the shell remains at liberty to open in the water. In common with the muscle, it has the power of spinning a viscid matter from its body, in the manner of the spider and caterpillar. Although the *pinna* is vastly larger than the muscle, its shell being often found two feet long, the threads which it produces are much more delicate and slender than those of the muscle, and scarcely inferior in fineness and beauty to the single filament of the comparatively minute silkworm. Threads so delicately thin, as may readily be imagined, do not singly possess much strength; but the little power of each is made up by the aggregate of the almost infinite number which each fish puts forth to secure itself in a fixed situation, and to preserve it against the rolling of the waves. The threads are, however, similar in their nature to those of the muscle, differing only in their superior fineness and greater length. These fish have, therefore, been distinguished by some naturalists, the one as the silkworm, the other as the caterpillar of the sea.

It was always well known that muscles have the power of affixing themselves either to rocks or to the shells of one another, in a very firm manner; yet the method of effecting this was not understood until explained through the accurate observations of Reaumur. He was the first naturalist who ascertained that if, by any accident, the animals were torn from their hold, they possessed the power of sub-

stituting other threads for those which had been broken or injured. He found that if muscles, detached from each other, were placed in any kind of vessel and then plunged into the sea, they contrived in a very short time to fasten themselves both to the sides of the vessel and to one another's shells: in this process, the extremity of each thread seemed to perform the office of a hand in seizing upon the body to which it would attach itself.

The threads issue from the shell at that part where it naturally opens, and in affixing themselves to any substance, form numerous minute cables, by aid of which the fish steadies itself in the water. Each animal is furnished with an organ, which it is difficult to designate by any name, since it performs the office of so many members, and is the only indicator of the existence of vital powers in the creature. It is by turns a tongue, an arm, and sometimes a leg. Its shape resembles that of a tongue, and it is, therefore, most frequently called by that name. Whenever the fish requires to change its place, this member serves to drag its body forward, together with its cumbrous habitation: in performing its journey, the extremity of this organ, which may then be called a leg, is fixed to some solid body, and being contracted in its length, the whole fish is necessarily drawn towards the spot where it has fixed itself; and by a repetition of these movements, the animal arrives at its destination. It is not often that the organ is put to this use, as the *pinna* is but little addicted to locomotion: some naturalists indeed affirm that it is always stationary. The use to which the tongue is most frequently applied is that of spinning the threads. Although this body is flat, and similar in form to a tongue through the greater part of its length, it becomes cylindrical about the base or root, where it is much smaller than in any other part: at this lower end are several ligatures of a muscular nature, which hold the tongue firmly fixed against the middle of the shell; four of these cords are very apparent, and serve to move the tongue in any direction according to the wants of the fish. Through the entire length of this member there runs a slit, which pierces very deeply into its substance, so as almost to divide it into two longitudinal sections; this slit performs the office of a canal for the liquor of which the threads are formed, and serves to mould them into their proper form: this canal appears externally like a small crack, being almost covered by the flesh from either side, but internally it is much wider, and is surrounded by circular fibres. The channel thus formed, extends regularly from the tip

to the base of the tongue, where it partakes of the form of the member and becomes cylindrical, forming there a close tube or pipe in which the canal terminates. The viscid substance is moulded in this tube into the form of a cord, similar to the threads produced from it, but much thicker, and from this cord all the minute fibres issue and disperse. The internal surface of the tube in which the large cord is formed, is furnished with glands, for the secretion of the peculiar liquor employed in its production, and which liquor is always in great abundance in this animal, as well as in the muscles.

Reaumur observed, that although the workmanship, when completed, of the land and sea animals, is the same, the manner of its production is very different. Spiders, caterpillars, and the like, form threads of any required length, by making the viscous liquor of which the filament is formed pass through fine perforations in the organ appointed for this spinning. But the way in which muscles form their thread is very different; as the former resembles the work of the wire-drawer, so does the latter that of the founder who casts metals in a mould. The canal of the organ destined for the muscle's spinning, is the mould in which its thread is cast, and gives to it its determinate length.

Reaumur learned the manner of the muscle performing the operation of spinning, by actually placing some of these fish under his constant inspection. He kept them in his apartment in a vessel filled with sea water, and distinctly saw them open their shells and put forth their tongue. They extended and contracted this organ several times, obtruding it in every direction, as if seeking the fittest place whereon to fix their threads. After these trials had been often repeated, the tongue of one was observed to remain for some time on the spot chosen, and being then drawn back with great quickness, a thread was very easily discerned, fastened to the place: this operation was repeated, until all the threads were in sufficient number, one fibre being produced at each movement of the tongue.

The old threads were found to differ materially from those newly spun, the latter being whiter, more glossy, and more transparent, than the former, and it was thence discovered that it was not the office of the tongue to transfer the old threads one by one to the new spots where they were fixed, which course Reaumur had thought was pursued. The old threads once severed from the spot to which they had been originally fixed were seen to be useless, and that every fibre employed by the fish to secure itself in a new position, was

produced at the time it was required; and, in short, that nature had endowed some fish, as well as many land insects, with the power of spinning threads, as their natural wants and instincts demanded. This fact was established incontrovertibly by cutting away, as close to the body as they could be safely separated, the old threads, which were always replaced by others, in as short a space of time as was employed by other muscles not so deprived in fixing themselves.

"The pinna and its cancer friend," have on more than one occasion been made the subject of poetry. There is doubtless some foundation for the fact of the mutual alliance between these aquatic friends which has been thus celebrated; yet some slight colouring may have been borrowed from the regions of fancy to adorn the verse, and even the prose history of their attachment may be exposed to the same objection.

These fish are found on the coasts of Provence and Italy, and in the Indian Ocean. The largest and most remarkable species inhabits the Mediterranean sea.

The cuttle-fish, a native of the same seas as the pinna, is its deadly foe, and would quickly destroy it, if it were not for its faithful ally. In common with all the same species, the pinna is without the organs of sight, and could not, therefore, unassisted, be aware of the vicinity of its dangerous enemy. A small animal of the crab kind, itself destitute of a covering, but extremely quick-sighted, takes refuge in the shell of the pinna, whose strong calcareous valves afford a shelter to her guest, while he makes a return for this protection, by going forth in search of prey. At these times the penna opens her valves to afford him egress and ingress: if the watchful scuttle-fish now approach, the crab returns immediately with the notice of the danger to her hostess, who, timely warned, shuts her door and keeps out the enemy. When the crab has, unmolested, succeeded in loading itself with provisions, it gives notice by a gentle noise at the opening of the shell, and when admitted, the two friends feast together on the fruit of its industry. It would appear an arduous, nay, an almost impossible task, for the defenceless and diminutive crab, not merely to elude its enemies and return home, but likewise to obtain a supply of provender sufficient to satisfy the wants of its larger companion. The following different account of the nature of this alliance is much more in agreement with probability:—

Whenever the penna ventures to open its shell, it is immediately exposed to the attacks of various of the smaller kinds of fish, which, finding no resistance to their first attacks, acquire boldness and venture in. The vigilant guard, by a gentle bite, gives notice of this to his companion, who, upon this hint, closes her shell, and having thus shut them in, makes a prey of those who had come to prey upon her: when thus supplied with food, she never fails to share her booty with so useful an ally.

We are told that the sagacious observer Dr. Hasselquist, in his voyage about the middle of the last century to Palestine, which he

undertook for objects connected with the study of natural history, beheld this curious phenomenon, which, though well known to the ancients, had escaped the attention of the moderns.

It is related by Aristotle that the penna keeps a guard to watch for her, which grows to her mouth, and serves as her caterer: this he calls pinnophylax, and describes as a little fish with claws like a crab. Pliny observes that the smallest species of crab is called the pinnotores, and being from its diminutive size liable to injury, has the prudence to conceal itself in the shells of oysters. In another place he describes the penna as of the genus of shell-fish, with the further particulars that it is found in muddy water, always erect, and never without a companion, called by some pinnotores, by others pinnophylax; this being sometimes a small squill, sometimes a crab, which remains with the pinna for the sake of food.

The description of the pinna by the Greek poet Oppianus, who flourished in the second century, has been thus given in English verse:

"The pinna and the crab together dwell,
For mutual succour, in one common shell;
They both to gain a livelihood combine,
That takes the prey, when this has given the sign;
From hence this crab, above his fellow famed,
By ancient Greeks was pinnotores named."

It is said that the pinna fastens itself so strongly to the rocks, that the men who are employed in fishing it, are obliged to use considerable force to break the tuft of threads by which it is secured fifteen, twenty, and sometimes thirty feet below the surface of the sea.

The fishermen of Toulon use an instrument called a cramp, for this curious pursuit. This is a kind of iron fork, whose prongs are each about eight feet in length and six inches apart, and placed at right angles to the handle, the length of which is regulated by the depth of water. The pinnæ are seized, separated from the rock, and raised to the surface by means of this instrument.

The threads of the pinna have from very ancient times been employed in the manufacture of certain fabrics. This material was well known to the ancients, as some suppose, under the name of byssus, and was wrought in very early times into gloves and other articles of dress and ornament. It appears that robes were sometimes made of this produce, since we learn from Procopius that a robe composed of byssus of the pinna, was presented to the satraps of Armenia by the Roman emperor.

A writer of the year 1782, evidently refers to the pinnæ marinæ, when he says, "The ancients had a manufacture of silk, and which, about forty years ago, was revived at Tarento and Regio, in the kingdom of Naples. It consists of a strong brown silk, belonging to some sort of shell, of which they made caps, gloves, stockings, waistcoats, &c. warmer than the woollen stuffs, and brighter than common silk. I have seen such kind of silk in shells myself; I think it was of the pecten kind, but cannot be sure."

Several beautiful manufactures are wrought

with these threads at Palermo. They are in many places the chief object of the fishery, and the silk is found to be excellent. The produce of a considerable number of pinnæ is required to make only one pair of stockings. The delicacy of this singular thread is such, that a pair of stockings made of it can be easily contained in a snuff-box of ordinary size. Some stockings of this material were presented in the year 1754, to Pope Benedict XIV.; and, notwithstanding their extreme fineness, were found to protect the legs alike from cold and heat. Stockings and gloves of this production, however thin, are too warm for common wear, but are esteemed useful in gouty and rheumatic cases. This great warmth of the byssus, like the similar quality in silk results probably from both being imperfect conductors of heat as well as of electricity.

It is not probable that this material will ever be obtained in much abundance, or that it will cease to be a rarity, except in the places of its production. It is never seen in England save in the cabinets of the curious.

The appearance and general characteristics of the produce of the pinna, the spider, and the silk-worm, are so similar, as to have acquired for them one generic name. If all their constituent parts be alike, it forms another among the numerous subjects for surprise and admiration, excited by contemplating the wonderful works of nature, that the same silky principle can be alike elaborated from the fish, the fly, and the mulberry leaf.

(From the Salem Gazette.)

A fine young elephant, belonging to Pickering Dodge, Esq. came passenger in the ship Rome, which arrived at Boston last week. We are informed, that he has enjoyed uninterrupted health on the passage, always eating his allowance with a good appetite, although he suffered considerably from the cold, notwithstanding all the precautions taken by Captain Kennedy for his comfort. His daily rations were thirty pounds of hay, thirty pounds of straw, and twenty-five pounds of rice, moistened with twelve gallons of water. On several occasions during the passage, he displayed the sagacity and gratitude for attention, for which the species is so remarkable. Before he was put on board at Calcutta, a house was built for him, in the strongest manner, covered with thick teak-planks, which were fastened to the frame by stout iron spikes, elenched on the inside. The elephant was swung into the ship by means of a crane and straps around the body, as oxen are prepared for shoeing. His mahout guided him into the domicile prepared for him without any trouble, but in that hot climate he soon found the exclusion of fresh air disagreeable, and did not cast about long for a remedy. In a playful manner he applied his trunk to the stout and firmly secured planks, wrenched them off as if they had been straws, and dashed them away. No attempt was made at that time to replace them; but, when the ship approached our coast, the elephant began to suffer from the cold. To shelter him, Captain Kennedy resolved to make another en-

deavour to close up his house. This time there was no attempt on the part of the elephant to obstruct the process. He appeared perfectly to understand the object, and to feel grateful for it. Nothing but thin boards were used, fastened with common nails; the slightest blow of his trunk would have shivered them to atoms, but he cautiously abstained from touching them. The whole was made air-tight, as the seamen thought, by filling the crevices with straw, but the quick eye of the elephant discovered several small fissures, which he pointed out with his trunk, till they were successively filled. When the whole was completed, his satisfaction appeared to have no bounds.

Before the approach of cold weather, a coat had been made for him, composed of gunny-bags, stuffed with straw. He suffered this to be tried upon him and nicely fastened in every part; but no sooner was the fitting completed, than he stripped it off in a moment, and threw it aside. At length, however, the cold became extreme, and the elephant evidently suffered exceedingly. Captain Kennedy, then, had a new dress made for him, and placed it on him in the same manner as before. In this case, as with respect to the covering of the house, the elephant fully appreciated the kindness of the motive, and his gratitude and satisfaction were manifested in the most intelligible manner.

During the whole passage, he was completely under the control of his mahout, or keeper, and would lie or kneel down whenever ordered by him; but always slept standing. He would brace his head firmly against one end of the house, and his side against the wall, and whenever the ship shifted her course he altered his position to conform to it. He never left his enclosure during the whole passage of more than 160 days.

Some difficulty was anticipated in landing him, but it was fortunately effected with ease and safety. A flooring of double plank was laid from the ship's deck to the wharf, and the elephant, with the mahout on his back, was released from his long imprisonment, and conducted to the gangway. He surveyed minutely the platform prepared for his egress, and placed his foot upon it to test its strength. He was not entirely satisfied, however, of its capacity to endure his great weight, and returned to his house. After a while he was coaxed out again, and lines were attached to each of his fore-legs. Again he placed one of his feet upon the platform, and at that moment the men who were holding the line drew it tight, and kept the leg stretched out. He, then, extended his other fore-leg, and that was immediately drawn out in the same manner. Finding there was compulsion in the case, and that he must go, and judging, like a philosopher, that his weight was less likely to break through when concentrated, he threw himself upon his belly, and by a muscular movement worked his way from the ship to the wharf, to the great delight of thousands of people who covered the neighbouring wharves, vessels, and stores.

It can do no harm to mention, that not a drop of ardent spirit was drunk on board

Captain Kennedy's ship, from the day of her departure to her return. Plenty of hot coffee and chocolate supplied its place in cold weather, and the yankee switchell preserved the health of the men in Calcutta, while half the rum drinking crews there were in the hospital.

MILITIA SYSTEM.

Extract from a Pamphlet just published, addressed to the serious consideration of the Citizens of Pennsylvania on the Militia System, by Enoch Lewis.

Among the professors of the Christian name, there are probably few, if any, who will hesitate to admit that the time will come when nation shall not lift up sword against nation, nor the people learn war any more. It will, no doubt, be agreed, that whenever the dispensation which was ushered in by the angelic anthem of "glory to God in the highest, peace on earth and good will to men," shall have produced its full effect, war must cease, and its train of pompous wo entirely disappear. This happy state is generally considered as the genuine product of the perfect gospel day. If then there are some who sincerely believe that the day has already come when Christians are required to learn war no more, it appears they do not differ from their fighting brethren in respect to the great object and work of Christianity, but in regard to the time of its accomplishment. The one class appear to consider the cessation of wars as an effect, which at some distant and unknown period the gospel must produce; the other, as the immediate and necessary result of an adherence to its maxims, and the admission of the spirit which it breathes.

Whether the warlike or the pacific policy is the most rational, is not the principal object of the present inquiry. It is proper, however, to observe that the more sober advocates of the former admit that war is so horrid in its nature, and dreadful in its consequences, that it ought never to be resorted to except in the most pressing emergency, when every other expedient proves ineffectual for the maintenance of justice.* To which I may add that the pacific policy, wherever it has been fairly tried, has always proved successful, and that the most ardent warriors adopt it in the last resort.

Neither is it intended particularly to discuss the question, whether a present or a prospective abolition of war is most consistent with the general spirit and tenor of the Christian dispensation. Those who advocate the present lawfulness of war, might perhaps do well to consider whether a new revelation, or another gospel, is to be expected; or whether that which has been already offered to our acceptance, is not sufficient to introduce and maintain the happy state which the prophets Isaiah and Micah so emphatically describe; which all admit to be so highly desirable, and which the professors of Christianity so generally expect.

If then the ultimate object which the differ-

* See Vattel's Law of Nations, book iii. chap. iv.

ent classes of the community have in view is essentially the same, a sound discretion would dictate that none who innocently pursue that object, should be thwarted or perplexed in the pursuit. It is no uncommon event for *similar ends to be attained by different, and even opposite means*; as mariners may sometimes arrive at their destined port by sailing in an eastern or western direction. When men agree in their object, but differ with regard to the means of attaining it, there is more cause for calm and candid deliberation than for angry collision, or harsh and oppressive domination. It is admitted by the highest political authorities, and the general sense of mankind, that every man has a natural and indefeasible right to pursue his own happiness in his own way, provided he does not by such pursuit affect, injuriously, the corresponding rights of others. Will any one venture to assert, that the man, who considers the surest mode of preserving peace to be the subjugation of the malevolent passions, and the strict observance of a peaceable demeanour, both in the intercourse of individuals and of nations, and who regulates his conduct by his belief, encroaches, in any degree, by such a course, upon the rights of those who entertain a different opinion? If, moreover, we suppose this belief to be connected with a conscientious persuasion that his duty to his God, and hopes of final acceptance, require him to reject every prospect of wealth or honour which can be attained only at the price of blood, and that every occupation, the ultimate object of which is the destruction of human life, is to him equally forbidden; will any man coolly declare that such an one ought to be either compelled or seduced to desert his principles, and adopt those of an opposite character, merely because he may happen to reside where the latter have attained the ascendancy?

If the military policy, though attended with incalculable expense, both of treasure and blood, frequently fails of attaining its object; if the pacific has never been shown to be absurd, and when fairly tried has proved successful; if this is the policy, which, from its conformity to the spirit and tenor of Christianity, must ultimately prevail among Christians; and if there is a class of sober and conscientious citizens who fully believe that wars are to them unlawful, it is not easy to discover why the advocates of peace should not be completely tolerated, if not absolutely encouraged. It surely will not be pretended that those who keep aloof from the scenes of warlike preparation and enterprise, and endeavour quietly to pursue their peaceful avocations, present any positive obstruction to the efforts of their compatriots who prefer and pursue an opposite course. The utmost that can be truly urged, is, that they withhold their assistance, and leave to the advocates of war the burden of their own policy.

The authority, usually exercised by governments in which the military policy prevails, of demanding the assistance of the peaceable as well as the warlike part of the community in the prosecution of their wars, appears to be founded upon the tacit admission of a proposition, which, at best, is not entitled to the

character of an axiom. It is taken for granted, that the military policy is the true one, and that to which the nation is indebted for its safety. Hence the inference is sufficiently easy, that all who share the protection which hostile preparations afford, are bound to unite in their support. But the first proposition is not self-evident, and has never been fairly established by argument, or experience, and, therefore, every inference derived from it must be at best of questionable character. Indeed the proposition itself, when expressed in direct and positive terms, is too nearly allied to blasphemy to suit the lips of a sober Christian. Will any one be hardy enough to assert that an allwise and benevolent Creator has left the moral government of the world in such inexplicable confusion, that any part of his rational creation can be unable to attain the portion of happiness allotted to them in the present world, without plunging into those scenes of destruction and blood which are well known to be the inseparable concomitants of war? Can the peace of the world be preserved by no other means than by calling into action, and swelling to their utmost dimensions, the direst passions of the human heart? Let any professor of the Christian name, who has carefully examined the doctrines and precepts of the gospel, answer the question.

Another reason of the indiscriminate extension of military requisitions may probably be, that most of those who feel no hesitation with regard to the lawfulness of defending their rights by the sword, are secretly incredulous in relation to the scruples of others. We are very apt to measure others by ourselves: and to wonder why they should doubt where we decide without delay.

The arguments urged upon the legislature in 1775, for the purpose of procuring the first compulsive militia law in Pennsylvania, are copiously interlarded with oblique denials of the reality of such religious scruples.* It appeared, no doubt, too bold a measure, even in that agitated condition of the public mind, to disregard the conscientious persuasion of a very respectable class of citizens, without first bringing into doubt, by plausible insinuations, the sincerity of the profession.

But previous to the adoption of the coercive plan, it ought to be considered, that however clear the policy and the lawfulness of defensive war may appear to the minds of some, there are others to whose understandings and consciences the directly opposite doctrine is as clear and conclusive; that the tenacity with which the mind adheres to its convictions does not depend upon the votes that may be commanded in their favour; and that laws apparently equal in their nature, may be widely different in their operation, from the difference of the subjects on which they act. If one man believes it a part of his civil and religious duty to take up arms in defence of his country, and another as sincerely believes himself religiously restrained from a similar act, under every possible circumstance; a law which requires both to assume them, cannot be equal, since it enjoins on the conscience of the former the

performance of a duty, but upon that of the latter the commission of a crime.

For "The Friend."

In the course of my reading, I have recently met with a letter from the late John Newton, a well known and spiritually minded minister of the church of England, addressed to his friend then in India. A vein of instructive remark, the result, no doubt, of real Christian experience, pervades the whole; but the following portions arrested my attention, as particularly pertinent and worthy of regard.

"I have been struck with an observation of Mr. Walker, of Edinburgh: he says in one of his sermons, 'The gospel is too good to be believed, and too plain to be understood.' In itself it is very plain, and all the difficulty we seem to find in it, arises from our own depravity and unbelief. When the Lord is pleased to open the eyes of our minds, we see it, as we see the sun, by its own light, and need not a long train of study, nor the help of many books to satisfy us, that it is exactly suited to the wants, fears, hopes, and desires of our hearts; but without this teaching of the holy Spirit, all our study and reading will leave us still in the dark: it is hidden from the wise and prudent, (those who are so in their own sight,) but is revealed unto babes."

"The operations of the holy Spirit, like those of the mind, are invisible, and can only be known by their effects. But those effects cannot be produced by any other cause." If therefore we are partakers of this life of the Spirit, the proof is no less obvious, than that we are alive in the flesh. If a man can see, and hear, and walk, we do not ask if he be alive: a dead man can do none of these things; and we are quite dead in all spiritual feelings and perceptions, till quickened by his grace. Yet here again, not content with the plain fact, we are apt to speculate, and give way to vain reasonings: we must know the how and the why. We are wiser in natural things: when we see a child lately born, we admit the fact, without puzzling ourselves with an enquiry how it was formed. I write this, because I suppose you will meet at Calcutta (indeed where are they not to be found?) with sceptics and reasoners, who will try to dispute you out of your spiritual senses, and require you to prove to them, and to render plain to their apprehensions, things which, for want of proper faculties, they are not capable of receiving. You may as soon explain what you mean by sunshine, or the colours of the rainbow, to a man born blind. The gospel is not contrary to reason; it is the most rational thing in the world to believe what God declares, but it is contrary to our *depraved reasoning*. I suppose when you were a child you received many things for which you were too young to give any reason, but that your parents told you so; now this child-like simplicity, to sit at the Lord's feet, and believe what he makes known to us in the Bible, without asking needless questions, is the happy thriving temper to which the

promises are made. He will teach you gradually as you are able to bear, and your path will be like the light, which increaseth from dawn to the perfect day. I advise you not to enter the lists with the disputers of this world; they cannot understand you till they stand upon your ground. Keep them close to the written word, and the test of experience. Ask them if they are happy upon *their own* principles? And if they are honest, I doubt not but they will answer, no.

"But besides the arts of sceptics, you will have to withstand the spirit of the world; and, unless we dare to be singular, a sense of religion will make us rather uncomfortable than otherwise. I would not plead for a needless, scrupulous singularity; Christians, like other people, have callings and relations in life, which they should endeavour to fill up with propriety. Nor does the gospel require us to be either churls or clowns; it inculcates a spirit of love, peace, and benevolence, well suited to gain the good will and esteem of our fellow creatures. But experience will always verify our Lord's aphorism, 'no man can serve two masters.' The general maxims, customs, pursuits, and amusements of the world, must be avoided, yea, renounced. Two gates and two roads are open before us; one we *must* choose—but we cannot walk in both. The blessings of the gospel are in themselves free, without money, price, or desert on our part, like the light, air, or rain; yet in another sense they may cost us dear, for unless we deny ourselves, and be ready to give up every thing when put in competition with the pearl of great price, we can neither honour, nor long maintain, our religious profession. What the world calls *pleasure*, is unworthy of a Christian's attention. Interest, and even sometimes character, must be hazarded: if we do not count all things but loss for the excellency of the knowledge of Christ, and the exercise of a good conscience,—if we are not willing to endure the cross, and despise the shame,—the world, sooner or later, will either bribe or terrify us out of the path of peace. So long as we hesitate whether we shall obey God or man, when we find it impossible to please both, we shall at the best be like a man who walks with a thorn in his foot; our progress will be slow, and every step painful. Temptations of this sort will occur sometimes, to evidence our sincerity, both to ourselves and others; the difficulty is chiefly at the first outset. It is best to break with the world, where a compliance would be sinful, openly and at once. Many will affect to pity you, to smile and rail at you; but depend upon it they will secretly respect you; the men of the world cannot help doing so, if they see your profession consistent, and all of a piece throughout; whereas they soon see through a half professor; and the Lord whom you serve has all hearts in his hand, and will make your way prosperous. He will show himself strong in behalf of those who put their trust in him."

It was a saying of the great lord Verulam, that "he who tells a lie, shrinks from man, and braves it towards God."

* Gordon's History of Pennsylvania, p. 510, 511.

THE BECHUANA BOY.

BY T. PRINGLE.

[The chief incidents of this little tale were related to the author by an African boy, whom he first met with near the borders of the Great Karroo, or Arid Desert. The expression of the orphan stranger, when asked about his kindred, was, literally, "I am all alone in the world." The system of outrage and oppression, of which this story exhibits a specimen, has been ably developed by the Rev. Dr. Philip, in his "Researches in South Africa."]

I sat at noontide in my tent,
And looked across the desert dun,
That, 'neath the cloudless firmament,
Lay gleaming in the sun,—
When, from the bosom of the waste,
A swarthy stripling came in haste,
With foot unshod and naked limb,
And a tame springbok following him.

He came with open aspect bland,
And modestly before me stood,
Caressing, with a kindly hand,
That fawn of gentle brood;
Then, meekly gazing in my face,
Said, in the language of his race,
With smiling look, yet pensive tone—
"Stranger, I'm in the world alone!"

"Poor boy," I said, "thy kindred's home,
Beyond far Stormberg's ridges blue,
Why hast thou left so young, to roam
This desolate Karroo?"
The smile forsook him while I spoke;
And, when again he silence broke,
It was with many a stifled sigh,
He told this strange, sad history.—

"I have no kindred!" said the boy;
"The Bergenaars—by night they came,
And raised their murder shout of joy,
While o'er our huts the flame
Rushed like a torrent; and their yell
Pealed louder as our warriors fell
In helpless heaps beneath their shot—
One living man they left us not!"

"The slaughter o'er, they gave the slain
To feast the foul-beaked birds of prey;
And with our herds across the plain
They hurried us away—
The widowed mothers and their brood:
Oft, in despair, for drink and food
We vainly cried—they heeded not,
But with sharp lash the captives smote.

"Three days we tracked that dreary wild,
Where thirst and anguish pressed us sore;
And many a mother and her child
Lay down to rise no more:
Behind us, on the desert brown,
We saw the vultures swooping down;
And heard, as the grim night was falling,
The gorged wolf to his comrade calling.

"At length was heard a river sounding,
Midst that dry and dismal land,
And, like a troop of wild deer bounding,
We hurried to its strand—
Among the maddened cattle rushing,
The crowd behind still forward pushing,
Till in the flood our limbs were drenched,
And the fierce rage of thirst was quenched.

"Hoarse-roaring, dark, the broad Gareep
In turbid streams was sweeping fast,
Huge sea-cows in its eddies deep
Loud snorting as we passed;
But that relentless robber clan
Right through those waters wild and wan
Drove on like sheep our captive host,
Nor staid to rescue wretches lost.

"All shivering from the foaming flood,
We stood upon the stranger's ground,

When, with proud looks and gestures rude,
The white men gathered round:
And there, like cattle from the fold,
By Christians we were bought and sold,
Midst laughter loud and looks of scorn,
And roughly from each other torn.

"My mother's scream so long and shrill,
My little sister's wailing cry,
(In dreams I often hear them still!)
Rose wildly to the sky.
A tiger's heart came to me then,
And madly 'mong those ruthless men
I sprang!—Alas! dashed on the sand,
Bleeding, they bound me foot and hand.

"Away—away on bounding steeds
The white man stealers fleetly go,
Through long low valleys fringed with reeds,
O'er mountains capped with snow,—
Each with his captive, far and fast;
Until yon rock-bound ridge was past,
And distant stripes of cultured soil
Bespoke the land of tears and toil.

"And tears and toil have been my lot
Since I the white man's thrall became,
And sorer griefs I wish forgot—
Harsh blows and burning shame.
Oh, English chief! thou ne'er canst know
The injured bondman's bitter woe,
When, round his heart, like scorpions, cling
Black thoughts that madden while they sting!

"Yet this hard fate I might have borne,
And taught, in time, my soul to bend,
Had my sad yearning breast forlorn,
But found a single friend:
My race extinct or far removed,
The boor's rough brood I could have loved—
But each to whom my bosom turned,
Even like a hound the black boy spurned!

"While, friendless thus, my master's flocks
I tended on the upland waste,
It chanced this fawn leapt from the rocks,
By wolfish wild dogs chased:
I rescued it, though wounded sore,
All dabbled with its mother's gore,
And nursed it in a cavern wild
Until it loved me like a child.

"Gently I nursed it—for I thought
(Its hapless fate so like to mine)
By good Utika it was brought
To bid me not repine—
Since in this world of wrong and ill
One creature lived to love me still,
Although its dark and dazzling eye
Beamed not with human sympathy.

"Thus lived I, a lone orphan lad,
My task the proud boor's flocks to tend;
And this pet fawn was all I had
To love, or call my friend;
When, suddenly, with haughty look
And taunting words, that tyrant took
My playmate for his pampered boy,
Who envied me my only joy.

"High swelled my heart!—But, when the star
Of midnight gleamed, I softly led
My bounding favourite forth, and far
Into the desert fled.
And there, from human kind exiled,
Four moons on roots and berries wild
I've fared—and braved the beasts of prey,
To 'scape from spoilers worse than they.

"But yester morn a bushman brought
The tidings that thy tents were here,
And now rejoicing I've sought
Thy presence—void of fear;
Because they say, Oh English chief!
Thou scornest not the captive's grief:
Then let me serve thee as thine own,
For I am in the world alone!"

Such was Marossi's touching tale.
Our breasts they were not made of stone—
His words, his winning looks prevail—
We took him for "our own;"
And one, with woman's gentle art,
Unlock'd the fountains of his heart,
And love gushed forth, till he became
Her child in every thing but name.

A CRY FROM SOUTH AFRICA.

BY JAMES MONTGOMERY.

"The voice of one crying in the wilderness." Mark. i. 23.

[The following lines were written in aid of an appeal to British benevolence to build a place of worship there for the slaves, of whom there are about forty thousand in the colony.]

Afric, from her remotest strand,
Lifts to high Heaven one fettered hand;
And, to the utmost of her chain,
Stretches the other o'er the main;
Then, kneeling midst ten thousand slaves,
Utters a cry across the waves,
Of power to reach to either pole,
And pierce, like conscience, through the soul—
Though dreary, faint, and low the sound,
Like life-blood gurgling from a wound,
As if her heart, before it broke,
Had found a human tongue and spoke.

"Britain, not now I ask of thee
Freedom, the right of bond and free;
Let Mammon hold, while Mammon can,
The bones and blood of living man;
Let tyrants scorn, while tyrants dare,
The shrieks and writhings of despair;
An end will come—it will not wait,
Bonds, yokes, and scourges have their date;
Slavery itself must pass away,
And be a tale of yesterday.
But now I urge a dearer claim,
And urge it in a mightier name;
Hope of the world! on thee I call,
By the great Father of us all,
By the Redeemer of our race,
And by the Spirit of all grace,
Turn not, oh! turn not from my plea,
—So help thee, God, as thou helpst me!

"Mine outcast children come to light
From darkness, and go down in night—
A night of more mysterious gloom
Than that which wrapt them in the womb:
Oh! that the womb had been the grave
Of every being born a slave!
Oh! that the grave itself might close
The slave's unutterable woes!
But what beyond that gulf may be,
What portion in eternity,
For those who live to curse their breath,
And die without a hope in death,
I know not—and I dare not think;
Yet, while I shudder o'er the brink
Of that unfathomable deep,
Where wrath lies chained, and judgments sleep,
To thee, thou Paradise of Isles!
Where mercy in full glory smiles;
Eden of lands! o'er all the rest,
By blessing others, doubly blest,
To thee I lift my weeping eye,—
Send me the gospel, or I die;
The word of Christ's salvation give,
That I may hear his voice and live."

COMMUNICATION.

Believing that heads of families who have coloured persons in their employ, are not aware of the opportunity for instruction which is now afforded them, I thought it would be well to acquaint them (through the medium of this paper) with the location of three schools, at present open for the purpose, under the care of individuals who are members of the Society of Friends.

Two for Women—one in Green's Court, Spruce, between Fourth and Fifth streets; the other in Fries Court, Eleventh, between Filbert and Market streets; and one for men in Willing's Alley. K.

For "The Friend."

THE EVIDENCE OF PROPHECY.

(Concluded from page 103.)

Jesus having been crucified, Cæsar disowned, and the sceptre departed, the Jews were without a lawgiver and a king, when the conquerors of the world came to conquer them, who had proved rebellious against God and man. The robbers, who had banded together amidst the preceding commotions, and resorted to the mountains of Judea, finding no protection from the power of the Romans, flocked to Jerusalem, and, joined by the zealots and the lawless mob, ruled over it. Plunder, murder, and destruction were still their work. The common provisions for the siege were not only pillaged but burnt. Faction fought against faction, and the blood of thousands was shed by their brethren. Contests were not less frequent or severe with enemies without than with those within. The priests were slain at the altar, and their bones were scattered around it. The robbers or zealots at last held undisputed sway. But famine soon preyed indiscriminately on all. The sewers were searched for food; girdles and shoes and the leather from off their shields were gnawed. The most loathsome refuse was greedily devoured. The bodies of the famished fell dead in the streets. And the most appalling fact, which soon became notorious, and the discovery of which struck the whole suffering city with horror, and the besiegers with astonishment and rage,—of a lady, once rich and noble, slaying and roasting and eating her own sucking child, not only shows with what prophetic truth and pity Jesus had bewailed the 'woe of them that give suck in those days,' and Moses had described, fifteen hundred years before, the very circumstances of the case;* but also forbids that the most callous heart should seek further witness of great tribulation, such as none could be like. Yet the infuriated Jews, though they despaired of divine assistance when they heard of so unnatural and monstrous an act, would not yield. Of no treaty would they hear. Discomfited by their desperate assaults, the Romans built a wall, and hemmed them in on every side. 'Crucify him! crucify him!' had once been their cry and that of their fathers, who imprecated the blood of Jesus on themselves and on their children; and surely it was upon them. Of fugitives from the famine, when taken prisoners, five hundred were crucified daily without the walls of Jerusalem, till room could not be found for the crosses, nor crosses for the bodies. The purposed object of such cruelty failed, for even so sad and shocking a spectacle did not intimidate into submission the desperadoes who ruled over the wretched city. In the lacerated entrails of some of the slaughtered captives, gold was discovered, which, loving it as their life, they had swallowed in the hope of escape: and the Arabians and Syrians, who were confederate with the Romans, the harpies attendant on their camps, searched within the bodies of deserters for the treasures supposed to be hidden there; and thus, in one night, two thousand were dissected.

It is painful to dwell on a tale of accumu-

lated horrors, and the example of Jesus forbids not Christians to weep. Let it suffice to be told: a hundred and fifteen thousand dead bodies were carried out at one gate during the siege; six hundred thousand in all: these were the poor, to be cast out was their only burial. Many houses besides were filled with dead bodies; they were also heaped together in every open space, till there was no ground to be seen, nor was there any place in the city, but what they covered. A mixed multitude, about six thousand, perished amid the burning cloisters of the temple, or cast themselves down headlong and died; ten thousand others were there slain; the city sewers were choked up with human carcasses; eleven hundred thousand perished during the siege, and in the sacking of the city and the attacks of the slaughterers; and when Jerusalem was given to the devouring flame, every street ran down with blood.

Jerusalem was devoted to utter destruction. Her walls were destroyed, her battlements were taken away, for they were not the Lord's. The city and the sanctuary were razed from the foundation. The passing of the ploughshare over the place where it had been, was the last act of the Romans, as consigning Jerusalem to perpetual desolation, and was also the completion of their destined work, when they had laid it even with the ground, and had not left one stone of the temple upon another but what had been thrown down.

The Jews were slain with the edge of the sword. Exclusive of those who were slaughtered in the seditions and the siege, two hundred and forty thousand were slain throughout the cities of Judah and in the neighbouring countries, as enumerated by Josephus, who specifies the numbers that were slain in each separate place. Ninety-seven thousand prisoners were led into captivity. Many were taken into Egypt, and were there sold for slaves. (Deut. xxviii. 68.) The slave marts were glutted with their vast number, till none would buy them. And on one occasion above eleven thousand captives were, through wilfulness or neglect, left destitute of food, and perished by hunger.

So closely did the judgments of God cleave unto the Jews, and so fully did they all come upon them, and overtake them, that, as pertaining to the destruction of Jerusalem, and the devastation of their cities and country, every one of them was literally fulfilled.

Jerusalem was called the city of the Lord, and Zion was his holy mountain, where alone on all the earth praise had waited on him. Yet the sins of Jerusalem could not be concealed from his sight. And his long-suffering patience, which had been tried in vain, would not always strive even with the city which he had chosen to put his name there. And when its iniquities had come to the full,—when in the day of its visitation it would not be instructed, or made clean, or wash itself from its wickedness, though God had sent his Son to the lost sheep of the house of Israel, and a fountain was opened for sin and for uncleanness,—and when the Jews had rejected the Saviour, and would have other lords to have dominion over them,—God would not pity

nor spare it any more; his soul was avenged on such a nation; and yet his anger was not turned away, but his hand was stretched out still; and he gave Jacob to the curse and Israel to reproaches. And if God spared not the natural branches, take heed that he spare not thee. If the recompense of their iniquities, till he rewarded them double, was paid into the bosom of the children of Abraham his friend, who art thou, or what is thy father's house, that any sin of thine should pass unpunished, if thou continue impenitent; and if thus, in the time of thy merciful visitation, the Saviour be rejected and crucified again?

The security of nations rests not in the strength of their bulwarks, for none were stronger than those of Jerusalem; nor in the abundance of their riches, for such was the wealth accumulated in that city, that, after its demolition, gold was reduced in Syria to the half of its former value. Except the Lord keep the city, the watchman waketh but in vain; and sin must finally be the ruin of any people. The combined sins of private individuals form the accumulated iniquity of a nation. And when these become greater and greater, the time is rapidly advancing when they rise up to heaven, and its thunderbolts can be restrained no more. There are other drunkards, besides those of Ephraim, on whom judgment was denounced, who are not less guilty than were they. And that covetousness, which is idolatry, and for the iniquity of which the Jews were smitten, yet abounds. For where is the practical influence of the love of God to be seen, like that which the love of the world displays, or where is the fulfilling of the law of Christ, in bearing one another's burdens, compared with the signs of mammon's rule in each seeking his own wealth? But what, the reader may ask, can one man do to avert national calamities, or to lessen the amount of the sins of any people? Were each man to repent, as in Nineveh of old, all would be saved, though the threatened judgment were within forty days of its approach. And who, that continues in sin, and that thinks on Jerusalem as it lay even with the ground, can say that, were the judgments of God to come upon his country, he would have no share in the guilt that brought them down? 'I sought for a man among them,' said he to whom all judgment pertains, 'that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; and I found none.'

But it is not to national and temporal judgments, though they might be terrible as were those of Jerusalem, but to his own individual and eternal destiny, that every man has chiefly to give heed, that he may flee from the wrath to come, and lay hold on eternal life. Every man must stand or fall to his own Master. And as an earthly king, by making a fearful example in the punishment of some, would strike the hearts of his rebellious subjects with terror, so is Jerusalem set as an example before us, to show that iniquity will not pass unpunished, and that the terrors of the Lord, and his threatenings against impenitent sinners, shall all be executed, even as his word was true, and his wrath great, upon Jerusalem.

* Deut. xxviii. 56, &c.

And it is no just reason, that, because sentence against an evil work is not executed speedily, the hearts of men should therefore be fully set in them to do evil. Seeing that the judgment itself, against every evil work, is sure, such conduct would be to all what it proved to the Jews, a treasuring up of wrath against the day of wrath, and revelation of the righteous judgments of God. And the passing of the Roman ploughshare over the site of that desolated city, which should have been the Lord's, is but a faint emblem of that utter desolation which must come over the soul of every one, who revolts now against the reign of the Redeemer, when every false foundation shall at last be razed, every sinful pleasure be destroyed, every towering imagination that exalteth itself against God shall be laid even with the ground, and every delusive hope be destroyed.

But while we could not leave Jerusalem in its ruins, in showing how the word of the Lord was executed upon it, without imparting some warning to those who, in a spiritual sense, are not the children of Zion, we cannot close this tale of woe without expressing the hope, that the time is hastening when Jerusalem shall no longer be termed forsaken, and that the prophetic admonition, of another import, may now be received and acted upon, even as if it were a Christian precept. Ye that make mention of the Lord, ye to whom prayer is a familiar work, keep not silence, and give him no rest, cease not from fervent importunity, till he establish and make Jerusalem a praise in the earth.

And seeing that the time is come when men go not up either to Samaria or to Jerusalem to worship, but that the grace of God hath appeared, and that the true worshippers now worship the Father in spirit and in truth, let this office, dear reader, be yours; let your body be a temple of the Holy Ghost, your heart an altar to your God, and let your life no less than your lips show forth his praise, and be devoted to his glory. And if thus you would ever look to the Redeemer from all iniquity, as both the author and the finisher of your faith, who once was crucified for the sins of men without the walls of Jerusalem, and to whom all judgment and power are now committed by the Father; and if you would receive the Saviour in all his offices, to teach, to atone, to intercede for you, and to rule over you by his word and spirit; you may securely rest on that rock which is Christ, and look also to a city which hath foundations that can never be moved, whose maker and whose builder is God. And though your body must be laid in the dust, being dissolved, you shall be with Christ, and the transition of your spirit, after you have lived soberly, righteously, and godly, upon earth, shall be even more glorious than that of Jerusalem, when it shall be raised from its ruins, and become, as yet it shall be, an eternal excellency, the joy of many generations.

Good manners is founded on this rule—to bear with the frailties of others, and to take care that our own shall not offend.

London Mag.

Selected for "The Friend."

ON THE NATURE OF TRUE WORSHIP.

"Great indeed hath been the bounty of heaven to us as a people, both immediately, by the solacing influences and guidance of the holy Spirit to all that would receive it, and also by the abundant flowing of a truly evangelical ministry, raised up and continued for the greatest part of this last hundred years. But now the Society is much stript of a living skilful ministry; yet not, nor I hope ever will be, wholly destitute. This, through the divine blessing, hath been a great means of our being gathered into and preserved a people! but many amongst us have leaned and depended thereupon; and therefore it may be, and I believe it is, consistent with divine wisdom, to try how the Society will stand without so much outward help in that way; though perhaps more may be afforded, in raising up a spirit for promoting sound discipline and good order, which will prove a blessed means of its preservation. And this must be proceeded in by the help and holy influences of the same Spirit, which furnishes the best ministry. It looks as if the Lord was about to make his people still more inward and spiritual, showing them plainly, that gospel worship does not depend upon outward means.

"It is quite obvious that abundant preaching, praying, and singing, doth not bring a great part of mankind a whit nearer to heaven, nor more acquainted with God and themselves, than they would be without it. So that it may be truly said, and indeed lamented, that they spend their money for that which is not bread, and bestow much labour without real profit to themselves. With respect to us, the ministry approved hath abounded with heavenly bread, and refreshing streams of living water have flowed through the conduits and water-spouts to the plantation of God; and although many have not improved thereby, yet some have grown and flourished. But the Lord of the vineyard cannot be confined to any particular means for the help and preservation of his church, though perhaps such as he has made use of in time past; seeing he can make other means, unthought of by short-sighted mortals, as effectual. We may see he made use of the people of Israel to fight his battles, wherein they seemed in some sort, to have been the cause and instruments of their *own deliverance and preservation*: yet it was not always so; for there are divers instances of his destroying his enemies, and working the deliverance of his people immediately by his own power. This appeared more marvellous and astonishing, both to his people and their enemies, than the ordinary means usually employed. Upon the whole, although it appears to me something like a chastisement, that so many worthy valiants have been removed, and a few raised up in the ministry to succeed them with equal brightness, this may prove a trial, which, to discerning eyes, may fully distinguish between the professor and the possessor in religion; yet I believe the true church will grow under the dispensation of God's dealing with his people. She will be

more grounded and settled in that which is within the veil, viz. the holy sanctuary and house of prayer. There is her place of safety, quite out of the reach of Satan's transformations."—*John Griffith, 1764.*

A PRAYER BY STEPHEN CRISP.

Most blessed and glorious God and Father of life! how wonderful art thou in thy appearances to thy people in the day of thy power, in which thou hast stretched forth thine arm, and hast gathered a remnant of those that were scattered, and art yet gathering and bringing to thyself those that have been driven away; and thou hast made known thy power and goodness in the hearts of the sons and daughters of men, that they might love thee. That thou mightest beget love to thyself, thou hast made known thy love to their hearts; if thou hadst not loved us first, we had never loved thee; but thou hast been shedding abroad thy love in our hearts by the Holy Ghost, to constrain us to love thee. Thy love is manifested to all that are breathing after thee, and none do breathe after thee, but through the life that thou givest them; and those that were dead in sins and trespasses hast thou quickened; and we would send forth thy praises and thanksgivings for the great things thou hast done for us in Jesus Christ. All thy works praise thee, and thy saints bless thee.

Holy Father of life! increase and multiply those graces and holy desires which thou hast begun to work in us, and pluck up every plant that thy right hand hath not planted. Let spiritual Sodom be burnt up, and all that are corrupt; let those things that thou hast planted spring up to the praise of thy name, and the salvation of the souls which thou hast gathered.

O powerful God of life! let thy blessed presence and living fear be among us, that all thy children may offer praises, and the sacrifices of humble thanksgivings upon thy holy altar.

Arise, O Lord! more and more in the greatness of thy power, and dispel the clouds of darkness that hath been upon the sons and daughters of men, and raise up in every one of us more and more holy desires and breathings after that life that is eternal. Those that have been scattered, let them be now gathered; and let those that have been driven away in a cloudy and dark night, be brought to a glorious and blessed day, wherein they may enjoy the gospel that brings light to dark souls; that praises and thanksgivings may be offered up in thy house for thy holy presence with us; that we may be fed there, when we are assembled together in thy name, according to thy promise. Continue to be in the midst of us, that living praises and thanksgivings may be offered up to thee, through Jesus Christ; for thou alone art worthy, who art God over all, blessed for evermore. Amen.

If you have assumed any character above your strength, you have both made an ill figure in that, and quitted one which you might have supported.

Carter's Epictetus.

TEST OF CHRISTIAN CHARACTER.

It is sometimes said, and probably with great truth, "If you wish to learn the character of a Christian professor, *you must go home with him.*" It is natural for all persons to clothe themselves in their best apparel, when they wish to appear in public. If we would see them in their "every day dress," we must go to their own dwellings. Here, they throw aside those garments which were designed merely for exterior beauty; and here, too, they cast off restraint. If, then, the Christian professor has any grace, it will shine in his own family. It is here the "thermometer" shows its regular and average gradations from day to day; because here it is neither exposed to the piercing chill of the northern blast, nor to the scorching rays of the meridian sun. It "ranges," as it were, "in the shade," from month to month, and from year to year. If the graces of the professor of religion, therefore, do not shine in his own family, it is because he has no grace to shine. It is here that others may judge of his Christian character; and it is here that he ought to judge of himself. In the family and private circle, then, we may look for true characteristics of a genuine revival of religion. If we cannot find them here, we can find them nowhere. The Holy Spirit, in his special and official work, revives the graces of Christians in the private circle as well as in public. He makes the parent more devotional, more exemplary, and more faithful in family government and family instruction; and he makes the child more dutiful, more affectionate, more humble, and more teachable. In the little family circle, where the graces of the Spirit are revived and strengthened, Christians may, indeed, enjoy an earnest of heaven. It is here, if any where, that religion must appear in its native loveliness; and if, in a religious excitement, the influence of the Spirit does not accompany Christian professors to their own habitations, and to their own closets, we must conclude either, that there is no genuine revival, or that, if genuine, these individual professors are not sharers in the great and glorious work. —*Boston Telegraph.*

GENERAL ASPECT OF PALESTINE.—The hills still stand round about Jerusalem as they stood in the days of David and Solomon. The dew falls on Hermon, the cedars grow on Libanus, and Kishon, that ancient river, draws its stream from Tabor as in the times of old. The sea of Galilee still presents the same natural accompaniments, the fig-tree springs up by the wayside, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the cities of the Plain is not less striking at the present hour than when Moses with an inspired pen recorded the judgment of God; the swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho still incurs the greatest hazard of falling among thieves. There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of its historical records, and which enables us to identify with the utmost readiness the local imagery of every great transaction.

Edinburgh Cabinet Library, No. 4.

"Family religion," says a popular writer, "oftimes coils the silver chain of pure affection around the members of Christian households, hand to hand, and heart to heart, in 'union sweet and dear esteem,' and calls from the lips of those who witness the harmony, the exclamation of the inspired Psalmist, 'Behold how good and how pleasant it is for brethren to dwell together in unity.'"

"How highly important then must those engagements be which are so full of the purest pleasure, and so powerfully subservient to promote the progress to eternal felicity! and yet how frequently, by professors of Christianity, are these duties wholly or partially neglected!

"May it not be said of such individuals, 'This their way is their folly?' And may we not go even further, and declare, this their way is their sin? The God in whom we live, and move, and have our being, has an undoubted right to the morning and evening devotions of every Christian family in its collected capacity. David blessed his household; so should the Christian father bless his."

"Family religion," adds another writer, "has not only a powerful influence on the heads of families, but this influence extends to the whole household. Children and domestics carry the impression of seriousness and solemnity, made on their minds by devotional family worship, from morning till night. It has influence to excite industry, faithfulness and honesty in the discharge of every duty incumbent on them as parents, children or servants. The instructions and commands of parents and masters are received with more attention and respect, and are performed more readily and conscientiously, after coming around the family altar. There is an irresistible impression made on the minds of children and domestics, who are uniformly called to attend family devotions, which few can despise and none can resist."

THE FRIEND.

FIRST MONTH, 14, 1832.

The selections we have made for the poetical department of the present number, may in some degree perhaps serve to keep alive the flame of Christian benevolence towards a much injured class of our fellow creatures; which, from certain recent indications of the public feeling, not only in the slave-holding states, but even in this our own highly favoured commonwealth, would seem to have suffered at least a temporary eclipse. The tale of the Bechuana Boy, by Pringle, is told with affecting simplicity. The ruthless inroad of the Bergenaars—the march across "the dreary wild"—the passage of "the broad Gareep," and the scene which ensues where the wretched captives

"All shivering from the foaming flood,
stood upon the stranger's ground"—

exhibit a picture but too frequently realized on Afric's plains, and sketched with a vividness and pathos not often surpassed. The incident of the rescued fawn which

"leapt from the rocks,
By wolfish wild-dogs chased"—

with its attendant circumstances, is peculiarly touching. The other poem, by the amiable and pious J. Montgomery, seemed an appropriate accompaniment to the first, and possesses condensation and force, properties which in general do not remarkably abound in that

author's productions. The following lines particularly are energetic; and may well be repeated as a warning voice, not inapt, in reference to our own country and the present time:

"Let mammon hold, while mammon can,
The bones and blood of living man;
Let tyrants scorn, while tyrants dare,
The shrieks and writhings of despair;
An end will come,—it will not wait,
Bonds, yokes, and scourges have their date;
Slavery itself must pass away,
And be a tale of yesterday."

We have read with much satisfaction a pamphlet of thirty-five pages recently published in this city, entitled "Some observations on the Militia System, addressed to the serious consideration of the citizens of Pennsylvania," by Enoch Lewis. The main scope of the reasoning appears to be, to show, that the charter under which Pennsylvania was settled, and the constitution of the state, do fully guarantee to citizens conscientiously scrupulous against war a total exemption from military requisitions, especially in time of peace; and that the system of militia trainings is positively injurious to the morals of the community, useless in a military point of view, the expense incurred in support of the system a tax upon industry, a bounty on idleness, dissipation, and vice, and that, therefore, it is unworthy to be longer continued. In a clear, dispassionate, and, we think, irrefutable course of argument, the author has sustained his several propositions; and as the pamphlet is designed for general gratuitous distribution, it is hoped that Friends in different parts of the state, will take the necessary steps to provide themselves with copies, and promote their extensive diffusion among our fellow citizens. We have placed on another page, as a specimen, a portion of the preliminary part of the argument, which, being of more general application than the rest, is of course best adapted to our purpose. Those who desire it, may be supplied with copies, on application at the store of Thomas Evans, north-east corner of Third and Spruce streets.

FRIENDS' ASYLUM.

Visiting Committee for the Month.—William Hilles, Frankford; Charles Allen, 180 S. Second street; Stacy Cooke, 2d street continued, Bristol township.

Attending Physician.—Samuel W. Pickering, Frankford.

Consulting Physicians.—Thomas C. James, No. 7, York Buildings; Charles Lukens, N. W. corner of Mulberry and Seventh streets; Charles F. Matlack, No. 85, Mulberry street; Robert M. Huston, No. 107, Mulberry street; Caspar Wistar, No. 184, Mulberry street.

S. C. is informed, that the verses to which he refers, will appear next week.

DIED, at her residence in this city, after a lingering illness, on the evening of the 10th, ELIZABETH GUEST, in the 83d year of her age; a valuable member of the Society of Friends.

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From the Amulet.

ACTUAL STATE OF THE SLAVE TRADE ON THE COAST OF AFRICA.

[The following account is extracted principally from the journal of a gallant and distinguished naval officer, who passed three years on the African coast, from whence he has not long since returned.]

The question of the existence of slavery in the British dominions is now likely to be tried with all that effect which the voice of the whole community raised against it can give to it. Therefore it may be important, as bearing directly upon the subject, to state what is the present situation of the coast of Africa, that it may be seen how little can be done to ameliorate its condition, as long as we sanction by our conduct the existence of slavery elsewhere; and that there is a constant demand to supply the waste of life, which will be supplied *per fas* and *nefas*.

From Cape Shortel, in 35° N. to lat. 18° N., the coast is inhabited by the Moors of Morocco and other tribes. With those of the Moors the Europeans regularly trade, as they have a succession of towns on the coast as far as Wednom, on the river Akassa. From hence there is a constant intercourse with the interior; and a caravan sets out regularly and returns from Timbuctoo, to trade in gums and gold-dust.

Having passed the coast, to Cape Bojador is a desert and very dangerous tract. It is frequented by tribes of wandering Moors, who come to the shore on the speculation of wrecks, where they build huts of sea weeds, and watch the approach of ships. They plunder and burn the vessels, and make slaves of the crews and passengers. It was among these that Adams and Riley, whose narratives are before the public, were detained in a miserable captivity.

The first European settlement ever attempted on the coast was at Portendie, from whence the Dutch brought gums in the beginning of the seventeenth century. The French afterwards established a factory there, and built a fort in 1724, but it has been demolished by the English, and under a treaty still in force they can have no permanent settlement in this place; so all traces of European civili-

zation are obliterated. There is, however, a Moorish town, the natives of which are peculiarly rude and importunate to strangers. The coast is very hazy, and cannot be seen at the distance of seven or eight miles. The water is shallow, but full of excellent fish. The wet season sets in during July, and continues through August and September; the rain is not very profuse, and the sea-breeze is regular and cool, so that it might be supposed a healthy place: but the fact is quite otherwise. All the crews of his majesty's ships suffered severely from it. They sink under a heavy oppression of spirits, and are greatly afflicted with the scurvy. The most trifling scratch turns to an inveterate ulcer; and before they are a week at anchor, the whole ship's company are more or less afflicted. To account for this, it was remarked that the bottom of the sea, to a considerable distance, was a soft slimy mud, and the shallow water alongside the ship was always foul and dirty, of a dingy green colour, similar in appearance to stagnant marsh-water. There was no perceptible current to set it in motion; and the wind blowing over this extended and still surface, and bearing with it the miasma engendered in the exhalations, was necessarily tainted with its unwholesome quality: and instead of the sea-breeze being salutary as in other places, it was found to be most noxious and pestiferous. Yet this turbid water abounded in fish to such a degree that the sea seemed alive with them; and when a swab was thrown overboard, and dipped in the water alongside, it would come up covered with different kinds of small shell-fish; and various animalculæ rapidly engendered in the putrescent fluid.

The first European settlement now existing is Fort Louis, built by the French on an island in the river Senegal, in latitude 16° N., so that for nineteen degrees of the coast of Africa from the entrance of the Strait of Gibraltar, no attempt is made to improve the nations by any contact of European habits and manners, except those which the short visits of occasional ships may communicate.

Next follows Goree, in latitude 14° N., built on an island within the great promontory of Cape Verde. It is nothing more than a barren rock, but is rendered important by its situation. It also, as well as the former, belongs to the French.

To this succeed the settlements on the river Gambia, which belong both to the French and English. The first, near the mouth of the river, is Bathurst, built by the English on the low sandy island of St. Mary, having behind it a marsh almost always dry at low water; and, although the tides flow over and cover it, it is highly offensive and insalubrious. The

town is particularly unhealthy, and subject, during the rainy season, to the worst description of fever. Those whom duty or speculation induce to reside there are the victims of ill health; while all who can leave it go to reside, during that period, to the Cape de Verde Islands or Goree. Here the ground is comparatively high, capable of cultivation, and surrounded by a pretty country; but the swamps of the other shore were preferred, because there was depth of water for shipping quite close to the town.

The trade up the Gambia, with the interior, is considerable for all the produce of the country, but particularly for gums, for which they send up from Bathurst two ships annually, from March to July, for whatever quantity the Moors may have collected, who bring it for sale, and exchange it for cotton manufactured goods and gunpowder.

Seven leagues higher up is James Fort, built also by the English; and Fort M-Carthy, called after Sir Charles, the adjutant-governor of Sierra Leone. On this river is also the settlement of Abredam, established by the French, and carrying on the same commerce as the former, to whom they are formidable rivals. At this point of the coast Europeans have confined themselves to a legitimate traffic, and they have not yet polluted it by the purchase of slaves.

From hence, for six degrees of latitude, the coast is very low, and scarcely discernible except from some tall trees growing in the swamps, which look like islands in a vast expanse of water. It is every where intersected by the mouths of innumerable rivers, forming uncountable deltas, and communicating together by cross channels. The shores of these rivers are covered with Portuguese establishments; and here commences that traffic in human flesh which has entailed such misery on the African and such disgrace on the European.

The principal of those rivers are called the Cassamanza, Cacheo, and Bissao. On these the slave-factories are established, which are the great marts where the traffic is supported and perpetuated, by means of their contiguous settlements in the Cape de Verde Islands. The *locale* of this part of the coast renders it, unfortunately, well calculated for the purpose. It is in vain that his majesty's cruisers watch the mouths of the rivers; they have certain information, perhaps, that a slave cargo is sailing, and hourly expected down a particular branch of the stream; and they blockade it so strictly that it is impossible for it to escape; but in the meantime it passes by a cross channel into another, and so escapes by a distant mouth, while the cruiser is hourly

expecting it. Just before this coast is situated an archipelago of islands. One of these, named Bulima, was so conveniently circumstanced for watching the debouche of the Rio Grande, and other streams, infamous for slave-ships, which opened in its vicinity, that it was purchased from the native sovereign, and an English settlement placed on it, by the late Captain Beaver. In consequence of some misunderstanding, it was given up, till Captain Arabin again arranged matters; but unfortunately, the swampy coast in the vicinity renders the situation so very unhealthy, that it is probable this important post cannot be re-established or continued.

The Portuguese settlements here extend along the rivers, for nearly three degrees of latitude, to Cape Vargas. The country is exceedingly rich and fertile, with a numerous population, particularly along the river Cassamanza, where the Portuguese have factories for one hundred and fifty miles up the river, and they could carry on a most advantageous trade with the Felloops, and other nations, for ivory, aromatic seed, dye-wood, and gold-dust. On the river is a race of people descended from themselves—the offspring of the first settlers, but now hardly to be recognised from the aboriginal negroes. They raise remarkably fine cotton and indigo, and manufacture from them cloth of a dye and texture highly esteemed in Africa. It is, however, in narrow breadths, about six inches wide, and then sewed together—like the bundles of the linen originally manufactured in Ireland—and it is susceptible of much greater improvement; but the Portuguese, neglecting these advantages and capabilities of a people who have a mixture of their own blood in their veins, direct their attention almost wholly to the traffic of slaves, and sell indiscriminately these ingenious artificers, with their wives and children, wherever they can catch them.

The great outlet for slaves at this place is the Cape de Verde Islands, which lie contiguous. The governors of these islands, and the dependencies on the opposite coast, are men of bad character, sent here as on a forlorn hope, to get rid of them; they are generally naval commanders, who are so miserably paid, that they engage without scruple in the slave trade, and are always the principal persons concerned in it. They are not ashamed and do not hesitate to avow the fact, though they know it is the principal part of their duty to suppress it. They excuse themselves by saying that they have no other means of living. Their pay is, generally, a small portion of tobacco per month, which they turn to profit by bartering it for slaves. The officers on the river send them to others, their correspondents, on the islands, where they are again shipped for Brazil and other places. In order to evade the law as much as possible, the captives are entered as “domestic slaves,” which are allowed, to a certain extent, to be transmitted from place to place; and no difficulty is experienced in procuring transports for them from the commandants of any of the Portuguese settlements, who are at the same time fully aware of their real condition. To such a shameless extent was it carried on, that cargoes

of these slaves were publicly landed and sold at Porta Praya, in the face of the British consul, who was placed there chiefly with a view to watch and suppress it. His spirited representations prevented this open violation of the law, but could not destroy the practice, which is still carried on between the coast and the islands to an infamous extent.

The principal delinquent was a Captain Brando. His vessel was first captured by one of our cruisers; and he then fitted out an armed ship of some force, declaring that he would now show the English what the slave-trade was, and that he would never stop till he had recovered his former loss and made his fortune. He runs his captives across in small schooners, and then they are shipped in larger vessels for more distant places. He himself commands a large armed ship at the islands, and seems to set the governor at defiance, whenever he is inclined to carry the provisions of the treaty with England into effect. He is known to send, every year, two large cargoes of slaves from the island for sale to distant parts.

The flat coast extends from the mouth of these rivers to Sierra Leone; but it is watered by several others equally infamous for the slave trade. The principal of these rivers are the Pongas and the Nunez. To the former foreigners trade for rice, ivory, gold-dust, and other articles. Those who principally frequent it are the American blacks from Cape Mesurado, and the British merchants from the Isle de Los, who have factories established along both rivers. To the influence and example of these two classes of traders, and the lawful and salutary trade they carry on, is to be attributed the fact that there is here no direct traffic for slaves, nor do slave-ships resort to these rivers, as they do to others, expressly for such a purpose. Such, however, is the inveteracy of custom long established, and cupidity long indulged, that it is known a number of slaves are sent annually from hence to other marts on the coast: these are brought from the interior, and despatched coastwise, in small vessels and canoes; and, more generally, by inland navigation, from branch to branch of the great rivers, to the factories on Rio Grande, and from hence, in large numbers, to Bissao, and direct to the Cape de Verde Islands. This circumstance is clearly proved by the testimony of such of the poor slaves themselves as have been captured in the Atlantic passage. The *Tonircho*, Portuguese schooner, was taken by the *North Star*, with slaves from Bissao for the Cape de Verde Islands. Many of them were natives of the country about the Pongas; they were kidnapped by slavers, or sold to pay for a palavre, or some such frivolous cause. They had been conveyed by land and inland navigation all the way to Bissao, where they were manacled and confined till a sufficient number was collected together to form a cargo, and then they were shipped, under a lawful passport, as domestics! A boat was sent up to explore the river Nunez, and ascended for eighteen days. They saw no vessels or habitations, but one human being, who fled at their approach into the mangroves. No doubt he supposed the boat's crew were slavers on a kidnapping expedition.

(To be continued.)

Destruction of the two Moravian Settlements in Barbadoes.

The following account of the destruction of the two Moravian settlements in Barbadoes, in the hurricane of last August, is from a statement recently published by the committee of the “London association in aid of the Moravian missions.”

The awful visitation of Providence, which, on the 11th of August last, involved in ruin and desolation the fertile island of Barbadoes, was attended with the most disastrous consequences to the two peaceful and beautiful settlements of the Moravian brethren. These settlements were formed for the sole purpose of communicating the blessings of the gospel, and of Christian education to the negro population. One of them, Sharon, has existed since the year 1765, and after struggling long with various difficulties, and having been already once destroyed by a hurricane, (that of 1780,) but subsequently rebuilt, had reached a measure of prosperity greater than it had ever before attained. A new settlement, called Mount Tabor, was founded in 1825, at the express invitation of a resident proprietor, and had also been blessed with considerable success. The number of negroes under the constant and vigilant superintendence of the Moravian brethren, had increased during the last ten years, from two hundred and fifty to nine hundred and fifteen, and nearly two hundred children were receiving Sunday and weekly instruction. Such was the condition of these settlements on the evening of the 10th of August; but before the morning dawned, they were desolated by the irresistible fury of the storm and lay in ruins. Both the chapels, the school house at Sharon, the out buildings, and one of the mission houses, were blown down. The other mission house, greatly shattered, and a stable, are all that remain. Nearly the whole of the property of the missionaries and their wives was destroyed or greatly damaged, being borne away or torn to pieces by the wind, drenched with wet, or buried under the ruins. The loss cannot be estimated at less than from 4 to £5000 sterling.

The following extract of a letter from the wife of a missionary who arrived in Barbadoes but a few months before, adds many affecting particulars:

How little do we know what a day may bring forth! Wednesday last (Aug. 10th) the sun shone brightly on this rich and highly cultivated island, adorned with many an elegant mansion—the following morning all was devastation and ruin. About seven o'clock on Wednesday evening the sky assumed an unusual appearance; and it seems that those who understand this climate dreaded the coming evil. The wind continued to increase and blew cold. My husband and myself retired to rest between 10 and 11 o'clock. About 12, the storm blowing tremendously from the west, awoke us. Brother Taylor now came into our room; and brother Morish proceeded with him to examine the doors and windows of the house, to ascertain that all was secure—this being a point of

great importance; for if the hurricane once get entrance, it carries all before it. We now quitted our bed room, and repaired to the hall, which is in the centre of the building; it was well we did so; for in a short time our apartments were a mere wreck. At this time the storm was raging with frightful fury from the north, forcing in the rain, which fell in torrents, at every crevice, till the floor of our hall was covered. The brethren having returned to us from a second attempt to secure the weaker parts of the building, we all knelt down, and brother Taylor commended us in earnest prayer to the Lord, imploring him, that, whether it was for life or death, our minds might be kept stayed upon him. Just then succeeded a portentous calm, which lasted about fifteen minutes; the elements, as if exhausted by their late rage, sank into silence. Alas! it was but to collect fresh force, to renew the work of destruction. Loud sobs and moans now attracted our attention; and, on opening the door, we found the white people and negroes from an adjoining estate, half naked, and drenched in rain; their dwellings had been entirely destroyed, and they had hardly escaped with their lives; we had just time to supply them with dry clothing, and to collect our own negroes around us, whose huts had been blown down, when the tempest recommenced from the opposite point, with redoubled violence. How vain, how puny, seemed all the bars and contrivances of man, at this moment! We heard our porch torn topieces, and one huge object after the other driven with violence against the house; and the rain streaming down, told us that the roof above must have given way. The brethren hastily raised a sofa to the window, which seemed yielding; and then we of the missionary family clung to one another, as if we would enter eternity together. It was an awful moment! every eye was fixed on that side of the house against which the tempest beat with a fury that nothing appeared able to resist. In the expectation that the next instant it would fall upon us, flesh and blood shrunk from the thought of being crushed under the tottering building; but I shall ever look back with gratitude and wonder at the peace which kept my soul during this trying season. Hour after hour passed without bringing us one ray of hope. One of our poor people came knocking importunately at the window, imploring shelter for his motherless baby; as soon as we durst, we opened the door to them, and despatched one of the negroes with whom our hall was filled, in search of a neighbouring manager's family. The negro soon returned with them; the party consisted of seven, including a little child; the females were sadly cut and bruised, drenched with rain, and half dead with cold and fatigue; one article of clothing after the other being torn from them by the wind, and themselves hurled from rock to rock, they at last took shelter under a trash heap, where they were in danger of being suffocated by the numbers that crowded about them: they had taken leave of each other, and commended themselves to God, expecting every moment to be

launched into eternity; many and earnest were their exclamations of thanksgiving, when they found themselves under shelter: we removed their wet clothes, which was no easy task, on account of their sprains and bruises; rubbed them with spirits, and wrapped them in blankets. Brother Taylor then gave out the first verse of the hymn,

Commit thy every grievance
Unto His faithful hand," &c.

which was sung. He then read the texts of the day—prayed—and concluded with the last verse of the hymn.

The storm having a little abated, the brethren ventured out; but, oh! what dismay was painted on their countenance, when they returned with the intelligence, that our beloved church and school-room were gone—the one a heap of ruins, the other carried floor and all into the gully below! A little after, I went out; but in vain should I attempt to convey to you a picture of the scene of desolation which presented itself. Immediately around, the sight was most distressing—the negro houses, stables, and other out houses destroyed; and sad havoc made in all our apartments. But it is the Lord! therefore we are still. And indeed, while we sing of judgment, we would sing first, and loudly sing, of mercy. Oh! that I could tell you all the goodness of our God to us in this trying dispensation! In answer to our prayers, he preserved our house from utter destruction; while many, who the evening before were in affluence and luxury, were left shelterless, or obliged to take refuge in a negro hut, a cellar, or some hole in a rock. And could you see that part of our dwelling which is left, you would say that it was little short of a miracle that it did not share the fate of our other premises. Under this shelter did our gracious Lord preserve to us every needful supply of food and raiment, nor did one of us receive the slightest injury. Surely the Lord dealt gently with us. What shall we render unto him for all his mercies! We have already heard of twenty of our people who have lost their lives, but we expect to hear of yet further casualties. For the divine support vouchsafed to us at this trying season, we cannot be sufficiently grateful. The brethren need it peculiarly; having to labour hard all day, (no workmen being to be obtained,) and to hold the meetings at night, besides baptizing, visiting the sick, and caring for funerals on the different plantations. Our school was in a flourishing state previous to this visitation; it was attended by about forty boys, and a considerably larger number of girls.

At Mount Tabor, the church and mission house are a heap of ruins. On the first apprehension of danger, Br. and Sr. Zippel hurried from their bed-rooms to the hall, to secure it; but finding their utmost efforts ineffectual, Sr. Zippel returned for their little son; she had only time to take him in her arms, and rush out of the chamber, when the wall came tumbling about her heels, and the whole was precipitated into the kitchen be-

low. They now thought of taking refuge in the church, and had opened the door for this purpose, when a loud crack warned them of their danger, and, the next moment, the whole building fell in with a tremendous crash, throwing down one side of the hall, into which they had retreated, and which was contiguous to the church. They were now completely exposed to the violence of the rain and tempest, which raged with such fury, that, for several hours, they could not hear one another call; but kept groping among the rubbish, each fearing lest the other might be buried underneath it. Sister Zippel, unable any longer to hold the child in her arms, fastened him to her body by a shawl, to prevent his being torn from her by the wind. You may imagine their joy and thankfulness, when the dawn of morning discovered to them that all were safe. In this hall, surprising to relate, nearly thirty negroes, chiefly from Haynesfield, had taken refuge, and not one of them received any bodily hurt. Having to dig among the rubbish for every necessary of life, and to build a temporary shelter, brother and sister Zippel were for some days very badly off; yet our merciful Lord has preserved them in health, and strengthened them for the performance of their several duties. They joined us here last Saturday, for conference, and for the celebration of the holy communion; when we felt greatly cheered by the perception of our Lord's presence among us.

MEMORIAL.

To his Excellency Andrew Jackson, President of the United States.

The memorial of the American Board of Commissioners for Foreign Missions, respectfully sheweth,

That your memorialists, as a benevolent association, were authorized by a letter bearing date May 14th, 1816, from the Hon. William H. Crawford, then secretary of war, to the Rev. Cyrus Kingsbury, the agent of your memorialists, a copy of which is hereunto annexed, (A.) to send teachers and missionaries into the Cherokee Nation, agreeably to stipulations made by the United States in treaties with the said Cherokees, to erect buildings, to establish schools, enclose lands, and make other improvements, for their accommodation. Your memorialists have felt themselves further authorized and countenanced to proceed in their labours for the welfare of the Cherokees, by the repeated interviews which their agents have been permitted to have with successive presidents of the United States, and the secretaries of the war department; also by annual reports of the several secretaries of war, and messages of the presidents, made to congress from year to year, in which the teachers and missionaries have uniformly been mentioned as entering and residing in the Indian country with the approbation of the executive of the United States; as co-operating with the government and its agents in a benevolent and disinterested work, and as being under its patronage. Your memorialists have been further encouraged, by the fact that portions of the fund appropriated by congress for civilizing the Indians have been annually intrusted to them to expend, and that the annual reports, which the teachers have, on this account, been required to make to the war department, have been uniformly approved; and also by the decided approbation which has been expressed by officers and agents of government who have visited and inspected many of the stations. Your memorialists have been further assured of the countenance and approbation of the government, by communications which they have received from the war department, extracts from which are hereunto annexed.

Sanctioned and patronized in this manner by the executive of the United States, your memorialists have proceeded in their undertakings, and during the last fifteen years have erected buildings, and made various other improvements at eight stations, at each of which, on the first of May last, there were schools with teachers and other labourers, sent out by your memorialists; and at all but one of which, there were boarding schools and agricultural establishments of greater or less extent. At these schools more than four hundred Cherokee children and youth have been instructed for a longer or shorter period of time; three-quarters of whom have been boarded, and half of whom have received an English education adequate to the transaction of the common business. In sending forth and supporting teachers and other labourers, erecting buildings, making fields, providing agricultural implements, and household furniture, in boarding and clothing the scholars, and in other ways for the accommodation of the schools and mission families, your memorialists have expended for the purpose of instructing and civilizing the Cherokees (in addition to above \$10,000 received from the government of the United States for the same purpose) more than \$110,000.

The teachers and other missionary labourers continued to prosecute their work unmolested, until January last, when the missionaries at four of the stations under the patronage of your memorialists, received a communication, containing a law, purporting to have been enacted at the last session of the legislature of the state of Georgia, of which the following is an extract:

"And be it further enacted by the authority aforesaid, that all white persons, residing within the limits of the Cherokee nation, on the first day of March next, or at any time thereafter, without a license or permit from his excellency the governor, or from such agent as his excellency the governor shall authorize to grant such a permit or license, and who shall not have taken the oath herein after required, shall be guilty of a high misdemeanor, and upon conviction thereof, shall be punished by confinement in the penitentiary, at hard labour, for a term not less than four years."

The teachers and missionaries believed this law to be an unwarrantable extension of the jurisdiction of Georgia over the Cherokee country; to be contrary to the express provision of the treaties entered into with the Cherokees, to the intercourse law of 1802, and to the constitution of this Union; and that the enforcement of it would be a gross and oppressive violation of their rights as citizens of the United States; and knowing that they were demeaning themselves in a peaceable and orderly manner, they did not feel under obligations to obey this law; but decided to look to the government of the United States for protection at the station which they occupied, and in the work which they had undertaken, and were prosecuting under its sanction and patronage.

In regard to the meaning of the treaties and laws, and those clauses of the constitution, on which they relied, they were confident, and your memorialists are confident, that they could not be mistaken.

In the treaty of Hopewell, Nov. 28, 1785, particularly in article 9th, it is expressly stipulated that congress shall have the exclusive right to regulate trade and intercourse with the Indians. In the treaty of Holston, July 2, 1791, the same stipulations are renewed more in detail; especially in article 11th, a marked distinction is made between being within the Cherokee lands, and within the jurisdiction of any state.

In both the treaties above named, provisions were made with special care for preventing all persons intruding on the Cherokee lands, and for punishing crimes and trespasses committed by citizens of the United States on the Cherokees, or by Cherokees on citizens of the United States; either by the authorities of the United States, or by the Cherokees, without the slightest allusion to the right of the authorities of any state to interfere in the case, and of course to the exclusion of all such right.

In the treaty of Oct. 2, 1798, the former treaties "are acknowledged to be in full and operative force; together with the construction and usage under their respective articles, and so to continue." It is well known what the construction and usage had been, and what it continued to be till within the last two years.

At the close it is stipulated that this and former

treaties shall be carried into effect on both sides with all good faith.

In the treaty of Oct. 25th, 1805, the first article declares "all former treaties, which provide for the maintenance of peace and preventing crimes, are on this occasion recognized and continued in force," and additional provisions are made in this treaty, and in that of Oct. 27th for roads and for the free passing of the U. S. mail, and of citizens. This right was purchased by the U. States of the Cherokees, showing plainly how the two parties understood, and in practice construed, the stipulations of former treaties respecting entering the country of the Cherokees, or having intercourse with them. State authority or jurisdiction is not named or alluded to.

In the treaty of July 8, 1817, it is again stipulated, that the former treaties between the Cherokees and the United States are to continue in full force; the United States to have the right of establishing factories, post roads, &c. No right of jurisdiction, or of making regulation respecting trade or intercourse, are named or recognized as belonging to the states.

None of these stipulations have ever been annulled, or their force impaired, either by counter stipulations between the contracting parties, or by construction or usage, or by the failure of the Indians to perform their part. On the contrary, the manner in which they have been construed for forty years, by all parties concerned, shows what is their true meaning, and how the United States, the Cherokees, and the state of Georgia, understood them.

It was moreover expressly provided in the Indian Bill of May, 1830, that no part of that bill should be so construed as to authorize measures in violation of any of the treaties existing between the United States and any of the Indian tribes.

The intercourse law of 1802, especially sections 14, 15, 16, and 17, gives expressly to the courts of the United States the jurisdiction in respect to all causes arising out of the intercourse of citizens of the United States with the Indians, within the Indian country, to the exclusion of the courts of any state.

But even if the right of jurisdiction claimed by the state of Georgia should be admitted, the teachers and missionaries are confident, as are your memorialists, that they have a right, so far as the authority of any state is concerned, to a quiet residence and prosecution of any lawful employment in the Cherokee nation, according to that clause of the constitution of the United States which declares, that "the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states."

With the stipulations and provisions of these treaties, and of the intercourse law of 1802 before them, with all the light that has been thrown on their meaning by a course of proceedings based upon them, and continued unvaried through more than forty years, and under the direction of six different presidents, the missionaries were confident, and your memorialists are confident, that they could not be mistaken in their conclusion, that the sole and exclusive jurisdiction over the Cherokee country is vested in the Cherokees; that while residing among said Cherokees they were amenable to no civil or military authority, but that of the Cherokees, and that of the United States as specified in the treaties; and that all interference of the civil or military authorities of the state of Georgia, or of any other state, would be a gross violation of their rights as citizens of the United States.

But, on the 12th, 13th, and 14th of March last, while relying on the protection vouchsafed to them by the constitution of the United States, and by treaties, Mr. Isaac Proctor, Rev. Samuel A. Worcester, and Rev. John Thompson, teachers and missionaries, at Carmel, New Echota, and Hightower, were seized by a band of twenty-five armed men, with no warrant or civil precept, separated from their families, and forcibly carried to a place called Camp Gilmer, the head quarters of what is called the Georgia Guard. After being detained at this place one day, two of them were taken before the superior court of the state of Georgia, then sitting in Ginnett county, and there acquitted on the ground, that the law of the state, respecting white residents, did not apply to those missionaries and teachers of the board, who, having received patronage from the government of the United States, were, in a sense, its agents. They were all set at liberty, and returned to the peaceable prosecution of their labours,

after having been taken more than a hundred miles, and kept a week absent from their families, and under a strict guard.

On the 7th of May, Doctor Elizur Butler, superintendent of the school at Haweis, was arrested and taken from his house by a band of armed soldiers, acting under authority of the governor of Georgia; and after having been carried ten or twelve miles, he was released.

About the end of May, Messrs. Butrick, Proctor, Worcester, Butler, and Thompson, received letters from the governor of Georgia, informing them that, if they did not remove within ten days, they would again be arrested. A copy of the letter to Mr. Worcester is herewith annexed, as also the replies of Mr. Worcester and Doct. Butler.

On the 24th of June, Mr. Thompson was again arrested at Hightower; the circumstances of which are detailed in the letters of Miss Fuller, teacher at that station, and a letter of Mr. Thompson himself, which also accompany this. Your memorialists request your particular attention to the treatment which this female received from Col. Nelson, the commander of the detachment, and the threatened seizure of the mission house, and what was growing in the fields.

On the 7th of July, Mr. Worcester and Doctor Butler were again arrested by armed soldiers, acting under the direction of the governor of Georgia. The treatment which they received during the fifteen days that they were in the hands of the Georgia guard, and the hardships and dangers to which they were exposed, are detailed in a letter of Mr. Worcester, which also accompanies this.

All this the missionaries and teachers, under the patronage of your memorialists, have been made to suffer, while no other crime was proved or charged upon them, than that of being found where the government of the United States had authorized them to go, and of quietly prosecuting the work which they were in the same manner authorized to perform, and for which they have from year to year received the express approbation of the executive of the United States. They have suffered this, also, your memorialists would add, from a military force, acting under the authority of the state of Georgia, in direct violation of that clause of the constitution, which forbids any state to keep troops in time of peace. By these troops their labours have been interrupted, their persons seized, insulted, chained, and abused, torn from their families in time of sickness, driven great distances on foot, their feelings outraged, their bodies incarcerated, held by the military, the right of habeas corpus denied them, and they at length brought before courts to which they were not amenable, and finally subjected to an ignominious punishment in the penitentiary.

Your memorialists would also further state, that the right of property has been invaded. Soldiers, under the authority of the state of Georgia, have forcibly ejected the occupants of the mission house at Hightower, erected and owned by your memorialists, and occupied it for quarters for themselves, in direct violation of that clause of the constitution which declares that "no soldier shall, in time of peace, be quartered in any house, without the consent of the owner." They have appropriated to their own use, or destroyed, household furniture and other property, and appropriated for food or forage the corn and other vegetables which they found in the fields. They have also asserted a claim to the buildings, improvements, and other property, belonging to your memorialists at other stations, and threatened to eject the mission families.

Having thus presented the grievances which the teachers and missionaries, under the patronage of this board, are enduring, and the dangers to which their persons are exposed, your memorialists pray that the arm of the executive may be interposed for their protection and deliverance; that they may be secured in the peaceful prosecution of their labours for the instruction of the Cherokees, unmolested by the civil or military officers of the state of Georgia; that as citizens of the United States, they may not be liable to arrest, separation from their families, abuse and imprisonment by armed soldiers; that, if charges are alleged against them, they may be brought to trial before an impartial tribunal, competent to the jurisdiction of the case.

Your memorialists would further pray, that the attorney-general may be directed to commence a suit in the courts of the United States against the offending officers of the state of Georgia, for the false imprisonment, and other injurious treatment of the teachers and missionaries, in violation of the treaties and laws of the Union, and their rights as citizens of the same.

And your memorialists, as in duty bound, will ever pray. By order of the board.

(Signed) **WILLIAM REED,**
Chairman of the Prudential Committee.

[Reply of the Secretary of War to the above Memorial.]

DEPARTMENT OF WAR, {
November 14, 1831. }

SIR,—I have received and submitted to the president the memorial of the American Board of Commissioners for Foreign Missions, transmitted in your letter of the 3d inst., and I am instructed by him to inform you, that having on mature consideration satisfied himself that the legislatures of the respective states have power to extend their laws over all persons living within their boundaries, and that, when thus extended, the various acts of congress, providing a mode of proceeding in cases of Indian intercourse, inconsistent with these laws, become inoperative, he has no authority to interfere, under the circumstances stated in the memorial. I have the honour to be,

very respectfully,

your obedient servant,
(Signed) **LEWIS CASS.**

WILLIAM REED, Esq. Chairman of the Prudential Committee of the A. B. C. F. M., Boston.

The following is the letter referred to in the memorial, from Mr. Crawford, then secretary of war, to Mr. Kingsbury, giving permission to the missionaries and teachers of the Board to enter the Cherokee country, and assuring them of the countenance and aid of the United States' government. The other letters from the war department to the officers and missionaries of the board, written subsequently, and forwarded with the memorial to the president, are similar in their spirit and purport to the letter of Mr. Crawford; but as they were written as circumstances called them forth, they are more particular and explicit.

The documents which are stated in the memorial to have been forwarded to the president, relating to the arrest, trial, and imprisonment of the missionaries, and to the seizure of the mission property, have already been published so extensively, that it is not deemed necessary to insert them here.

(A)

[Letter of Wm. H. Crawford to Rev. Cyrus Kingsbury.]
WAR DEPARTMENT, {
14th May, 1816. }

SIR,—Your letter of the 2d instant, upon the subject of establishing schools in the Cherokee nation, has been received.

The president approves of the undertaking, and will direct such aid to be given as the laws will permit.

In the first instance, the agent will be directed to erect a comfortable school-house, and another for the teacher, and such as may board with him, in such part of the nation as shall be selected for that purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils.

Whenever he is informed that female children are received and brought in the school, and that a female teacher has been engaged capable of teaching them to spin, weave, and sew, a loom and a half dozen spinning wheels, and as many pair of cards will be furnished. He will be directed, from time to time, to cause other school-houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure.

The house thus erected, and the implements of husbandry and of the mechanical arts which shall be furnished, will remain public property, to be occupied and employed for the benefit of the nation. If the persons who are about to engage in this enterprise should abandon it, the buildings and utensils which shall have been furnished, may be occupied by any other teachers of good moral character.

The only return which is expected by the president, is an annual report of the state of the school, its progress, and future prospects. This report should pre-

sent the mode of teaching, and the deviations from that practised in civilized life, which experience shall render necessary.

Should you succeed according to your expectations, it is probable that the attention of congress will be attracted to the subject, and that the means of rewarding your beneficent views will be more directly and liberally bestowed by that enlightened body.

I have the honour to be,

your most obedient,
very humble servant,

(Signed) **WM. H. CRAWFORD.**
REV. C. KINGSBURY.

Selected for "The Friend."

The following verses set forth in a most lively style, some of the "sweetness" enjoyed by the true believer even whilst in his earthly house, and are from the pen of Toplady.

"My meditation of him shall be sweet." Ps. civ. 34.

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.

Sweet to look inward and attend
The whispers of his love;
Sweet to look upward to the place
Where Jesus plac'd a above.

Sweet to look back and see my name
In life's fair book set down;
Sweet to look forward and behold
Eternal joys my own.

Sweet to reflect how grace divine
My sins on Jesus laid;
Sweet to remember that His blood,
My debt of suffering paid.

Sweet on His righteousness to stand,
Which saves from second death;
Sweet to experience, day by day,
His Spirit's quick'ning breath.

Sweet on His faithfulness to rest,
Whose love can never end;
Sweet on His covenant of grace,
For all things to depend.

Sweet is the confidence of faith,
To trust His firm decrees;
Sweet to lie passive in His hand,
And know no will but His.

Sweet to rejoice in lively hope,
That when my change shall come,
Angels shall hover round my bed,
And waft my spirit home!

If such the views which grace unfolds,
Weak as it is below,
What rapture must the church above,
In Jesus' presence know!

If such the sweetness of the stream,
What must the fountain be!
Where saints and angels draw their bliss,
Immediately from Thee.

DIED, of inflammation of the lungs, at Kilnock, near Carlow, Ireland, on first day afternoon, the 6th of 11th month last, **JONATHAN TAYLOR** of Mount Pleasant, in the state of Ohio.

This our beloved friend was a minister of the gospel well approved in the Society, and having obtained certificates of the unity and concurrence of his friends at home, embarked from this city in the early part of the 6th month last, in company with Christopher Healy and Stephen Grellet, for the purpose of making a religious visit to some parts of Europe.

Previous to leaving America, his mind was much attracted towards Ireland, and he seemed pressed in

spirit to be there. After his arrival at Liverpool, he proceeded pretty soon into the west of England, and crossed over to Ireland. In his journey through this island he was accompanied by Jacob Green, a ministering Friend of that nation; and having nearly completed his service, reached Dublin about the middle of the 10th month. His health and strength were much exhausted by close travelling and constant exercise of mind, and he concluded to rest for a few days in the city. He accordingly did so, and though labouring under the effects of a heavy cold, was remarkably pleasant and cheerful, appeared to enjoy the company of his friends, many of whom sought his society; and his mind being in good degree released from the weight of exercise under which he had travelled, he seemed at liberty to mingle in that pleasant, social converse for which his affable and amiable disposition so peculiarly fitted him.

Some time previous to his reaching Dublin, he was in company with his much esteemed friend, Mary James Lecky, and alluding to his worn and feeble state of health, observed to her, that when his religious prospects in Ireland were completed, he should like to spend a few days at her house to rest and recruit his strength. On 6th day morning, the 28th of 10th month, he left Dublin in the mail stage, accompanied by Joseph Bewley, with an intention of going to Kilnock, where Mary James Lecky resides. It is near the town of Carlow, and about forty-seven miles southwest from Dublin. On the way he complained of pain in the back, and seemed a little indisposed, but when his companion suggested the propriety of their stopping short of Kilnock, he appeared unwilling, observing, that the house of his friend looked to him as a quiet resting place and he should prefer pressing on thither. They reached it early in the afternoon, and soon after he became quite indisposed and retired to his room. The remedies which were used not affording him much relief, a physician was sent for from Carlow, who found considerable inflammatory action in his system, and bled him freely. On the next day but one, it was deemed proper to procure further medical advice, and Doctor Harvey of Dublin, an esteemed Friend and skilful physician, was sent for—another physician of the neighbourhood was also consulted. The disease, however, seemed but little alleviated, notwithstanding the close attention of the doctors and the kind and sedulous care of the friend and her daughter, at whose hospitable mansion he was tenderly and anxiously nursed.

His disease was accompanied with cough and difficult respiration, which at times was very distressing, owing to his inability to raise the phlegm that accumulated in his throat and lungs.

Through the whole course of his illness he evinced the meek composure and calm resignation of mind for which he was conspicuous through life, sustaining his bodily sufferings with great patience, and appearing entirely submissive to the disposal of a wise and gracious Providence whether it was for life or death. All anxiety seemed to be taken away, and the sweet and heavenly quiet which clothed and supported his humble spirit, was consoling and instructive to those around him. On 7th day night, the 5th of 11th month, he was very low and his breathing difficult, and early the following morning his attendants apprehended his change was near. He continued, however, until about two o'clock in the afternoon; and shortly before his decease the difficulty of breathing was entirely removed, and he quietly and peacefully departed, we have no doubt, to an inheritance incorruptible, undefiled, and that fadeth not away, eternal in the heavens. A covering of precious solemnity spread over those present, under which a ministering friend offered up vocal thanksgiving for his happy release, and interceded for the support of his family and friends under the afflicting bereavement. His remains were interred at the close of Kilconner meeting on 5th day, the 10th of 11th month, 1831.

He was, through life, an example of humility, and devotion to the cause of his Lord and Master, firm in his testimony to the great truths of our holy religion, and careful to evince their practical effects by a conduct and conversation correspondent therewith, and we may with peculiar propriety apply to him the language of the sacred penman, "Mark the perfect man, and behold the upright, for the end of that man is peace."

For "The Friend."

CHANCERY SUIT IN NEW JERSEY.

Our readers are aware that a suit has been pending for some months past, which was expected to determine the unpleasant question between Friends and the Hicksites, respecting the right to property in New Jersey.

The testimony was taken at Camden, in that state, before Jeremiah J. Foster, master and examiner, during the years 1830 and 1831, and has been printed in two volumes. A special session of the court of chancery has recently been held for the purpose of arguing the cause, before Judges Ewing and Drake, sitting as masters in chancery in place of P. D. Vroom, governor and chancellor of the state, who having been retained as counsel by one of the parties to the suit, of course could not decide it.

The circumstances of the case are these:—The preparative meeting of Friends at Crosswicks, N. J. held, by trustees, a fund created about the year 1792, for the purpose of schooling the children of its indigent members. Joseph Hendrickson, who continues with Friends, was the treasurer of this fund, for some years before, and at the time of the separation, which took place in that meeting in first mo. 1828. Previous to the separation, Thomas L. Shotwell and his wife became indebted to him in the sum of two thousand dollars, part of said school fund, secured by bond and mortgage. After the separation had taken place, Joseph Hendrickson demanded payment of the said bond and mortgage, which Thomas L. Shotwell refused. The latter not being a member of the Society of Friends at that period, nor for some time previous to the separation, Joseph Hendrickson filed a bill in the court of chancery to foreclose the mortgage and compel its payment. Meanwhile, the Hicksites received Thomas L. Shotwell into membership with them, released Joseph Hendrickson from the treasurership of the fund, and appointed Stacey Decow in his place. They then filed a bill of interpleader in the court of chancery, claiming the money in the name of their treasurer, Stacey Decow, and praying that Thomas L. Shotwell may not be allowed to pay the money to Hendrickson. Having thus *voluntarily* thrust themselves into the law, by setting up a claim to the money of the fund, they became in due form complainants in the suit, while Friends stood as defendants.

On 3d day the 3d of this month, the special session of the court commenced at Trenton, and the cause was opened on the part of Hendrickson, by George Wood.

He delivered an able and well connected argument, stating the nature of the case, the leading facts attendant on it as set forth in the evidence, and cited numerous legal decisions in favour of the claims which he advocated. In support of the several positions which he laid down, he quoted or referred to the testimony as taken at Camden, and throughout sustained his cause with great ability. He closed his argument on 5th day at noon. He was followed by Garrett D. Wall, of counsel with Stacey Decow; whose speech was continued through 5th day afternoon, 6th

day, and 7th day forenoon. It was obvious that he had not studied his case closely; but, as far as we could understand the drift of his observations, he relied mainly for the support of his claim, on the alleged majority of the Hicksite party in the preparative meeting at Crosswicks. When he concluded, Samuel L. Southard addressed the court, on the same side, on 7th day afternoon, 2d day, and 3d day forenoon. His speech was fluent, and in some parts eloquent. He inveighed against creeds, orthodoxy, and church government—denied that the Society of Friends ever had any doctrines, except a belief in the immediate influences of the Holy Spirit—asserted that any attempt to issue a creed or declaration of faith on its behalf, was a gross violation of its fundamental principles, and that there was no accountability to the Society for the religious opinions which its members held. He eulogised the character of Elias Hicks in exalted terms, holding him up as an example worthy of all imitation. In asserting the claims of his clients to the money of the school fund, he contended that they were a majority of the former members of the Crosswicks preparative meeting, and that the yearly meeting of the Hicksites commenced in 10th month, 1827, was not a new yearly meeting, but a continuation of the yearly meeting of Friends of Philadelphia, held in 4th month, 1827, and regularly adjourned to the same time in the following year. Neither he, nor his associate counsel, made much use of the testimony, either by reference or reading from it. So far as we recollect, Southard neither referred to a single page nor read a line from it. They seemed to prefer making their own statement of their case.

On 3d day afternoon Isaac H. Williamson, counsel for Joseph Hendrickson, commenced his reply, and on 4th day evening the 11th instant, he concluded. His *argument*, for such it was in the strict sense of the term, was sound, logical, and well connected. He laid down two positions—1st, that where a society was constituted of several subordinate meetings associated in one supreme head, as the yearly meeting of Philadelphia; if a secession took place in the head and extended to the inferior portions, the parties in each of the subordinate meetings must take the character of the head to which they attached themselves, and follow its fortunes. That at the time of the creation of this school fund, the discipline of the Society recognised but one yearly meeting of Friends in Philadelphia, and the fund was raised for the schooling of the children belonging to the preparative meeting at Crosswicks, which was a constituent branch of, and subordinate to, that one yearly meeting in Philadelphia. That a division had since taken place in that meeting and its branches, and in order to determine which of the claimants now before the court was entitled to the fund, it was necessary to ascertain which one represented the preparative meeting at Crosswicks, subordinate and accountable to the yearly meeting which was in existence when the trust was created. This led directly to the question, whether the yearly meeting which

met in 4th month, 1827, transacted its business, and regularly adjourned to the usual time in the next year, and has continued so to meet ever since, was the ancient yearly meeting, or whether it was the one set up by the Hicksites, in 10th month, 1827, and since held on the second second day in the 4th month of each year. In supporting the position that the former was the ancient yearly meeting, he adduced the fact of its regular session in 1827, and the minute of adjournment made at the closing sitting, in the presence of the Hicksites and with their consent—also their address of the 4th month of that year, in which they propose making "*a quiet retreat*," and their epistle of the 6th month, in which they invite quarterly and monthly meetings which *may be prepared for the measure*, and individuals *favourable to their views*, to meet in Philadelphia in the 10th month following, "to hold a yearly meeting for Friends in unity with us," without the least pretension to its being the yearly meeting of Friends of Philadelphia.

His second position was, that where a trust was created for the use of the members of a society holding certain religious doctrines, and a secession of a part of that society took place in consequence of a difference of opinion respecting these doctrines, the fund must be held for the use of that portion of the Society, which adhered to the doctrines which the whole Society professed before the secession, and at the time the fund was created. In treating this branch of his argument, he took the position laid down by the Hicksites themselves in the 4th month address, in which they allege that a difference of doctrinal views was the ground of all the difficulties, and produced that "painful state of affairs," which, in their opinion, rendered it necessary for them to make "*a quiet retreat*." He also quoted the testimony of A. Lower, to the same effect. He traced all the difficulties or grievances, alluded to by the opposite counsel, to Elias Hicks and his doctrines, as their true source, and showed that they originated from the attempts of his followers to promote the dissemination of his doctrines, or to prevent their suppression. That notwithstanding the known dissatisfaction and uneasiness with the sentiments which Elias Hicks preached, his followers continued to support him in preaching them, espoused his cause on all occasions, and after the separation, evinced their full fellowship with him, not only as individuals, but officially in the name of their society, by issuing minutes from their yearly meeting, held at Green and Cherry streets, in the 4th month, 1828, declaring their unity with him and his services. That while it was thus admitted on all hands, that the controversy arose respecting *doctrines*, it was equally conceded that the doctrines about which the controversy existed were, *the doctrines of Elias Hicks*; it was not pretended that any other doctrines than his formed the subject of dispute and division. He then drew a contrast between them and the religious doctrines of the Society of Friends, as set forth in the book of discipline, the declarations of faith issued in its behalf, in

1689 and 1693, as contained in Sewell's History, Barclay's Apology, &c. and closed his observations by citing cases decided in the courts of chancery, bearing on the facts and principles involved in the present question.

The magnitude and importance of the questions involved in this cause, its intimate connection with the harmony and existence of every religious society, and the deep and anxious interest which pervades the minds of Christian professors generally, respecting its decision, drew together a large and respectable audience to hear the arguments. The council chamber, in which the court first sat, proved too small to accommodate the company; and through the kindness of the judges, an adjournment was procured to the assembly room. During the several days of the pleadings it was crowded with company, and we have seldom been present when attention seemed to be more awakened or intensely fixed than on this occasion.

The whole testimony, exhibits, and arguments, are now before the judges, and it only remains for them to give such decision as they apprehend the evidence and law authorise. It is expected that this decision will be obtained early in the 4th month next.

—
TRENTON, (N. J.) Jan. 14.

The great suit in chancery, wherein Joseph Hendrickson is plaintiff, and Thomas L. Shotwell, defendant, involving the claims of the two parties in the Quaker Society, distinguished by the appellation of "Hicksites" and "Orthodox," came up for argument, at a special court, on Tuesday of last week, and engrossed the whole of that week, and Monday, Tuesday, and Wednesday of this.

An all engrossing interest has prevailed in the Society of Friends and the public, because of the large amount of property held by that Society, the title to which will be determined by this suit; and it has enlisted a large share of attention in the Christian community, because of its settling the claims of the conflicting parties to the possession of genuine Quakerism—the principles held and promulgated by the founders and fathers of this respectable and numerous society.

It is within the knowledge of our readers, that a schism, powerful in numbers and respectability, has been distracting this hitherto peaceful sect for several years past, and this suit has grown out of it, under the following circumstances:—A considerable sum of money was contributed by individuals to constitute a school fund for the education of the children of the Society, at the Chesterfield meeting, in Burlington county, which fund was placed in the charge of trustees, and the complainant in this suit was appointed treasurer of this fund, long before the division in the Society took place. The defendant borrowed two thousand dollars of this money, and gave a bond and mortgage to Hendrickson, as treasurer, or his successor in office. At the division, Hendrickson adhered to the party called "Orthodox," and the "Hicksites," who were the majority at that place, elected Stacy Decow treasurer of the fund, who claimed the payment of the money, as successor to Hendrickson. Thus

there were two treasurers to this fund, claiming the payment of this money, and this suit is brought, to test by legal principles and equity, which of these parties are entitled to the possession and benefit of the fund.

Hendrickson, in his bill, charges the "Hicksites" with seceding from the Society—holding to doctrines repugnant to Christianity, and to the principles of the church. In their answer, they claim to be the Society, and decline answering to the inquiry into their religious doctrines and opinions, declaring it immaterial to the point at issue, and protest against the appellation of "Hicksites."

A wide field of inquiry has been gone over in this cause, touching the early history of the Society, its doctrines and church government; two immense volumes of testimony have been taken at Camden, before J. J. Foster, Esq. master in the court, which have been printed; a larger body of testimony, perhaps, than has ever been accumulated in any court in this country.

Counsel, the most eminent in the state, were employed by both parties, and the pleadings were opened by George Wood, Esq. for the plaintiff, who spoke for two days—he was replied to by Garret D. Wall, Esq. on the part of the defendant, who occupied the court till Saturday noon, when he was followed, on the same side, by attorney general Southard, who spoke that afternoon, all Monday and Tuesday morning, when Gov. Williamson took the floor, in reply, and closed the pleadings on Wednesday evening.—The decision of the court will not be made known before the next term, which we believe is held in April.

Perhaps no cause has come up for adjudication before any of the courts in our states, in which property to so large an amount, and principles of so important and interesting a character have been involved. And during the sitting of the court a lively interest was exhibited, not only by the members of the Society, but by the citizens generally. The court commenced its session in the council chamber, but it was found entirely too small to admit the audience, and the better to accommodate the people, they adjourned to the assembly room, which was each day crowded by Friends, our most intelligent and respectable citizens, and a numerous attendance of ladies. Our engagements at home debarred us the gratification of hearing Mr. Wood and Mr. Wall, who we understand fully sustained their well earned reputation at the bar; but we heard a part of Mr. Southard's argument and the whole of Gov. Williamson's reply. These gentlemen stand not in need of our humble praise; their reputation is well known, but we must be allowed to express the delight with which we listened to the legal acumen, and thrilling eloquence of the former, and the powerful and refreshing interest which the latter imparted to what we conceived to be an exhausted subject.—*National Union.*

In addition to the short notice in our last number, we are induced to insert the following, from Poulson's paper of the 13th instant.

OBITUARY.

It is with sentiments of great respect for her char-

acter and memory, that the writer would briefly record the death of ELIZABETH GUEST, which occurred on the 11th instant, in the eighty-third year of her age.

This truly Christian lady was descended from one of the first European settlers of Pennsylvania, who assisted in the early legislation of the province, as a member of the assembly. She was born in Philadelphia, and furnished a rare instance of an individual uninterruptedly resident within its limits, through so long a period of time as was allotted to her earthly existence. Her knowledge of persons and events, derived from extensive observation, rendered her conversation especially interesting to those who felt any pleasure in the history of the progress of our city, information which she would impart in the most agreeable manner. It was her happiness to have been one of the pupils of Anthony Benezet, and she entertained toward her honourable preceptor and friend the highest esteem, often dwelling with delight upon the more prominent traits of his character; his conscientious concern for the welfare of those entrusted to his care, whether it was shown for their literary improvement, their religious advancement, or by the inculcation of lessons of practical benevolence, made a deep impression on her mind, and uniformly gave an animation to her recitals of those proofs of his kindness, which convinced such as were favoured to listen to them, how much she had profited from his instruction.

Deprived of her ability for much movement, by an injury which she received many years ago, her time has since been passed in the comparative retirement of home; however, her society was sought by a large circle of sympathizing friends. She was distinguished for the refinement of her feelings, for patience, humility, and true dignity of mind, and when her delicate frame was assailed by the disease which terminated her valuable life, she manifested becoming resignation to the divine will. A practical believer in the great doctrines of Christianity she reverently depended upon the merits and mercies of her Redeemer, and her pure spirit is no doubt gathered to that unspeakable reward, which fadeth not away. X.

—
Departed this life on the evening of the 6th inst. LYDIA MILLER, an approved minister in the Society of Friends. She was a useful and valuable member of Salem monthly meeting, N. J. where, in her solid deportment, deep and reverent waiting, and, in her public appearances in the exercise of her gift, as well as in all her social intercourse, she was a bright example of true Christian humility. And truly it may be said of her, that her life and conversation adorned the doctrines she professed: and that her adorning was that of a meek and quiet spirit, which is in the sight of God of great price.

She was taken ill at the house of Joseph Fennel, Delaware county, Pennsylvania; having given up to accompany a friend from her own monthly meeting in a religious visit, to most of the meetings, within the compass of Concord, Caln and Western quarters. It may be a consolation to many of her friends who were not present to witness her peaceful departure, to learn, that during her illness, which continued nearly three weeks, her mind was, in a remarkable degree, centered in holy resignation upon Him, whom she had endeavoured to serve in meekness and fear. Her bodily sufferings sometimes appeared to be great; yet no word or even a look of impatience escaped her. Throughout her illness she expressed but little, and seemed at times, for hours together wholly absorbed in the contemplation of heavenly things, in which she appeared unwilling to be interrupted. To a friend, who expressed a wish that she might recover, she said, "I leave it all to the disposal of a kind Providence." And at another time, when those around her were anxiously endeavouring to administer the prescribed remedies, she said, "Oh! do now let the poor creature pass quietly away." She appeared frequently to be in prayer, having her hands raised, and her lips moving, though her voice could not be heard. And, from almost the first of her illness, she seemed to have taken leave of the world, and to be looking beyond it, to that peaceful habitation, and quiet resting place, where we doubt not, her purified spirit has, through the mercy of God in Christ Jesus, been permitted to join the just of all generations, in ascribing glory and honour, salvation and strength, unto Him that sitteth upon the throne and unto the Lamb forever.

THE FRIEND.

FIRST MONTH, 21, 1832.

The recent insurrections among the slaves of our southern states, have stirred up a spirit of inquiry in relation to the practicable modes of ridding that section of our country of the enormous burthen which presses so heavily upon it; from which we anticipate good, although it may be remote and long in coming. At the same time they have excited a spirit of severe and oppressive legislation in regard to the free coloured population, against which the southern states are now in great measure closed. Some indiscreet people in our own state have so far allowed their prejudices and imagination to get the better of their reason, as to become, or at least appear, excessively alarmed at the consequences of the proposed system of banishing the free blacks from the south. At a meeting of some of our citizens held a few weeks since resolutions were adopted expressive of these fears, and a memorial prepared to the legislature, soliciting the interference of the state to prevent the dreaded influx of free blacks. A numerous committee was appointed to collect subscriptions to this memorial, upon which many persons were placed, who not only were not at the meeting, but who are entirely hostile to the proposed interference. The subject has, however, actually claimed the attention of the legislature, and is now under consideration. Against all these proceedings, the principal people of colour in this city have published a manly and temperate protest, which will be found in our columns of to-day. We hope that this protest will claim the attention it deserves. It is a fact, that notwithstanding the increase of idle and disorderly negroes—the coloured population of this city more than pays in taxes upon its real estate, the charges against it upon the books of the Guardians of the Poor. The public attention is arrested by the drunken negroes of Southwark and Moyamensing, and we do not remember, that all the while there is another class of the same population—virtuous, intelligent, industrious—becoming daily more wealthy and respectable, better educated and more intellectual; that this class by the very constitution of things is constantly enlarging, and that it must eventually exercise a powerful influence over the less intelligent and moral portion of the African race. To us the proposed extension of the law of banishment, or exclusion of the negroes from the free states, appears to be an assumption of tyranny and arbitrary rule unwarranted by the constitution, and hostile to every maxim of justice and sound political wisdom. The petitioners grossly mistake the moral and the expediency of the case, and show themselves ignorant of facts, within the reach of all.

That a spirit of free inquiry on the subject of the coloured population in the south, has been produced there by the late insurrectionary movements, is manifest by various newspaper paragraphs and discussions which have

appeared. In the state of Virginia particularly, not only the convenient disposal of the free people of colour, but the general topic of slavery, and the urgent necessity of devising some plan for its extinction, are obviously exciting a deep and growing interest. We select, for example, the following from a late number of the Richmond Enquirer.

"It is probable, from what we hear, that the committee on the coloured population will report (to the legislature, now in session) some plan for getting rid of the free people of colour—but is this all that can be done? Are we for ever to suffer the greatest evil which can scourge our land, not only to remain, but to increase in its dimensions? 'We may shut our eyes and avert our faces, if we please,' (writes an eloquent South Carolinian, on his return from the north a few weeks ago) 'but there it is, the dark and growing evil, at our doors; and meet the question we must at no distant day. God only knows what it is the part of wise men to do on that momentous and appalling subject; of this I am very sure, that the difference—nothing short of frightful—between all that exists on one side of the Potomac, and all on the other, is owing to that cause alone. The disease is deep seated; it is at the heart's core; it is consuming, and has all along been consuming our vitals; and I could laugh, if I could laugh on such a subject, at the ignorance and folly of the politician, who ascribes that to an act of the government, which is the inevitable effect of the eternal laws of nature. What is to be done? Oh! my God—I don't know; but something must be done.'

"Yes—something must be done—and it is the part of no honest man to deny it—of no free press to affect to conceal it. When this dark population is growing upon us; when every new census is but gathering its appalling numbers upon us; when within a period equal to that in which this federal constitution has been in existence, those numbers will increase to more than two millions within Virginia;—when our sister states are closing their doors upon our blacks for sale, and when our whites are moving westwardly in greater numbers than we like to hear of;—when this, the fairest land on all this continent, for soil and climate and situation combined, might become a sort of garden spot, if it were worked by the hands of white men alone; *can we, ought we* to sit quietly down, fold our arms, and say to each other, 'Well, well, this thing will not come to the worst in our day. We will leave it to our children, and our grand-children, and great grand-children, to take care of themselves, and to brave the storm?' Is this to act as wise men? Heaven knows we are no fanatics—we detest the madness which actuated the *Amis des Noirs*.—But something ought to be done—means sure, but gradual, systematic, but discreet, ought to be adopted, for reducing the mass of evil which is pressing upon the south, and will still more press upon her, the longer it is put off. We ought not to shut our eyes, nor avert our faces. And, though we speak almost without a hope

that the committee, or that the legislature will do any thing, at the present session, to meet this question, yet we say now, in the utmost sincerity of our hearts, that our wisest men cannot give too much of their attention to this subject, nor can they give it too soon."

As our readers are generally interested in the late Chancery proceedings in New Jersey, we doubt not they will be gratified with the sketch of the arguments which we have placed in our columns to day. We also insert another account extracted from the National Union, published at Trenton, and which we take to be from the pen of the intelligent editor of that paper.

The extraordinary measure of the incarceration of the missionaries by the authorities of Georgia, connected as it is with the arbitrary, unjust, and merciless policy towards the Cherokees, appears to be very extensively viewed, as it certainly merits, with marked disapprobation and disgust. We have not hesitated to give room in our present number, to a memorial to the president of the United States, by the American board of commissioners for foreign missions. It contains a succinct history of the first establishment of that board in the Cherokee country, under the written authority of Secretary Crawford of the war department, and a plain but forcible and impressive statement of the position it has now assumed. "Military power," says the Boston Courier, in reference to the memorial, "may be able, as it has been, to force the missionaries from the Cherokee country, or to imprison them in the jails of Georgia; but we assert with the utmost confidence, that while the government relies upon appeals to the sense of the community, the position of the board is impregnable."

The article "Actual state of the Slave Trade on the coast of Africa," the republication of which we commenced on our first page, will richly compensate for the trouble of a close perusal. It is no time for supineness on the subject of Slavery and the Slave Trade; for although much has been done, there yet remain much to do, before the foul stain be removed; and therefore it is well to avail ourselves of every means having a tendency to prevent our zeal from waxing cold, and becoming inert. The article in question furnishes a condensed and highly graphical description of the slave coast and the actual state of the abominable traffic in human flesh, without a knowledge of which we should have a very inadequate perception of the complicated and enormous mass of wickedness which appertains to the whole system.

MARRIED, on the 3d instant, at Friends' North meeting-house, CHARLES LIPPINCOTT to ANN W. STARR, both of this city.

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Negro Slavery and State of Virginia.

Several recent paragraphs in the National Gazette, on subjects comprehended under the above head, in their language, tenour, and spirit, become well a *Philadelphia Journal*, and are creditable to the head and heart of the able editor. His remarks under date of the 20th inst., are annexed, and form a suitable introduction to an extract from a highly interesting, and considering where it was made, remarkable speech, which we copy from the same Journal of the 21st.

"In the account which is given in the Raleigh Register, of the late dreadful fire in that town, it is said—'Too much praise cannot be bestowed on the coloured population, who used every exertion in their power to be serviceable on the occasion.' We observe that memorials have been presented to the legislature of Virginia from several counties, against the project of removing the free people of colour, in which their usefulness is affirmed, and it is stated that they have not merited the charge of having excited the slaves to insurrection. We refused, some time ago, to insert in our paper, a memorial to the legislature of Pennsylvania, wherein that charge, and others which we believed to be also unfounded or exaggerated, are preferred. Let justice be done to our fellow creatures, of whatever race or complexion; and let us beware, while we so loudly condemn Georgia for her conduct to the Cherokees, of practising oppression ourselves,—of making wrongful accusations, so as to aggravate the situation of a class of persons who are already sufficiently invidious.

"The clamour which was raised in relation to their plan of a college, seemed to us to be exceeding harsh and inequitable. We may admit that the title which they chose for their institution was too ambitious, and that in selecting as a site for it, the neighbourhood of the University of New Haven, they committed a mistake; but we think that they ought to be encouraged and assisted in their endeavours to improve and enlarge the education of their youth. The more their reason and moral principles are developed and cultivated, the

more likely they are to be harmless or useful members of society, whether in the non-slaveholding or slaveholding states. We think it demonstrable that the policy of the south, in denying instruction of every kind to the coloured people, is, in fact, no policy at all; but a mischievous error in administration. Religious knowledge, in particular, has a tendency to produce a spirit of docility, resignation under the ills of this life, and the disposition to find solace in 'the final proportions of eternal justice.' Gross ignorance is most liable to be duped, misled, infuriated;—brute force is most to be dreaded as an instrument of disorder and devastation. Untutored minds are incapable of reflection upon the adequateness or insufficiency of means; upon the consequence to themselves, of revolt and violence. They cannot discover, they cannot be made to understand, how far the continuance of their bondage is necessary, either for their own sake, or as a law of self-preservation on the part of the whites; and when the question of emancipation is forced upon the masters, as it is now acknowledged to be in Virginia, by the blind and savage rage of desperadoes, the merely animal condition of the blacks renders it much more difficult and dangerous. Supposing the people of colour, in the free states, to be disposed to foment insurrection in the south, they would be less so, we are sure, if they were so far educated, as to be able to comprehend the real situation and interests of the slaves, and the perplexities and obstacles under which the masters labour.

"To give an idea of the nature of the debate in the Virginia house of assembly respecting negro slavery, we extract a few passages of the proceedings last week.

"Mr. Roane, who was entitled to the floor, rose, and addressed the house with great animation, in support of the abolition, but in opposition to any scheme, not recognising the rights of property.

"Mr. Wood, of Albemarle, followed in opposition to abolition, in exposition of his situation, as produced by the proceedings of the people of Albemarle, and in reply to various arguments addressed to the house.

"Mr. Preston succeeded, and glowingly inculcated the necessity of abolition.

"Gen. Brodnax treated the question in a luminous manner. He repudiated the plan submitted by Mr. Randolph, or any other plan proceeding upon the *postnati* principle, as invading the sanctity of private right. He suggested the rules which ought to regulate any attempt at abolition. He demonstrated the easy practicability of removing the free negroes, and as we thought, the practicability, also, of removing the entire black population by an

elongation of the process. He appalled the audience by statistical views and calculations, exhibiting the superior relative increase of the blacks over the whites, and prepared it generally to coincide in the conclusion, which he repeatedly and emphatically announced, *that something must be done.*

"Mr. Goode spoke of the excitement in the south of Virginia as being great, and of the public uneasiness as painful and acute. He earnestly pressed upon the house, the effect of what was passing, upon the minds of the slaves themselves. Many of them he represented as wise and intelligent men, constantly engaged in reflection, informed of all that was occurring, and having their attention fixed upon the legislature. They would naturally reason, if a few desperadoes in Southampton, by a few murders, produced such a sensation and such a disposition, what may not be achieved by numbers and combination? They would naturally conclude, they would have just reason to conclude, that a repetition would lead to emancipation. We are, by the course pursued, inspiring expectations which can never be realized. Where was the domain to which the black population was to be transported? Where were the resources for deporting half a million of people? We had no domain—no resources. The thing was impossible. He asked the house if it was not so—and conjured it by its respect for public tranquillity—for the rights of property—by humanity, for it was inhuman to inspire hopes in the slaves which could never be realized—to arrest a state of things productive of so much alarm, pain and injury."

Extracts from the recent speech of Mr. Moore, in the House of Delegates of Virginia, on the subject of Negro Slavery.

It is utterly impossible for us to avoid the consideration of this subject, which forces itself upon our view in such a manner, that we cannot avoid it. As well might the apostle have attempted to close his eyes against the light which shone upon him from heaven, or to have turned a deaf ear to the name which reached him from on high, as for this Assembly to try to stifle the spirit of enquiry which is abroad in this land, as to the best means of freeing the state from the curse of slavery. The monstrous consequences which arise from the existence of slavery, have become exposed to open day; the dangers arising from it stare us in the face, and it becomes us as men, as freemen, and the representatives of freemen, to meet and overcome them, rather than to attempt to escape, by evading them.

Permit me now, sir, to direct your attention to some of the evil consequences of slavery, by way of argument, in favour of our maturely deliberating on the whole subject, and adopting some efficient measures to remove the cause from which those evils spring. In the first place, I shall confine my remarks to such of those evils as affect the white population exclusively. And, even in that point of view, I think

that slavery as it exists among us, may be regarded as the heaviest calamity which has ever befallen any portion of the human race. If we look back through the long course of time which has elapsed from the creation to the present moment, we shall scarcely be able to point out a people whose situation was not in many respects preferable to our own, and that of the other states in which negro slavery exists. True, sir, we shall see nations which have groaned under the yoke of despotism for hundreds and thousands of years, but the individuals composing those nations have enjoyed a degree of happiness, peace, and freedom from apprehension, which the holders of slaves in this country can never know. True it is, that slavery has existed almost from the time of the deluge in some form or other in different parts of the world, but always, and every where, under less disadvantageous circumstances than in this country. The Greeks and Romans had many slaves, but, fortunately for them, there was no difference in complexion which placed an impassable barrier between the free-man and the slave, and prevented them from liberating the latter, and raising him to an equality with the former. They exercised an unlimited power over even the lives of their slaves, and being under but little restraint from principles of humanity, they could guard against danger by putting a part of their slaves to death. We appear to be destined to see the evil constantly increasing upon us, whilst we are restrained upon the one hand, from raising them to the condition of freemen, by unconquerable prejudices against their complexion, and on the other, from destroying them, by feelings of humanity, which, thank God, are equally invincible. But, sir, I must proceed to point out some of the most prominent evils arising from the existence of slavery among us. And among these, the first I shall mention is the irresistible tendency which it has to undermine and destroy every thing like virtue and morality in the community. I think I may safely assert, that ignorance is the inseparable companion of slavery, and that the desire of freedom is the inevitable consequence of implanting in the human mind any useful degree of intelligence; it is therefore the policy of the master that the ignorance of his slaves shall be as profound as possible; and such a state of ignorance is wholly incompatible with the existence of any moral principle or exalted feeling in the breast of the slave. It renders him incapable of deciding between right and wrong, of judging of the enormity of crime, or of estimating the high satisfaction which the performance of an honourable act affords to more intelligent beings. He is never actuated by those noble and inspiring motives which prompt the free to the performance of creditable and praiseworthy deeds; on the contrary, his early habits, pursuits, and associations, are such as to bring into action all his most vicious propensities. He is habituated from his infancy to sacrifice truth without remorse, as the only means of escaping punishment, which is too apt to be inflicted whether merited or not. The candid avowal of the fault, which a kind parent is disposed to regard in his child as the evidence of merit, is sure to be considered by the master as insolence in a slave, and to furnish additional reason for inflicting punishment upon him. The slave perceives that he can never attain to the least distinction in society, however fair and unexceptionable his conduct may be, or even to an equality with the lowest class of freemen; and that, however innocent he may be, he is often liable to the severest punishment, at the will of hireling overseers, without even the form of a trial. The impulses of passion are never restrained in him by that dread of infamy and disgrace, which operates so powerfully in deterring freemen from the commission of acts criminal or dishonourable; and he is ever ready to indulge with avidity in the most beastly intemperance, conscious that nothing can degrade him in the estimation of the world. His reason, beclouded as it is, tells him that to hold him in slavery is a violation of his natural rights; and, considering himself as entitled to full remuneration for his labour, he does not regard it as a fault, to appropriate any part of the master's property to his own use. He looks upon the whole white population as participating in the wrongs he endures, and never scruples to revenge himself by injuring their property; and he is never deterred from the commission of theft, except by fear of the punishment consequent on detection.

The demoralizing influence of the indiscriminate intercourse of the sexes among our slave population, need only to be hinted at, to be understood. Can it be expected, sir, or will it be contended, that where so large a mass of the population of the country is corrupt, that the other classes can entirely escape the contagion? Sir, it is impossible! and the dissolute habits of a large number of our citizens, especially of the very poorest class, is too notorious to be denied, and the cause of it is too obvious to be disputed. Far be it from me, Mr. Speaker, to assert that virtue and morality cannot at all exist among the free, where slavery is allowed, or that there are not many high-minded, honourable, virtuous, and patriotic individuals even in those parts of the state, where the slaves are most numerous. I know there are many such. I only contend, that it is impossible in the nature of things, that slaves can be virtuous and moral, and that their vices must have, to some extent, an influence upon the morals of the free.

There is another, and perhaps a less questionable evil, growing out of the existence of slavery in this country, which cannot have escaped the observation, or failed to have elicited the profound regrets of every patriotic and reflecting individual in the assembly. I allude, sir, to the prevalent, and almost universal indisposition of the free population, to engage in the cultivation of the soil, that species of labour, upon which the prosperity of every country chiefly depends. That being the species of labour in which slaves are usually employed, it is very generally regarded as a mark of servitude, and consequently as degrading and disreputable. It follows of course, that the entire population of the state must be supported by the labour of that half which is in slavery: and it will hardly be denied, that it is to this circumstance principally, if not solely, that we are to ascribe the astonishing contrast between the prosperity of the non-slave-holding, and slave-holding states of this Union. How many cases do we see around us, of men in moderate circumstances, who, too proud to till the earth with their own hands, are gradually wasting away their small patrimonial estates, and raising their families in habits of idleness and extravagance? How many young men, (who, were it not for the prevailing prejudices of the country, might gain an honourable and honest subsistence by cultivating the soil,) do we see, attempting to force themselves into professions already crowded to excess, in order to obtain a precarious subsistence? and how many of these do we see resort to intemperance to drown reflection, when want of success has driven them to despair? We learn from those who have had ample means of deciding that the situation of the yeomanry of the middle and northern states, is, in every respect, different from that of the same class of people in the slave-holding states. There the farmer cultivates his land with his own hands, which produces all the necessaries, and many of the comforts of life, in abundance. He rears up his children in habits of industry, unexposed to the allurements of vice, and instead of being a burthen, they assist him in his labours. If, sir, we compare the face of the country in Virginia, with that of the northern states, we shall find the result greatly to the disadvantages of the former. We shall see the Old Dominion, though blessed by nature, with all the advantages of climate, a fruitful soil, and fine navigable bays and rivers, gradually declining in all that constitutes national wealth. In that part of the state below tide-water, the whole face of the country wears an appearance of almost utter desolation, distressing to the beholder. Tall and thick forests or pines are every where to be seen, enroaching upon the once cultivated fields, and casting a deep gloom over the land, which looks as if nature mourned over the misfortunes of man. The very spot on which our ancestors landed, a little more than two hundred years ago, appears to be on the eve of again becoming the haunt of wild animals. No man can doubt, sir, but that the deterioration in the appearance of the country, is owing mainly to the careless manner in which the soil is cultivated by slaves, and the indolence of the white population: nor can we hesitate to ascribe the flourishing condition of the non-slave-holding states, which are every where covered with highly cultivated farms, thriving villages, and an industrious white population, to the absence of slavery.

A third consequence of slavery is, that it detracts

from the ability of a country to defend itself against foreign aggression. Every slave occupies the place of a freeman, and if we regard them merely as neutrals, they impair the force of the state in full proportion to their numbers. But we cannot rationally regard them as neutrals, for the desire of freedom is so deeply implanted in the human breast, that no time or treatment can entirely eradicate it, and they will always be disposed to avail themselves of a favourable opportunity of asserting their natural rights. It will consequently be necessary to employ a certain proportion of the efficient force of the whites to keep them in subjection. What that proportion will be, I will not undertake exactly to determine; but it may be safely assumed, that, wherever the slaves are as numerous as the whites, it will require one half of the effective force of the whites to keep them quiet; and such is the fact as to the whole of eastern Virginia. And in those counties, such as Amelia, Nottoway, Greensville, Charles City, King William and some others, in which the slaves are more than double as numerous as the whites, the force of the latter, as to defence against an invading army, may be considered as wholly inefficient. And for the same reason, the counties of Brunswick, Charlotte, Mecklenberg, and many others, in which the slaves are nearly twice as numerous as the whites, could spare no part of their forces to contend against an invasion of the state. I hope, sir, that my mentioning the counties I have enumerated, and the proportions of their different kinds of inhabitants, will not be attributed to any disposition in me, to show the slightest disrespect either to the people of those counties or their representatives on this floor. I am contending that where the proportion of slaves to the freemen is as great as it is in those counties, and I can satisfactorily show that it will be throughout the state, in less than thirty years, unless we do something to get clear of the former, that it wholly incapacitates a country for defence against a foreign enemy, and I mention those counties by way of illustrating my argument. And, Mr. Speaker, I think it can hardly be contended, that I have estimated the force necessary for keeping the slaves in subjection too high, when it is recollected that they are intimately acquainted with all the secret passes, strong holds, and fastnesses of the country, and being restrained by no moral or patriotic considerations, will ever be ready to act as guides to an invading foe, and to flock to his standard whenever he may be disposed to tempt them to it, by holding out the strongest temptation which can ever be presented to the human mind—namely, the possession of liberty. It must be remembered, too, that we may often have enemies who will not be too magnanimous to avail themselves of advantages which cost them nothing. If our enemies should be of that description of men, who are but little disposed to perform their engagements in good faith, they will be tempted to seduce our slaves from our possession, not only for the purpose of injuring us, and adding to their own strength, but for the more criminal object of making a profitable speculation, by disposing of them in the West India market. The conduct of the British armies and their commanders during the last war, and that of the revolution, proves that the latter motive, disgraceful as it is, has not failed to have its full operation.

(To be concluded in our next.)

From the Amulet.

ACTUAL STATE OF THE SLAVE TRADE ON THE COAST OF AFRICA.

(Continued from page 114.)

The river Nunez carries on a larger lawful trade with foreigners than, perhaps, any river on the western coast of Africa. Several European factories, particularly English, are established on its banks, where they drive an extensive traffic for the produce of the interior, and give in exchange rum, tobacco, cloth, and gunpowder. Besides the usual articles of produce, the natives, in this place, manufacture their gold-dust into different ingenious articles, particularly rings, with considerable taste and ingenuity; some are ornamented

with elapsed hands, which seem as well executed as a similar device by a European goldsmith. The gold is very pure, and the workmanship such as to promise a considerable perfection in the art if properly encouraged, and an earnest of what advancement might be made in the comforts of civilized life, by this despised and oppressed race, if their talents were properly directed in their own country.

At the distance of seventy miles from the mouth of the river is Debucka, where the native king, Mamadoo, resides. The boats of the North Star ascended to it; but when the king heard it, he was exceedingly anxious, and would not allow the officer to approach his house. The cause of his alarm was soon evident: this river, also, is cursed with the slave-trade, which continually interferes with and impedes lawful traffic: there was, at this moment, a Spanish schooner lurking in one of the creeks, kidnapping and carrying off the natives: the captain was actually residing at the king's house, in which he had persuaded him to shut up a cargo of his subjects, and they were waiting only for an opportunity of embarkation. Though this was well known, the schooner could not be taken or delayed by any of his majesty's cruisers, because she had not, at the time, the slaves actually on board; she sailed, fourteen days after, with a full cargo; and the king, having emptied his house, proceeded to fill it again for another slaver. This river, like most others in this region, has extensive communications by means of its branches, which renders it exceedingly difficult for a single vessel to watch it with effect. There is a water conveyance inland to all the others on which slave-factories are established. From one of its creeks the distance to Bulola is but ten miles, and slaves are constantly sent across without proceeding down the river. This local circumstance is a strong inducement to slavers to frequent it, as they usually escape with impunity by availing themselves of that channel which they fine is not watched at the time. Some of the unfortunate slaves are known to be smuggled in this way—by a circuitous inland route of 1500 or 2000 miles; and, when they arrive at their destination, are openly shipped off as domestic slaves.

Immediately off this coast, and opposite the mouths of the rivers, are the Isle de Los, a corruption of Isle dos Idolos, in latitude 9° 3' N., and forming a cluster of small insular spots. The largest, and that which possesses the greatest capabilities, is *Tamara*, the soil of which is exuberantly fertile, and would produce abundant supplies of vegetables of all kinds for ships in the neighbourhood, but it is altogether neglected by the natives, from the uncertainty of a market to dispose of their perishable produce, and also from a feeling of the uncertain tenure of their property, not knowing the moment when they themselves may be seized and sold. There are three or four villages on the island, with houses of a better construction than usual: the principal is called Clarkson's Town. The whole population amounts to about 1200, who are the progeny of former settlers from the main, about Dembia. Some soldiers of the African

corps from Sierra Leone have land assigned them here, but no care is taken to instruct them in a proper mode of cultivation. They are allowed to burn the soil, scratch in the grain, and, after exhausting it with a crop, leave it to relapse again into its former state of useless and unwholesome waste. It is well adapted to the growth of coffee; and the cotton raised is of a fine quality. Besides *Tamara*, there are *Factory* and *Crawford Islands*, on one of which is a barrack for soldiers.

While the slave-trade was permitted, this group of islands was infamously notorious as the centre of the nefarious traffic; and from time immemorial they had been occupied by factors and agents of different European nations, who kept here openly droves and pens of human beings, kidnapped on the continent, ready to be sold and shipped off when called for. Perhaps the world never saw a stain more foul on human nature than this place of resort for all the Christian nations of Europe. Hither came ships from all European countries, fitted out by men of all religious persuasions, except Quakers, and thought it no shame to purchase their fellow-creatures as they would cattle. The protestants of England, the Calvinists of Holland, the Lutherans of Germany, and the Catholics of France and Spain, crowded to this place for cargoes of human flesh; and having sold their unholy freights at an immense profit, thought, or pretended to think, they were engaged in a lawful calling; and their respective governments sanctioned and protected it. We have, thank God, so far departed from this proof of the wisdom of our venerable ancestors, that we punish with an ignominious death, and hold up to execration the memory of the man, as a worse than common malefactor, who shall dare to commit this atrocious crime; and, though much yet remains to be done, the extinction of the public shambles kept on these islands is some consolation to humanity, and an existing proof of the decline in the traffic of blood.

Since the period of the abolition, the islands were occupied by four English merchants, Car, Leigh, Lamo, and Hickson, who each of them carried on an extensive lawful trade in African produce: and the warehouses were filled with gold, gums, and ivory, for sale, instead of men, women, and children. On the death of some of these gentlemen, the late Lieutenant-Colonel M'Carthy took possession of the islands by treaty, in the name of the British government, having stipulated to pay to the native chiefs an annual rent, in articles of trade, to the value of £75.

It would now be a transaction highly gratifying, if this nest of slave-dealers were finally and permanently superseded by a thriving colony of fair traders, and the human beings formerly driven here for sale to become the free tenants and industrious cultivators of the soil. From their vicinity to the mouths of the rivers *Dembia*, *Pongas* and *Nunez*, the islands would be an important station for trade, as the intercourse would be much more free and direct from hence than from *Sierra Leone*. If the islands were once regularly established, with a small military force of men of good character, and under a commandant not likely to be

removed, and if a proper system of cultivation were adopted and encouraged, so as to afford a regular and constant supply of wood, water, and refreshment, to ships of the squadron which would regularly frequent them, the number of resident merchants would increase, so that they might become a depot of African produce, and a place of considerable importance. Traders would all touch here, and deposit their cargoes, instead of running up the unhealthy rivers on the opposite pestiferous coast, subject as they now are to vexatious delays, and to the mortality of their crews from the necessity of drinking the tainted water of these streams. Above all, by making it a free port, open to all foreign vessels and merchandise, the resident British traders would become the agents of the French and Americans, who would prefer resorting here to ascending the rivers on the continent, as they now do, with their goods.

The eligibility of this place as a station must depend on its local advantages: and it appears to be less exceptionable than any which has yet been tried. Wholesome water, from a pure spring, is abundant. Above sixty yards above high water-mark is a copious source, from which vessels are supplied by tubes over the rocks; and boats are filled without landing the casks, at a rate of thirty tons per day. Fire-wood is in profusion; oranges and limes may be procured by only sending to pick and choose them; poultry may be had in any quantity; pigs are so numerous that they run about the island without seeming to belong to any particular person; excellent sheep may be bought for ten shillings each, and bullocks, in prime order, are always grazing on the pastures. Should experience realize this flattering picture, it will be highly gratifying to the friends of Africa; and one healthy and plentiful spot will, at length, be found, by the English, on this insalubrious coast, where they may fairly try their benevolent experiment.

On the subject of *Sierra Leone* and the causes of its failure, so much has been said that it would be superfluous to repeat them here. Public expectation has not, certainly, been answered; but that these experiments are not of a fanciful or impracticable nature, is completely proved by the success which has attended the colony which came next in succession on this coast. This is a bold promontory, called originally *Monte Serrado*, but corrupted, as all names here are, by Negro pronunciation, into *Mesurado*. The American Colonization Society located here a number of free people of colour, the offspring of African slaves born in America, and liberated. They were sent from the United States, and the settlement was called by the appropriate name of *Liberia*. There are but few white people among them, and none who possess any land. When the colony was first established, the land was procured from the native chiefs by purchase and treaty; but some misunderstanding arose, the real objects of the colonists were not understood, and several sanguinary conflicts ensued with the natives, which had nearly destroyed the establishment in its infancy. But under the prudent management of Mr.

Ashmun, the agent for the society, these differences were reconciled, and amity and goodwill established between the natives and the strangers.

The settlement consists of two establishments. The first is Monroe, on Cape Mesurado, and the other Caldwell, seven miles up the river St. Paul. The whole population amounts to about three hundred families, comprising more than 1500 persons, who have each farms allotted to them, some in the lower and some on the upper settlement. A regular and most improved system of husbandry is insisted on. Every man is not allowed to burn down and cultivate any portion of the land he pleases, as is permitted in our colonies, which, being abandoned the next year, and suffered to run into brush, is known to contribute greatly to taint the air, in an extraordinary degree, which cultivation had rendered salubrious. Their prescribed system of agriculture is regulated by those plans which local experience has found to be most judicious, wholesome, and productive; and no man is allowed to deviate from it: in this way their maintenance and independence, and to a certain extent their health, is provided for and secured. The males are formed into a regular militia, which, being well trained and served, renders the colony respectable in the eyes of its neighbours, and secures them from any act of aggression: and this force has been efficiently called out more than once to punish depredations and robberies committed by natives on individual colonists while in pursuit of their commercial speculations, either coastwise or in the interior, and always with the best results. This mode of well-regulated self-defence not only gives them courage and confidence in themselves, but it exempts them from the degrading and demoralizing effects of a regular soldiery sent from the parent country, which, being generally of the worst and most desperate description of men, set examples of the most dissolute and profligate lives, as our colonies in Africa know by melancholy experience. This imposing domestic force gives perfect security to these people in their dealings with the natives; and a very profitable and advantageous trade is carried on for gold, cane-wood, and ivory, with the Gallinas and Cape Mount, to the north of their settlement, and as far coastwise as Tradestown, to the east of it.

Nothing has tended more to suppress the slave-trade in this quarter, than the constant intercourse and communication of the natives with these industrious colonists. The American agent, Mr. Ashmun, took every opportunity and means in his power to extinguish a traffic so injurious in every way to the fair trader; and at Cape Mesurado good and correct information was always to be obtained of any slave-vessels on the coast within the communication or influence of the colony. This active, respectable, and intelligent man is since dead; but his spirit still actuates all his people. They have several large boats and small decked vessels belonging to their community, and others in progress of building. These are actively employed in trading along the coast, and in keeping up the intercourse with Caldwell and the interior.

The river St. Paul does not run directly inland, but takes a course coastwise to the north; it does not therefore penetrate far into the country. The commercial enterprise, however, of the people has been excited by the favourable accounts which had reached them of the interior, and induced several to push their speculations as far as 150 miles, without the aid of internal navigation, to a large and populous town, the residence of a native king of considerable influence, with whom a lucrative commerce is now opened, and actively carried on, for gold and ivory; and the supply of the former through this channel, has greatly exceeded expectation.

(To be continued.)

From Poulson's American Daily Advertiser.

TO THE CITIZENS OF PHILADELPHIA, AND ITS LIBERTIES.

The undersigned have viewed with no ordinary surprise, the proceedings of a meeting of young men, which had its origin at Upton's, in Dock street; and lest these young gentlemen, from want of experience, should bring about results, and produce consequences, of which they have not the most distant conception, we deem it our duty to enter our most solemn PROTEST, against the authority, the origin, the principles, and the spirit, of said meeting.

We should have viewed this whole subject as unworthy our notice, had not this small meeting of young gentlemen, for at no time did they exceed fifty, presumed to attach the names of many of our most worthy inhabitants to their committees, without their knowledge; some of whom, we know, view their proceedings in the same light as we do, thereby arrogating to themselves a consequence to which they have no claim, and by which, no doubt, they designed taking the advantage of the unsuspecting.

We therefore respectfully solicit our friends and the citizens generally, to give no countenance to an object, for the injustice of which we need only refer them to the spirit in which the preamble and resolutions at Upton's were conceived.

And while we deeply deplore the cause of the present excitement, we declare ourselves opposed to every insurrectionary spirit, and pledge our countenance, influence, and efforts, as far as they may go, in opposition to every principle of the kind. We feel warranted in calling on the good and wise of our citizens to sympathise with us under the indiscriminate and foul charges brought against our persons and character, by a few young men scarcely known in the community; and with many of whose sires, in the struggle for our independence, some of us, both in the field and on the seas, contributed all in our power to the salvation and prosperity of our beloved country.

And in conclusion, we would appeal to the patriotism and religion of those young gentlemen comprising the aforesaid meeting, begging that they will desist from the pursuit of measures so destructive to the peace and happiness of many of their coloured fellow citizens, whose patriotism is as pure and ardent as theirs, and who have in every respect

contributed as much to the peace, prosperity, and improvement of our city and commonwealth as any of them—and measures too fraught with consequences from which even the sires and statesmen of our city would shrink.

N. B. All those papers that have published the proceedings of the aforesaid meetings, will confer a favour by giving an insertion to this.

James Forten,	Robert Purves,
Joseph Cassey,	Frederick A. Hinton,
John Bowers,	William Whipple, and
Charles Bohannon,	Samuel E. Cornish.

From the New York Mercury.

CONSUMPTION OF ARDENT SPIRITS.—The amount of ardent spirits imported into the United States:

In 1824, was	- - -	5,285,047 gals.
" 1825 - - -	- - -	4,114,046 do.
" 1826 - - -	- - -	3,322,380 do.
" 1827 - - -	- - -	3,465,302 do.
" 1828 - - -	- - -	4,446,698 do.
" 1829 - - -	- - -	2,462,303 do.
" 1830 - - -	- - -	1,095,488 do.

Here is an exhibition which cannot fail to gratify the friends of temperance, and encourage the efforts of temperance societies. During the six years prior to 1830, the average annual importation was 3,849,296 gallons; or 31.2 times as much as was imported in 1830. During the five years prior to 1829, the average annual importation was 4,126,694 gallons; or 33.4 times as much as was imported in 1830. Moreover, the imports in 1830 were less than half the amount imported in 1829, and less than a quarter the amount imported in 1828.

To all this it may be replied, that the diminution of imported liquors is owing to the practice, now very common, of manufacturing foreign liquors out of domestic; adding only a sufficient quantity of the real foreign to impart a flavour to the compound. In the next place, then, we will turn our attention to domestic liquors.

The amount of such liquors inspected in this city in 1828, was 111,504 casks; in 1829 79,913; in 1830, 72,768; in 1831, —.* Showing a diminution, in two years, of more than one third.

The amount of whiskey which arrived at Albany on the canals in 1829, was 18,194 bbls. and 3,744 hhds. equal to 33,170 bbls.; in 1830, 28,207 bbls. and 1,420 hhds. equal to 33,887 bbls.; in 1831, 18,681 bbls. and 1875 hhds. equal to 26,131 bbls. showing a considerable diminution, notwithstanding the general business of the canals has greatly increased.

The amount of whiskey which arrived at New Orleans from the interior in 1827, was 35,982 bbls.; in 1828, 44,507; in 1829, 26,449; in 1830, 24,549; in 1831, 30,579. Showing a diminution as compared with former years, although most other articles from the interior have increased with amazing rapidity.

The quantity of whiskey which passed the

* We have not been able, as yet, to obtain the inspector's returns for 1831, but learn that the amount is considerably less than in 1830.

"For the Friend."

Miami canal at Dayton, (Ohio,) in 1829, was 7,378 bbls.; in 1830, 7,142; in 1831, 4,244.

On the whole, then, it is fair to conclude that the extraordinary diminution in the consumption of foreign spirits is not counterbalanced by any increase of the domestic article; but on the contrary, that the consumption of domestic spirits is also diminishing, notwithstanding the great increase of population.

Contrasted with the state of the country in former years, these facts are most cheering; but compared with what it ought to be, they are melancholy in the extreme. The nation still makes away, every year, with a sufficient quantity of these abominable drinks to form a navigable river: and ninety-nine hundredths of the whole amount is exhaled in oaths and curses, tears and blood, misery and death! When shall this sweeping pestilence cease to stalk through the land? When shall American citizens, one and all, become as temperate as the beasts who serve them? Enough has been effected to show what can be done by united and persevering exertions; enough remains undone, to fill the heart with anguish. In conclusion we subjoin the following paragraph, which shows that the temperance reformation is not confined to the United States:

Decrease in the Consumption of Spiritous Liquors.—Up to 1829, there was a progressive increase in the consumption of spirits in Ireland. In 1830 there was a decrease on home made spirits alone of 210,903 gallons; and in the first half of 1831, a decrease of 721,564 gallons; while in Scotland, during the same time, the decrease was 513,697 gallons. In the Langan district, comprehending Belfast and its vicinity, there has been for the last year a decrease of 84,808 gallons, being nearly one third of the whole consumption.—*Belfast News Letter.*

For "The Friend."

The information communicated in the following extract from a letter, dated "Edinburgh, 9 mo. 16, 1831," is highly interesting and encouraging. Our religious Society has sought to eradicate the use of ardent spirit for a long course of years; but it is hoped its members will not, therefore, withhold a share of service in the *public effort*, now making in this important respect.

"I wrote thee some time ago, respecting Temperance Societies. I have the satisfaction to say, that since then they have much increased both in Scotland and Ireland, and much good has been effected through them; and I trust they will increase and prosper through divine influence and assistance, until this great and crying evil is swept out of your land, and ours. Every one of any influence should consider it as an incumbent duty to give those societies their support, intemperance being the principal cause of poverty, disease, and crime. The Temperance Society Record is published monthly in Glasgow. Having No. 16 for last month before me, I find the number of members for Aberdeen stated at 400; Airdrie 604; Campbleton and branches 875; Edinburgh and branches 1993.

Total number of members in Scotland the 1st of this month 42,497. There is, in the same number of the Record, a list of the officers of the Metropolitan Society; the title having undergone an alteration, the society is henceforth to be called '*The British and Foreign Temperance Society.*' The committee consists of 37, nine or ten appear to be members of the Society of Friends, as also the treasurer, and one of the secretaries."

Immoral Publications.—A dissolute life, especially in particular classes of men, is one certain way of making our brother to offend, not only in point of practice, but of belief; and there is another method of producing the same effects, nearly allied to this, and that is *immoral publications.*

These have the same tendency with bad examples, both in propagating vice and promoting infidelity; but they are still more pernicious, because the sphere of their influence is more extensive.

A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that it spreads around it; but the contagion of a licentious publication, especially if it be (as it too frequently is) in a popular and captivating shape, knows no bounds; it flies to the remotest corners of the earth; it penetrates the obscure and retired habitations of simplicity and innocence, it makes its way into the cottage of the peasant, into the hut of the shepherd, and the shop of the mechanic; it falls into the hands of all ages, ranks, and conditions; but it is peculiarly fatal to the unsuspecting and ungarded minds of the youth of both sexes; and to them its "breath is poison and its touch death."

What, then, have *they* to answer for who are every day obtruding these publications on the world, in a thousand different shapes and forms, in history, in biography, in poems, in novels, in dramatic pieces; in all which the prevailing feature is *universal philanthropy and discriminative benevolence*; under the protection of which the hero of the piece has the privilege of committing whatever irregularities he thinks fit; and while he is violating the most sacred obligations, insinuating the most licentious sentiments, and ridiculing every thing that looks like religion, he is nevertheless held up as a model of virtue; and though he may perhaps be charged with a few little venial foibles, and pardonable infirmities, (as they are called,) yet we are assured that he has, notwithstanding, *the very best heart in the world?* Thus it is, that the principles of our youth are insensibly and almost unavoidably corrupted; and instead of being inspired, as they ought to be, with a just detestation of vice, they are furnished with apologies for it, which they never forget, and are even taught to consider it as a necessary part of an accomplished character.—*Porteus' Lectures.*

The demise of OLIVER COPE, who died on his nineteenth anniversary, has struck the hearts of his acquaintances with poignant regret. With every prospect before him of a long career on earth, he has been transferred, it is reverently hoped and believed, to the bliss of heaven. His death furnishes fresh evidence of the evanescence of earthly enjoyment, and the fallacy of human hope. It announces that the dread messenger is indeed no respecter of persons—that he visits the joyous, the healthful, and the young, in common with those whom disease and age have burthened with accumulated infirmities. His devoted family, while dwelling upon the affectionate assiduity and gentleness of his disposition, the bland endearments of his social virtues, and the flattering promises of his opening manhood, naturally mourn the early exit of such a son, brother and friend. But they have abundant consolation in the retrospect of his harmless and unoffending life—in the scrupulous rectitude of his intentions, and the moral purity of his whole character. While they remember the many proofs of his fond solicitude, his filial and fraternal attachment, they should not forget that he possessed qualities which fitted him for another world—a serious and contemplative mind, a clear and just discernment, and a heart imbued with the truths of natural and revealed religion.

Though young, his judgment was nervous and correct, his knowledge exact and considerable. He has, indeed, left a vacancy, and occasioned a blank which cannot be filled or supplied; but he precedes those who now weep his departure but a few years, and only enters before them upon a greater and more glorious stage of being.

Let not the gay and the youthful of his own age, try to escape the lesson which this sad event is calculated to teach. The house of mourning is impressively admonitory—it serves to counteract the effects of frivolous dissipation and thoughtless folly—its agency and influence are more important and salutary, than those of the house of feasting.

"On trembling wings let youthful fancy soar,
Nor always haunt the sunny realms of joy."

Let those who mingle with the giddy throng in the pursuit of sensual pleasure, reflect upon the attenuated thread of human existence—that it may be cut in a moment by a relentless scissors—and that all their vain projects and presumptuous hopes, may dissolve at once into empty nothing, like the very vanity which produced them. The deceased but a few days since was ruddy with health, and buoyant with expectation—the present offered only joy to his acceptance, and the future was bright with its splendid promises. Alas, he was marked by the King of Terrors for his prey, and he has been suddenly numbered with his victims! The example emphatically points to the sacred injunction, "Be ye also ready."

Z.

"True religion is internal: the noblest temple of the Deity, is the heart of man.—*Female Spectator.*"

For "The Friend."

THE JEWS.

The existence of the Jews as a distinct class of persons at the present day, and the characteristic peculiarities which serve to designate them, may be considered as one of the strongest evidences of the truth of the Bible. There is not a more extraordinary or remarkable circumstance connected with sacred literature than the accuracy and minuteness of detail with which Moses and the prophets foretold the rebellion and wickedness of the Jewish nation, the evils which their sins should bring upon them, their final rejection as the peculiar and favoured people of the Most High, and the sad catalogue of unparalleled calamities and sufferings which should follow this mournful event.

If the inspired penmen had been depicting events that were transpiring under their immediate observation, they could not have written with more precision or confidence. The literal fulfillment of these prophecies, in past ages as well as in the present, and the presence of the Jews among us as a distinct body of people, furnish an argument for the truth of revelation which all the ingenuity of infidels has never been able to gainsay. I would respectfully invite the attention of the readers of "The Friend" to the study of this interesting subject, particularly the prophecies of Moses in the book of Deuteronomy, and, as an introduction to it, I take the liberty of presenting, for insertion, the following article, the interest and value of which, I trust, will more than compensate for its length.

"Were we to seek a single word wherewith to confound the adversaries of the gospel, and to confute all their arguments against the inspiration of Scripture—that word would be, the Jews. We need not urge either the peculiarity of their fate ever since the days of Abraham, a period of three thousand seven hundred years, nor the miraculous preservation for ages, since their dispersion, of their exiled, wandering, miserable race. For we have only to read a multiplicity of prophecies concerning them, as they are written in the earliest records in the world, and, without once hinting what they are, to ask whose history they relate; and there scarcely is a man so ignorant in any country under heaven, who would not answer in one word, the Jews. To all the inhabitants of the earth, the scriptural appeal may here be made in relation to facts of which all are witnesses—judge ye what we say. It is needful only to look to the Jews, and to hear Moses and the prophets, to know that the word must have been of God. And he that hath ears to hear, let him hear.

"I will scatter you among the heathen, and draw out a sword after you; and your land shall be desolate, and your cities waste. And upon them that are left alive of you, I will send a faintness into their hearts, in the land of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth. And ye shall have no power to stand before your enemies. And ye shall perish among the heathen; and the land of your enemies shall eat you up. And they

that are left of you shall pine away in their iniquities in your enemies' land. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them.* And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord will lead you.† The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. The Lord shall smite thee with madness and blindness, and astonishment of heart: and thou shalt grope at noon day as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thy sons and thy daughters shall be given to another people. There shall be no might in thine hand. The fruit of thy land and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so that thou shalt be mad for the sight of thine eyes which thou shalt see. Thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. All these curses shall come upon thee, and shall pursue thee, and overtake thee till thou be destroyed: because thou hearkenedst not unto the voice of the Lord thy God:—and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things: therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.‡ If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name—THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues and of long continuance, and sore sicknesses, and of long continuance. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and thou shalt be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other;—among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrows of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith

thou shalt fear, and for the sight of thine eyes which thou shalt see.*

"I will cause them to be removed into all kingdoms of the earth. I will cast them out into a land that they know not, where I will show them no favour. I will scatter them also among the heathen, whom neither they nor their fathers have known.† I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach, a proverb, a taunt, and a curse, in all places whither I shall drive them; and I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land that I gave unto them and to their fathers. I will bereave them of children.‡ I will deliver them to be removed into all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, even among all the nations whither I have driven them.§ I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.|| I will scatter them among the nations, among the heathens, and disperse them in the countries.¶ They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill their bowels; because it is the stumbling-block of their iniquity. For the iniquity of his covetousness was I wroth and smote him.** I will sift the house of Israel among the nations like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.†† Death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts. They shall be wanderers among the nations.‡‡ Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and convert and be healed. Then said I, Lord, how long? and he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land.§§ Though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil and not for good.||| I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not utterly cut thee off, or leave thee wholly unpunished.¶¶ The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.'****

* Deut. xxviii. 58, 59, 63—68.

† Jer. xv. 4; xvi. 13; ix. 16. ‡ Jer. xxiv. 9, 10; xv. 7.

§ Jer. xxix. 18.

|| Ezek. v. 10.

¶ Ezek. xii. 15.

** Ezek. vii. 19. Isa. lvii. 17.

†† Amos ix. 3.

‡‡ Jer. viii. 3. Hos. ix. 17.

§§ Isa. vi. 10—12.

||| Amos ix. 4.

¶¶ Jer. xlv. 28.

*** Hosea iii. 4, 5.

* Lev. xxvi. 33, 36, 37, 38, 39, 44.

† Deut. iv. 27.

‡ Deut. xxviii. 25, 28, 29, 32—34, 37, 45—48.

All these predictions respecting the Jews are delivered with the clearness of history, and the confidence of truth. They represent the manner, the extent, the nature, and the continuance of their dispersion, their persecutions, their sufferings, their blindness, their feebleness, fearfulness, and faint-heartedness; their ceaseless wanderings, their hardened impenitence, their insatiable avarice; and the grievous oppression, the continued spoliation, the universal mockery, the unextinguishable existence and unlimited diffusion of their race.

(To be continued.)

For "The Friend."

PLAINNESS OF DRESS.

In looking at the dress of some of our young Friends, the mental ejaculation of "Babylonish garments," often arises, and as the subject now opens afresh before me, the case of Achem is brought into view. He had been tempted by a *goodly* Babylonish garment, which in the pride and haughtiness of his heart he had secreted, together with other valuables, and discomfiture attended the Israelites until they were burned. And it does appear to me that weakness at this day is often caused to individuals, and through them to the body at large, by neglecting to bear in this particular the cross of Him who wore a seamless garment.

It has been aptly said, that dress is not religion, neither is the hedge the fruit, yet the former is a safeguard to the latter. In many, very many instances, the verity of this remark I have seen exemplified, in observing the conduct of some of the young people of our Society. In proportion as an approximation to the world's costume is permitted, and a consequent departure from the distinguishing dress of our sect indulged in, the youth is removed from the watchful care of his friends, and mingles *unremarked* in the general mass. The effect of this is to remove restraint, and the fallacious reasoning is adopted, "I shall not now be known as a Quaker, and I need not act like one; to be sure I would not like to bring reproach upon the Society, or to wound my parents and friends, as I should do if I wore a plain dress and acted so and so, but it is all well enough with this coat." Thus the youth who, through parental weakness, or from some other cause, deviates in dress *first*, is too often found *next*, to throw off the plain language as inconsistent with his coat, in his intercourse with those who are not Friends, still using it to those who are, thereby engendering *duplicité* or double acting. Then mingling with those who are habited like himself, he is invited to the ball-room or the theatre—he hesitates—conscience remonstrates—but the reasoner says, "go just this once, thou art *dressed like the rest* who frequent such places, thou wilt not be known," and better resolutions are over-persuaded, and he goes for *once*: this once is letting down the bar to restraint, and is too often followed by the total prostration of the whole hedge which Society endeavours to preserve around its members.

This course of deviation has been written in the experience of many in this city, and mournfully have some of them to re-peruse these

records of their journey, as they behold others treading the same downward path. With sorrowful hearts they behold every departure from "plainness of speech, behaviour and apparel," in the inconsiderate youth, and almost with bitterness they see those of more mature age, by little and little, leaving off the simple attire of our ancient Friends, admitting to their summer coats the lappel which is carefully excluded from their winter ones, adding to their winter dress the rolling collar of the votaries of fashion, and in many cases neglecting with the changing season to resume the despised habiliments of the Society, till eventually the Babylonish garment seems mournfully to befit both the outer and inner man.

How necessary is it to bear in mind the commandment given by the mouth of the prophet, "Learn not the way of the heathen, for the customs of the people are vain."

X.

The following is an abstract of a statement in the Albany Evening Journal of January 18.

Third anniversary of the New York state Temperance Society.

"The society, pursuant to notice, met last evening in the 2d Presbyterian church. The president (Chancellor Walworth) called to order, a few minutes after six.

"The delegates from county societies, were in attendance.

"Chancellor Walworth made a brief, but interesting and eloquent address to the society. He dwelt, with great pleasure, upon the change of public opinion in relation to temperance; and alluded to a resolution which, when a member of congress, ten years ago, he submitted, inquiring into the expediency of discontinuing the whiskey ration to soldiers, and which was almost unanimously rejected. Now, the secretary of war, an old friend of temperance, boldly recommends this most salutary reform in our army regulations. He spoke, also, of the grateful fact, that nearly four hundred American temperance ships are afloat upon the ocean! In view of these auspicious fruits of temperance efforts, he looked forward to the period when respectable citizens would shrink from the manufacture and vending of liquor, as they now do from poisoning a neighbour's well or lighting the incendiary's torch.

"The recording secretary then read the annual report of the executive committee. One fact is too gratifying to be passed even now. It is that more than FOUR THOUSAND citizens have become members of the Monroe county temperance society within the last year.

"The committee state the encouraging circumstance that some insurance companies have reduced their rates of insurance five per cent. on temperance ships!

"Mr. Hopkins earnestly enforced, for half an hour, the principles of total abstinence. He portrayed, in glowing, but *living* colours, the insatiate appetites of an habitual drunkard. He spoke, also, with impressive truth, of the perils of temperate drinking.

"Mr. H. explained the difficulties which

kept the friends of a temperate drinker from warning him of his danger. With that class of drinkers, advice and caution would be offensive, until the appetite is whetted and the habit fixed—and then all your friendly admonitions come too late. A temperate drinker, one whose habits are verging upon intemperance, will tell you he despises a drunkard above all other objects, *'except a cold-water man!'*

"Gerrit Smith, Esq. of Madison county, offered the following preamble and resolutions:

"Whereas, experience shows that all efforts in behalf of temperance, founded on any lower principle than that of total abstinence from ardent spirits, are unsuccessful, and when it also shows, that temperance societies are the most effectual means for promoting total abstinence:—

"Resolved therefore, that it is the plain duty of every friend of the cause of temperance, both to adopt the principle of total abstinence, and to give to temperance societies the aid of his name and influence.

"Mr. Smith spoke over an hour, with eloquent and impressive zeal, in vindication of the principles of TOTAL ABSTINENCE. He dwelt upon the fact, that of the 300,000 drunkards in the United States, all—every individual of them, had been *temperate drinkers!* He insisted that at least one tenth of all temperate drinkers, ultimately fill a drunkard's grave! To make a whole family (no matter how numerous, gifted and virtuous that family may be) miserable, you have only to plant one drunkard in it!"

If we will appear Christians indeed, we must lay aside those heats and prejudices we have entertained against one another about trifling and inconsiderable matters; and under what denomination soever we find an humble and meek, a sober, just, pious, and conscientious Christian, we must love as a child of God, and a member of Christ's mystical body, whether he be a member of such a party or not.

Fuller.

"Superficial people are more agreeable the first time you are in their company, than ever afterwards. Men of judgment improve every succeeding conversation: beware therefore of judging by one interview.—*Dignity of Human Nature.*

Slaves Emancipated.—The Savannah Georgian of the 12th inst. says, "The brig Colombo, Weston, cleared yesterday for Norfolk, having on board 49 slaves, emancipated by Dr. James Bradley, late of Oglethorpe county, Geo. upon condition of their emigrating to Liberia."

It is stated that of 1160 paupers admitted to the Baltimore almshouse within the last year, 1006 are known to have been reduced to poverty by intemperance, and only forty-five are known to have been of temperate habits.

THE FRIEND.

FIRST MONTH, 28, 1832.

The remonstrance of several of the principal men of colour of this city, to which reference was made in our last paper, having been accidentally omitted, we insert it to-day. We cannot persuade ourselves that the state of Pennsylvania will ever so far forget the long established principles of her policy, as to listen to the mischievous and groundless complaints which are now urged in certain quarters. The fears which are now entertained that the slave-holding states will banish their free black population, are, we apprehend, unfounded; and if they should be realized, what have we to dread? That portion of the population of the south, includes industrious and ingenious mechanics and labourers, who have purchased their own freedom—who form at this moment a large portion of the bone and sinew of the southern states, and who will be a valuable accession to every community among which their lot is cast. There is ample room in our state for thousands of free blacks, who, scattered throughout the country, would add to the industry and wealth of the commonwealth, without endangering its peace or security. But it is not on this ground alone, that we deprecate the clamour which it is attempted to excite. The principles of justice are immutable, and we cannot conceive of a more flagrant act of outrage and oppression, than for the states of this Union to unite in expelling by force the free blacks from our territory. They are here, in consequence of our own or our ancestors' cupidity and tyranny, and the only reparation we can make, is to soften the asperities of their lot—to educate—to enlighten—to befriend. Whatever dismal consequences may seem to our purblind vision, to be wrapt up in the future, we may repose with perfect confidence on the great maxim, that justice, humanity, liberty, peace, happiness and prosperity, are all inseparably connected; that no real evil can ever result from a conduct springing from the eternal rules of right and justice, and that whenever we hope by some short cut of expediency to escape seeming or threatening evils, or the obligations of duty and honour, we inevitably draw down upon ourselves a far greater load of calamity, than if we had pursued through good and evil report, the course marked out by reason and religion.

The discussions which are now taking place in the Virginia legislature are of a character and tendency most exhilarating and unexpected. It has not been in vain that the youth of that fine state have been trained up in the love of liberty, and that the aspect of the country north of the Potomac has been constantly presented to their eyes. Pressed down for fifty years by the power and influence of the large slave-holders—the yeomanry of Virginia have at length made themselves heard, and speak with a voice and in a tone which nothing can

resist. *Virginia will be a free state.* Nothing, we are almost sure, can long retard the change. The population of western Virginia is chiefly made of freemen, as that of eastern Virginia is of slaves. The former is positively making large strides, and still larger relatively, in wealth, industry, and numbers. It *must* prevail in the end, and we earnestly hope that the friends of freedom and humanity will never swerve from their purpose, but return to the charge with unabated vigour. It was not till after more than twenty years of warfare, that the abolitionists of England extorted from parliament the law that put an end to the slave-trade, and their example should inspire all who wage the desperate strife of humanity against the selfishness and the cupidity of our race.

The interest which we know our readers to take in this subject will, we are sure, be gratified by copious extracts from the debates and papers of the day on this momentous question. They will serve as land-marks in the history of the abolition of human slavery in free America.

We have appropriated more space in the present number than has been usual with us to the subject of temperance and temperance societies. This interesting, benevolent, and it may emphatically be added, Christian enterprise, is daily assuming a more important and imposing aspect, and our readers, who have not access to the New York "Genius of Temperance," and other papers whose columns are freely opened to the subject, cannot adequately estimate the labours and the degree of success which appertain to the efforts now making to diminish the consumption of ardent spirits. And to those amongst us who can recur to the time some forty years ago, when our monthly and preparative meetings, all of them in effect so many temperance societies, stemmed the current of popular prejudice and self-interest, through good report and evil report, and through almost insurmountable difficulties, the prospect must indeed be cheering. From Maine to Georgia, and from the Atlantic to our western boundary, numerous societies for the promotion of temperance have been formed, and continually are increasing.

Nor is the activity in this work of reformation, restricted to any particular class of persons; rich and poor participate in the labour; and that many of our fellow citizens, most distinguished for talents—physicians, statesmen, legislators, orators and jurists, yield themselves to the generous impulse, we have proof in the account inserted of the late meeting at Albany, and also in the circumstance of a recent meeting on the subject at Washington, wherein many members of congress, including ex-president Adams—heads of departments, &c. co-operated, and to which written communications were made, approbatory of the objects of the meeting, by another of our former chief magistrates, and by the present chief justice of the United States. It is well known that simultaneous movements of a similar kind are making in England; the short account from Belfast, shows that the same may be said of Ireland; and the extract, furnished by a cor-

respondent, of a letter from Edinburgh, is evidence that Scotland is not behind hand in the good work.

It is understood that the editor of the Cherokee Phoenix, and the president of the Cherokees, are now in this city, willing to receive pecuniary assistance to enable their injured nation peaceably to assert their rights in the United States' court, and to alleviate part of the misery inflicted upon them, by withholding their annuity, and many other cruel acts, to which in their present weak state they are compelled to submit.

An adjourned meeting of the Association of Friends for the free instruction of adult coloured persons will be held this evening at 7 o'clock, in Friends' School-house, in Willing's Alley. As business of importance will come before the meeting, a general attendance is desirable.

THOS. BOOTH, Sec'y.

Philad. 1 mo. 28, 1832.

BRAZIL.—Advices from Rio are to the 2d December. The New York Daily Advertiser contains extracts.

Abolition of the Slave Trade.—The regency publishes that the assembly have declared free all slaves to be hereafter imported from Africa. Those who make slaves of freemen are to be subject to the corporeal punishment of the 179th article of the criminal law; and importers of slaves are to pay \$200 for each, and the slaves shall be transported again to Africa by the government. All persons engaged in or privy to the introduction of a slave, are considered importers.

Died, on the 12th instant, at her residence in Burlington, N. J., SARAH SCATTERGOOD, widow of Thomas Scattergood, late of this city, in the 81st year of her age.

Through the long life of this dear friend were exemplified the benefits resulting from the early care of her pious parents, to train up their children in the way they should go; which, co-operating with the influence of divine grace on her mind, produced fruits of humility and self-denial.

Her diffident mind induced her to shrink from observation; notwithstanding which she was called by her friends, to fill important services in our religious Society, and was many years in the station of an elder therein.

As the evening of her day advanced, meekness, humility, and tenderness of spirit, continued to be the covering of her mind, and having been faithful in her love and allegiance to her dear Redeemer, she experienced Him to be her support, through protracted indisposition and considerable bodily suffering. The sweetness and calmness which prevailed near and at the solemn close, confirmed her surviving friends in the persuasion, that her purified spirit was prepared to enter into eternal rest and peace.

—, on seventh day afternoon the 21st inst., after nine days' illness, ELIZA, youngest daughter of Townsend Sharpless, aged nine years and seven months.

—, on the 23d inst., of influenza, terminating in inflammation of the brain, OLIVER COPE, son of Jasper Cope, aged 19 years.

—, on the evening of the 24th inst., SARAH, daughter of the late Thomas Savery.

THE FRIEND.

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Extracts from the recent speech of Mr. Moore, in the House of Delegates of Virginia, on the subject of Negro Slavery.

(Concluded from page 132.)

I will now briefly advert to another consequence of slavery, which is highly detrimental to the commonwealth, which is, that it retards and prevents the increase of the population of the state. As a proof of this, I may direct your attention to the simple fact, that, in the whole district of country lying on the east of the Blue Ridge, the white population has increased but 61,332 in forty years, much less than either of the cities of New York and Philadelphia have increased in the same length of time. The great effect of slavery in retarding the growth of population will be made manifest by comparing the number of inhabitants in Virginia with the number in New York at different periods. In 1790, the population of Virginia was at least from two to three times as great as that of New York. In 1830, the whole population of Virginia was 1,216,299; that of New York was 1,934,409. From which it appears, that the inhabitants of New York have increased at least five or six times as rapidly as the inhabitants of Virginia; and the former has one-third more inhabitants than the latter at this time, notwithstanding the territorial extent of the former is one-third less than that of the latter. If we compare the population of the other slave-holding with that of the non-slave-holding states, we shall find similar results arising from the same cause; and if we institute the same sort of comparison between some of our oldest and thickest settled counties and some of the counties in the eastern states, we shall find, that the inhabitants of the former never exceed thirty-nine, whilst those of the latter amount to from one to two hundred to the square mile. These facts are within the knowledge, or reach, of every member of this house; and those who have attended to the facts I have stated, as to the carelessness of the slaves in cultivating the soil, and the indolence of the whites, in all slave-holding countries, can readily account for the difference which exists as to population, between the slave-holding and non-slave-holding states.

Having now, sir, (in a most imperfect manner, I admit,) attempted to depict some of the many evils of slavery which we already experience, let us inquire what must be the ultimate consequence of retaining them among us. To my mind, the answer to this inquiry must be both obvious and appalling. It is, sir, that the time will come, and at no distant day, when we shall be involved in all the horrors of a servile war, which will not end until both sides have suffered much; until the land shall every where be red with human blood, and until the slaves or the whites are totally exterminated. Shall I be told, sir, that these are unfounded apprehensions? that they are nothing but the exaggerations of a heated imagination? Such a reply will not convince me, that I am in error, or satisfy that numerous class of our fellow-citizens who concur in the opinions I have expressed. Let not

gentlemen "put the flattering unction to their souls," that it is the voice of fear, not of reason, which is calling on them, from every quarter of this commonwealth, to remove from the land the heavy curse of slavery. If, sir, gentlemen will listen to the remarks I am about to make on this branch of the subject, I humbly hope that I shall succeed in satisfying them, if there be any truth in history, and if the time has not arrived, when causes have ceased to produce their legitimate results, that the dreadful catastrophe in which I have predicted our slave system must result, if persisted in, is as inevitable as any event which has not already transpired.

I lay it down as a maxim not to be disputed, that our slaves, like all the rest of the human race, are now, and will ever continue to be, actuated by the desire of liberty—and it is equally certain, that, whenever the proportion of slaves in this state, to our white population, shall have become so great as to inspire them with the hope of being able to throw off the yoke, that then an effort will be made by them to effect that object. What the proportion between the slaves and the freemen must be which will embolden the former to make such an attempt, it is not material for me to inquire; for if it be admitted that any disproportion, however great, will have that effect, it is susceptible of the clearest demonstration, that it must be made within a period so short, that many of us may expect to witness it. And I need not go into an inquiry whether or not such an attempt can, at any time or under any circumstances, be attended with success; for it is certain, that whenever it is made, it will be the beginning of a servile war; and from what we know of human nature generally, and from what we hear of the spirit manifested by both parties in the late Southampton rebellion, it is very evident that such a war must be one of extermination, happen when it will.

Taking it for granted that the positions I have taken cannot be shaken or controverted, I proceed to make a statement of facts, and to submit a table I have made out, containing several calculations, showing the relative increase of the white and coloured population in eastern Virginia, and in the counties of Brunswick and Halifax in the last forty years, to the consideration of the house; and from which I expect to be able to prove very satisfactorily: 1st, that the coloured population are rapidly gaining on the whites; 2dly, that that gain must be much more rapid in time to come than it has been in times past; And, 3dly, that in a short period the proportion of the slaves to the whites, must become so great, that the consequences which I have predicted, and which are so much to be deprecated, must ensue.

In 1790, the population of eastern Virginia, was of whites, 314,523
coloured, 289,425
In 1830, it was whites, 375,855
coloured, 457,013
Increase in 40 years of whites, 61,332
coloured, 167,588
Majority of whites in 1790, 25,098
coloured in 1830, 81,078
Gain of coloured in 40 years, 106,176
If both kinds of population continue to increase in the same ratios for the next 40 years, the population of E. Virginia will be, in 1870, whites, 449,147
coloured, 722,080
Majority of coloured, 272,933
The population of Brunswick county was, in 1790, whites, 5,919
coloured, 6,908
In 1830, it was of whites, 5,397
coloured, 10,370
Decrease of whites in 40 years, 522
nearly equal to 9 per cent.

Increase of coloured, 3,464
equal to 50 per cent.
Gain of coloured in 40 years, 3,986
Should the whites decrease and the coloured increase, for 40 years to come, in the same ratio, the population will then stand thus, whites, 4,912
coloured, 15,558
The coloured being at that time, more than three times as numerous as the whites.
In 1790, Halifax had, whites, 8,931
coloured, 5,791
In 1830, of whites, 12,915
coloured, 15,117
Increase in 40 years of whites, 3,984
equal to 44 per cent.
of coloured, 9,326
equal to 161 per cent.
Gain of coloured in 40 years, 5,344
If both increase in the same ratios, to the year 1870, the population will stand thus, whites, 18,597
coloured, 39,455
or two coloured to one white.

A part of the table I have just read, Mr. Speaker, is extracted from the petition referred to your select committee from the county of Hanover. I have already stated that there are several counties in the state, in which the slaves are twice, and many others in which they are nearly twice as numerous as the whites; and it would be very easy to show that if the two kinds of population increase in the same ratio for the next, that they have done for the last forty years, the slaves will, at the end of that time, be from three to five times as numerous as the whites, in those counties.

But, sir, having said enough to satisfy any reasonable man, that the slaves are rapidly gaining on the whites, I shall now endeavour to show beyond controversy, that they must gain upon them much more rapidly in time to come, than they have done in time past. The population of every country must of necessity be limited to the means of subsistence which it affords, and of course there can be no increase of population in countries in which the inhabitants are so numerous as to consume all the means of subsistence which it can be made to produce. The population of China has long been stationary, not being greater now than it was a thousand or two thousand years ago. In other old settled countries, such as Holland, France, and many parts of Germany and Italy, the increase of population is scarcely perceptible. In new countries in which provisions are abundant, like the states of Ohio, Indiana, and some others, population doubles itself in from ten to twelve years; and in the whole United States it doubles itself in about twenty-five or thirty years, as has been ascertained from actual enumerations, independent of emigration from abroad. The means of subsistence in every country consist almost exclusively of the products of the soil, and the quantity of these products depends very much upon the manner in which the soil is cultivated. England, for example, sustains three times as many inhabitants, owing to its high state of cultivation, as it would do, if cultivated as lands are in Virginia. And every country in which all the inhabitants are free, will sustain double as great a population as one in which slavery exists. In attempting, then, to ascertain what number of inhabitants Virginia will maintain, we are not to be governed by the number of inhabitants to the square mile, in countries in which agriculture is carried to the highest perfection, but by the amount of the necessaries of life which can be drawn from the soil by our mode of cultivation. Estimating the population which Virginia, or rather that part of it lying east of the Blue Ridge, will support, upon that principle, it is perfectly apparent it can

never sustain more than one-third in addition to its present population. The whole number of inhabitants in eastern Virginia, according to the census of 1830, is 832,868; by adding one-third to this number I ascertain the whole number of inhabitants which eastern Virginia can support, to be 1,110,490. That this estimate is sufficiently high, is proved by the fact, that there are seventeen counties in that part of the state, which have a smaller population now than they had forty years ago, that there are many others which have scarcely increased at all in that period, and probably many more which have decreased in the last ten or twenty years. And the additional fact furnished by the statement made out by the auditor for the convention, that in the two great eastern divisions of the state from the Blue Ridge to the ocean, the ratio of increase has been but a very small fraction of one per cent per annum for many years past. Again, sir, it has been ascertained with great certainty, that the whole slave population in the United States increases at the rate of two and a half per cent a year, and doubles itself in about twenty-eight years. Supposing the whole coloured population of eastern Virginia to double itself in that period, it will in the year 1858 amount to 914,026, or more than the entire population of that part of the state at present, and within 196,474 of as many as it can ever contain: consequently, there will then be but one white to every five coloured inhabitants in that portion of the commonwealth.

But I may be asked why I assume that the coloured population is to continue to increase as heretofore, and that the white will decrease as the coloured advances. To such a question I should reply, because the checks upon the increase of population growing out of the want of the means of subsistence, operate exclusively upon the white people. One of the immediate effects of the want of means of subsistence in all thickly settled countries, is that it so limits the number of marriages, that the number of children born scarcely ever exceeds the number of deaths in any given period. How far this cause operates in eastern Virginia, we may judge from the past, that notwithstanding the entire white population of that part of the state, was greater by 96,600 in 1820, than that of western Virginia, yet the number of whites under five years old was two thousand greater in 1830, in western than in eastern Virginia. I will mention another fact, which proves conclusively that this cause does not at all retard the growth of our coloured population, and will show its effects as to both kinds of population in a very striking point of view; it is, that according to the census of 1830, the whole number of the coloured population in eastern Virginia, under ten years of age, was upwards of one hundred and fifty-five thousand, whilst the number of whites, of a corresponding age, was but a little over one hundred and ten thousand, making a difference in favour of the former of nearly forty-five thousand. Another of the immediate checks upon the increase of population, in densely inhabited countries, arising from the want of means of subsistence, is the number of poor persons who perish, in times of great scarcity, from hunger. If there ever be any of the inhabitants of this state, who perish from want, they must belong to the poorer classes of white people, who have no person able to relieve them, interested in preserving their lives. The slave is always secure from this danger, the master being always prompted by motives of interest to sell, if not able to support him. Another, and the principal check upon the increase of the population of this state, is the immense emigration from it. This check has hitherto operated pretty equally upon all classes of our inhabitants, and the gain of the blacks has not been greater than can readily be accounted for upon other principles which I have mentioned already. But, sir, the time has come, when the emigration must be confined almost exclusively to the white population. All the states of this Union will ever continue open to such of our white people as may choose to enter them. On the other hand, many of these states have been long closed against our coloured population; and even the southern states, to which in times past so many thousands of slaves have been carried, have at length become alarmed at the immense number of slaves among them, and are taking decisive measures for excluding any more of them being carried there in future. The legislature of Louisiana has recently passed an act to exclude slaves from that state under very severe pen-

alties. The gentleman, from Mecklenburg, (Mr. Goode,) attributed the passage of that act to the action of this assembly at its present session, upon the subject of slaves; but unfortunately for that idea, the act of the legislature of Louisiana was passed a short time before this legislature convened. I also learn from the newspapers, that the legislatures of Alabama, Georgia, Kentucky, and the rest of the slave-holding states, are about to adopt the same policy with Louisiana. The market for slaves may be considered, then, as closed for ever, and the inevitable consequence will be, that the blacks will continue to increase without any check whatsoever; the slave-holders will be compelled, in order to find them employment, to drive off their poor white tenants from their lands; the small slave-holders will be compelled to sell out and remove, until in the course of some twenty or thirty years, the disproportion between the blacks and the whites, will become so great, that the slaves will attempt to recover their liberty, and then the consequences which I have predicted, and which is so much to be deprecated, will inevitably ensue.

For "The Friend."

SIR ISAAC NEWTON.

In the 2d and 3d volumes of "The Friend" was republished a sketch of the life of this great man, attributed to the French mathematician, Biot. The details therein given of the supposed insanity of Newton, were of painful interest, and scarcely less so was the opinion as to the early failure of his intellect, and the insinuation, that his theological writings were composed after his mind had lost its vigour. A more detailed biography of Newton has recently been published by Dr. Brewster, in which all these opinions are examined with candour, and refuted. The work itself may be recommended as interesting and instructive, although necessarily full of mathematical and scientific investigation. In order to counteract the impressions which may have been conveyed by our former selection, we have marked several passages which breathe the spirit of Christian philosophy.

"The name of Sir Isaac Newton has by general consent been placed at the head of those great men who have been the ornaments of their species. However imposing be the attributes with which time has invested the sages and the heroes of antiquity, the brightness of their fame has been eclipsed by the splendour of his reputation; and neither the partiality of rival nations, nor the vanity of a presumptuous age, has ventured to dispute the ascendancy of his genius. The philosopher,* indeed, to whom posterity will probably assign the place next to Newton, has characterized the *Principia* as pre-eminent above all the productions of human intellect, and has thus divested of extravagance the contemporary encomium upon its author,

Nec fas est propius mortali attingere Divos.

So near the gods—man cannot nearer go.

"The biography of an individual so highly renowned cannot fail to excite a general interest. Though his course may have lain in the vale of private life, and may have been unmarked with those dramatic events which throw a lustre even round perishable names, yet the inquiring spirit will explore the his-

tory of a mind so richly endowed,—will study its intellectual and moral phases, and will seek the shelter of its authority on those great questions which reason has abandoned to faith and hope.

"If the conduct and opinions of men of ordinary talent are recorded for our instruction, how interesting must it be to follow the most exalted genius through the incidents of common life;—to mark the steps by which he attained his lofty pre-eminence; to see how he performs the functions of the social and domestic compact; how he exercises his lofty powers of invention and discovery; how he comports himself in the arena of intellectual strife; and in what sentiments, and with what aspirations he quits the world which he has adorned.

"In almost all these bearings, the life and writings of Sir Isaac Newton abound with the richest counsel. Here the philosopher will learn the art by which alone he can acquire an immortal name. The moralist will trace the lineaments of a character adjusted to all the symmetry of which our imperfect nature is susceptible; and the Christian will contemplate with delight the high-priest of science quitting the study of the material universe,—the scene of his intellectual triumphs,—to investigate with humility and patience the mysteries of his faith."

The following is Dr. Brewster's account of Newton's supposed insanity, the interest of which will excuse its length.

"An event however occurred which will ever form an epoch in his history; and it is a singular circumstance, that this incident has been for more than a century unknown to his own countrymen, and has been accidentally brought to light by the examination of the manuscripts of Huygens. This event has been magnified into a temporary aberration of mind, which is said to have arisen from a cause scarcely adequate to its production.

"While he was attending divine service in a winter morning, he had left in his study a favourite little dog called Diamond. Upon returning from chapel he found that it had overturned a lighted taper on his desk, which set fire to several papers on which he had recorded the results of some optical experiments. These papers are said to have contained the labours of many years, and it has been stated that when Mr. Newton perceived the magnitude of his loss, he exclaimed, "Oh, Diamond, Diamond, little do you know the mischief you have done me!" It is a curious circumstance that Newton never refers to the experiments which he is said to have lost on this occasion, and his nephew, Mr. Conduit, makes no allusion to the event itself. The distress, however, which it occasioned, is said to have been so deep as to affect even the powers of his understanding.

"This extraordinary effect was first communicated to the world in the Life of Newton by M. Biot, who received the following account of it from the celebrated M. Van Swinden.

"There is among the manuscripts of the celebrated Huygens a small journal in folio, in which he used to note down different oc-

* The Marquis La Place—See *Système du Monde*, p. 336.

currences. It is side ζ, No. 8, p. 112, in the catalogue of the library of Leyden. The following extract is written by Huygens himself, with whose handwriting I am well acquainted, having had occasion to peruse several of his manuscripts and autograph letters. 'On the 29th May, 1694, M. Colin, a Scotsman, informed me that eighteen months ago the illustrious geometer, Isaac Newton, had become insane, either in consequence of his too intense application to his studies, or from excessive grief at having lost, by fire, his chymical laboratory and several manuscripts. When he came to the Archbishop of Cambridge, he made some observations which indicated an alienation of mind. He was immediately taken care of by his friends, who confined him to his house, and applied remedies, by means of which he had now so far recovered his health that he began to understand the Principia.' Huygens mentioned this circumstance to Leibnitz, in a letter dated 8th June, 1694, to which Leibnitz replies in a letter dated the 23d, "I am very glad that I received information of the cure of Mr. Newton, at the same time that I at first heard of his illness, which doubtless must have been very alarming. 'It is to men like you and him, sir, that I wish a long life.'"

"The first publication of the preceding statement produced a strong sensation among the friends and admirers of Newton. They could not easily believe in the prostration of that intellectual strength which had unbarred the strongholds of the universe. The unbroken equanimity of Newton's mind, the purity of his moral character, his temperate and abstemious life, his ardent and unaffected piety, and the weakness of his imaginative powers, all indicated a mind which was not likely to be overset by any affliction to which it could be exposed. The loss of a few experimental records could never have disturbed the equilibrium of a mind like his. If they were the records of discoveries, the discoveries themselves indestructible would have been afterward given to the world. If they were merely the details of experimental results, a little time could have easily reproduced them. Had these records contained the first fruits of early genius—of obscure talent, on which fame had not yet shed its rays, we might have supposed that the first blight of such early ambition would have unsettled the stability of an untried mind. But Newton was satiated with fame. His mightiest discoveries were completed and diffused over all Europe, and he must have felt himself placed on the loftiest pinnacle of earthly ambition. The incredulity which such views could not fail to encourage was increased by the novelty of the information. No English biographer had ever alluded to such an event. History and tradition were equally silent, and it was not easy to believe that the Lucasian Professor of Mathematics at Cambridge, a member of the English parliament, and the first philosopher in Europe, could have lost his reason without the dreadful fact being known to his own countrymen.

"But if the friends of Newton were surprised by the nature of the intelligence, they were distressed at the view which was taken of it by foreign philosophers. While one main-

tained that the intellectual exertions of Newton had terminated with the publication of the Principia, and that the derangement of his mind was the cause of his abandoning the sciences, others indirectly questioned the sincerity of his religious views, and ascribed to the aberration of his mind those theological pursuits which gilded his declining age. 'But the fact,' says M. Biot, 'of the derangement of his intellect, whatever may have been the cause of it, will explain why, after the publication of the Principia in 1687, Newton, though only forty-five years old, never more published a new work on any branch of science, but contented himself with giving to the world those which he had composed long before that epoch, confining himself to the completion of those parts which might require development. We may also remark, that even these developments appear always to be derived from experiments and observations formerly made, such as the additions to the second edition of the Principia, published in 1713, the experiments on thick plates, those on diffraction, and the chymical queries placed at the end of the Optics in 1704; for in giving an account of these experiments Newton distinctly says that they were taken from ancient manuscripts which he had formerly composed; and he adds, that though he felt the necessity of extending them, or rendering them more perfect, he was not able to resolve to do this, these matters being no longer in his way. Thus it appears that though he had recovered his health sufficiently to understand all his researches, and even in some cases to make additions to them, and useful alterations, as appears from the second edition of the Principia, for which he kept up a very active mathematical correspondence with Mr. Cotes, yet he did not wish to undertake new labours in those departments of science where he had done so much, and where he so distinctly saw what remained to be done.' Under the influence of the same opinion, M. Biot finds 'it extremely probable that his dissertation on the scale of heat was written before the fire in his laboratory;' he describes Newton's conduct about the longitude bill as 'almost puerile on so solemn an occasion, and one which might lead to the strangest conclusions, particularly if we refer to the fatal accident which Newton had suffered in 1695.'

"The celebrated Marquis de la Place viewed the illness of Newton in a light still more painful to his friends. He maintained that he never recovered the vigour of his intellect, and he was persuaded that Newton's theological inquiries did not commence till after that afflicting epoch of his life. He even commissioned Professor Gautier of Geneva to make inquiries on this subject during his visit to England, as if it concerned the interests of truth and justice to show that Newton became a Christian and a theological writer only after the decay of his strength and the eclipse of his reason.

"Such having been the consequences of the disclosure of Newton's illness by the manuscript of Huygens, I felt it to be a sacred duty to the memory of that great man, to the feelings of his countrymen, and to the interests of

Christianity itself, to inquire into the nature and history of that indisposition which seems to have been so much misrepresented and misapplied. From the ignorance of so extraordinary an event which has prevailed for such a long period in England, it might have been urged with some plausibility that Huygens has mistaken the real import of the information that was conveyed to him; or that the Scotchman from whom he received it had propagated an idle and a groundless rumour. But we are, fortunately, not confined to this very reasonable mode of defence. There exists at Cambridge a manuscript journal written by Mr. Abraham de la Pryme, who was a student in the university while Newton was a fellow of Trinity. This manuscript is entitled '*Ephemeris Vitæ*, or Diary of my own Life, containing an account likewise of the most observable and remarkable things that I have taken notice of from my youth up hitherto.' Mr. de la Pryme was born in 1671, and begins the diary in 1685. This manuscript is in the possession of his collateral descendant, George Pryme, Esq., Professor of Political Economy at Cambridge, to whom I have been indebted for the following extract.

(To be continued.)

From the Amulet.

ACTUAL STATE OF THE SLAVE TRADE ON THE COAST OF AFRICA.

(Continued from page 124.)

The character of these industrious colonists is exceedingly correct and moral, their minds strongly impressed with religious feelings, their manners serious and decorous, and their domestic habits remarkably neat and comfortable. They had the inestimable advantage of being originally brought up in the frugal and painstaking habits of the people of the country from whence they were sent, and received, when young, the moral, religious, and literary instruction of white people in their class of life. These they have brought with them, and they practise them with more effect as they have no bad examples to mislead them. Those who have visited them speak highly of their appearance and mode of living. They are a comely and well-formed race of negroes, neat and clean in their persons, modest and civil in their manners, and regular and comfortable in their dwellings. Their houses are well-built, ornamented with gardens and other pleasing decorations, and on the inside are remarkably clean—the walls well white-washed, and the rooms neatly furnished. They are very hospitable to strangers, and many English naval officers on the station have been invited to dine with them, and joined in their meals, which were wholesome and good. The man of the house regularly said grace, both before and after meat, with much solemnity, in which he was joined by the rest of his family with great seeming sincerity. They all speak good English, as their native language, and without any defect of pronunciation. They are well supplied with books, particularly bibles and liturgies. They have pastors of their own colour, and meeting-houses in which divine service is well and regularly performed every

Sunday; and they have four schools at Mesurado, and three at Caldwell. By one ship alone they received 500 volumes, presented by Dartmouth college, and several boxes and packets of school-books, sent by friends at Boston.

The complete success of this colony is a proof that negroes are, by proper care and attention, as susceptible of the habits of industry and the improvements of social life as any other race of human beings; and that the amelioration of the condition of the black people on the coast of Africa by means of such colonies, is not chimerical. Wherever the influence of this colony extends, the slave-trade has been abandoned by the natives, and the peaceful pursuits of legitimate commerce established in its place. They not only live on terms of harmony and good-will together, but the colonists are looked upon with a certain degree of respect by those of their own colour, and the force of their example is likely to have a strong effect in inducing the people about them to adopt it. A few colonies of this kind, scattered along the coast, would be of infinite value in improving the natives. They would much sooner acquire their confidence and esteem, as not exciting that jealousy which foreigners always cause; and the very example of their own race, thus raised in the moral and social scale, would be the strongest motive to induce others to adopt and practise those qualities by which they were rendered so much more comfortable and happy. Should no unfortunate event retard the progress of those colonists, and no baneful vices be introduced among them, there is every reason to hope they will diffuse cultivation and improvement in Africa to a considerable extent, as they have already done, on a limited scale, as far as their influence has reached. The next promontory which occurs is Cape Palmas, on which reside an interesting race. They are called Kroo-men, a fine athletic people, who never suffer themselves to be made slaves. They are found on other parts of the coast, and recognised by a mark down their foreheads. Like the Swiss and Savoyards, they frequently emigrate from home to look for employment, and are often engaged by Europeans, particularly English, to navigate ships and boats. When they obtain a competency they bring it home, and remain on the Cape with their families.

On the sweep of the coast included between Cape Palmas and Cape Formosa, usually termed the Bight of Benin, are several European settlements called Cape Coast Castle, Accara, and Elminia. The first contained a British garrison; but since the Ashantee war it has been abandoned by government, and the sum of £4000 allowed to the British residents to support the station and defend themselves. In the neighbourhood is a village of free blacks. A number of prisoners taken from the Ashantees were located here, and had land assigned and houses built for them by the British. They have been instructed in some of the arts of civilized life, and cultivate the soil with sufficient success to support themselves. They amount to about two hundred persons, and seem so happy and contented with their lot

that they show no wish to abandon their assigned residence, or to return to their native place. The contiguous settlements of Accara belong to the British, Dutch, and Danes, and are called after the respective people to whom they appertain. Each of these nations is suspected of being engaged in the slave-trade. As long as Cape Coast Castle was held by our government it was a powerful restraint; but, since it has been given up, advantage, it is said, has been taken of the circumstance, and captured slaves are frequently disposed of here under the denomination of domestics.

Farther on, is Quitta, a Danish settlement, which maintains here a military force. It was formerly a place of much more importance, as appears by the remains of buildings; but the whole military now consists of a sergeant and a small guard, who seem set here rather to protect than prevent the traffic in slaves. Portuguese vessels resort here on the pretext of purchasing cowrie shells—a species of cypeda, used on the coast as money, of which forty are equal to a penny—but their real business is to purchase slaves. There is a slave factory three hours, or nine miles, from this place, at Awhey, and another, about the same distance, at Wody. Slaves are here collected and sent off by water; for the natives in the vicinity will not suffer them to proceed by land, but assemble together when a coffle approaches, and seize and liberate all their countrymen. The regulated price of a slave at this place is a criterion by which the value set on a fellow-creature in other parts of Africa may be estimated. An “ounce” is equal to fifteen dollars of hard money; but it is exchanged in barter for an equal value of commodity—twenty-four yards of cloth, one roll of tobacco, four gallons of spirits, or sixteen common square handkerchiefs:—the value in this way is—

For a man, 9 ounces, or 216 yards of cloth, or 9 rolls of tobacco, or 36 gallons of spirits, or 139 handkerchiefs.

For a woman, 8 ounces, or 192 yards, or 8 rolls, or 32 gallons, or 128 handkerchiefs.

For a child, 6 ounces, or 144 yards, or 6 rolls, or 24 gallons, or 96 handkerchiefs.

Most of the slaves procured at the factories near Quitta are transmitted to Whyda, a place originally called Ajuda by the Portuguese, from the quantity of slaves it supplies, and which are now the only commodity bought and sold here; and the coast is frequented by numerous fleets of Portuguese and Spanish vessels to carry them away. The principal slave-factor here is De Louza, a native of Lisbon, exiled to this place for crimes committed at home. He resides at Whyda, and has acquired great influence over the natives. He has extensive factories for collecting slaves, like other goods, ready for shipment. The cargoes of ships are deposited with him; and whatever number they want are ready to embark in one night, and sail when it is light in the morning. The number of slaves sold by this single man, or his agents, is estimated at 6000 every year! Two slavers leave the coast every month, having on board each, on an average, 250 persons. This number would be

greater were not a providential impediment thrown in the way of embarking them. There is a heavy surf on the coast; and it seldom can be effected at the time of spring-tides. This affords to our cruisers opportunities to watch the coast; and they are always on the alert at particular times of the moon, and frequently catch the cargoes in the act of embarking.

Passing Cape Formoso, the Bight of Biafra commences, into which several great rivers discharge themselves, long infamous for the traffic in slaves. The principal of these rivers are the Bonny and the Old Calaba.* No other trade is carried on here except for human flesh. They take in exchange the usual cargoes of spirits, tobacco, cloth, and gunpowder. This latter article is in particular request here, where they use it as a means of seizing slaves from their less powerful neighbours; and thus this trade is the excitement to war and slavery and the means of carrying them on. The sovereignty of the coast is divided between two barbarians; one called “King Pepel,” residing on the river Bonny; and the other “Duke Ephraim,” on the Old Calabar. The contest for making slaves, and the opportunity of disposing of them, has excited a deadly enmity between these native ruffians, which the English cruisers avail themselves of. Whenever one of them proposes a cargo, the other immediately sends information of it to any ship of war on the coast, detailing the particulars of the cargo, and the state of forwardness for sailing; by which means many have been seized, and the envious and malignant passions of these savages made subservient to the cause of humanity. On one occasion of information of this kind, sent by King Pepel to the British, by which his rival lost his cargo, he was so exasperated that he prepared an expedition to attack him, and take vengeance for the injury and insult. He got a coffin made for Pepel, which he intended to bear before him as an ensign, and sent a messenger to apprise him of it. “Tell Pepel,” said he, “that I am coming, and bringing his coffin.” “Tell Ephraim,” said the other, in reply, “to bring the coffin, and I will put himself into it.”

The legal traffic which these men carry on is principally with Liverpool ships. These supply the powder, each bringing two hundred barrels, having an especial order in council for the purpose. A short time ago King Pepel prepared a grand expedition to seize slaves, in order to supply an extensive order which he had received. His war canoes were large, and well appointed, and all mounted with brass cannon, which, as well as the powder, were fabricated in England. The use thus made of English manufacture is afflicting to humanity. By us the native kings spread desolation through the country, and extend and perpetuate the very thing we are so anxious to suppress; we wish to put down the slave-trade, and we supply the most effectual means of carrying it on. From the superiority we confer on them, each of them fills a ship every month with captives dragged from their homes, and every

* This paper was written previous to the discovery of the course of the Niger, by Messrs. Lander.

ship contains a cargo of from three to four hundred slaves ; so that we are indirectly the instruments of sending off twenty-four slavers from these two rivers every year, containing 8000 natives, for the markets of Cuba and Brazil.

The whole of this coast, indeed, seems devoted to this traffic. From Cape Formosa to the Old Calabar there are six large rivers, which fall into the Bight of Biafra. These all communicate with each other, by lateral branches, and afford the greatest facility for conveying the captives, and evading any attempts to intercept them ; and ships proceeding to watch one mouth are effectually baffled by the slavers proceeding down another. The number sent in this way, down the branches of the six rivers, is supposed to exceed those sent by the Bonny and Calabar, so that this one mile alone, of about two hundred and fifty miles of coast, both from its localities and the means we supply to its savage chiefs, sends away every year 16,000 slaves.

(To be continued.)

"For the Friend."

TO THE CHOLERA.

Mysterious shape of Death !

Now first revealed to mortal eyes,

Who hath unsealed thy breath,

That o'er the awe-struck nations flies,

Withering the high, the low, the fair,
Ere they have rais'd to Heaven a parting prayer !

Say where, since first on earth

Thy sire was loosed with all his train,

Struggling in vain for birth,

Hast thou in hideous darkness lain,

Till thine appointed hour hath come,

To garner too thy harvests to the tomb !

Hath Earth her secret holds,

Where unimagined ills are stored,

Which as his fate unfolds

On man's rebellious race are poured,

That he may learn to curb his heart,
And, school'd by grief, more humbly act his part ?

Or dost thou spring, pale foe !

From out the ethereal element.

When fires electric glow,

And their fierce energies, unpent,

Snap some strong link, in 'Science' chain,

And prove her subtlest reasoning may be vain ?

Thine is no envied fame,

Mother of Pestilence, Jessor !

Men startle at thy name—

For see along thy fatal shore,

Like "a chimera dire," he hastes,

And his first meal of human victims tastes !

Onward the Spectre flies,

Breathing his poison through all climes !

Where prayers to Allah rise,

Where Moscow's pealing music chimes,

Each voice is hushed, the prayer half said,

Each anthem still'd, in sorrow for the dead !

There lie his heaps of slain,

Festering 'neath Asia's tropic sun !

On Egypt's teeming plain,

What mighty conquests hath he won !

E'en at his touch, the frozen North,

Affrighted, casts her stricken children forth !

Yes ! well shalt thou fulfil

Thy task, God's messenger of wrath !

And mock proud Europe's skill,

Strewing her millions in thy path !

Not all her former plagues suffice

To win to virtue, or to wean from vice.

Methinks I see thee stand

Flush'd with the conquest of three worlds,

And stretch thy shrivell'd hand

Westward, where Freedom's flag unfurls—

Say, canst thou breathe thy venom o'er the deep ?

Hast thou here too thy carnage fields to reap ? —32

Pity.—There is something very peculiar in the nature of pity. The pain, however exquisite, that accompanies this amiable affection, is such, that a man of a generous mind would not disqualify himself for it, even if he could : nor is the "luxury of woe" that we read of in poetry, a mere figure of speech, but a real sensation, wherewith every person of humanity is acquainted, by frequent experience.

Pity produces a tenderness of heart very friendly to virtuous impressions. It inclines us to be circumspect and lowly, and sensible of the uncertainty of human things, and of our dependence upon the great Author of our being, while continued joy and prosperity harden the heart, and render men proud, irreligious, and inattentive : so that Solomon had good reason for affirming, that "by the sadness of the countenance the heart is made better." —Beattie.

THE FRIEND.

SECOND MONTH, 4, 1832.

It will be remembered, that some months past we mentioned that James Backhouse, an acknowledged minister among Friends in England, had obtained the requisite credentials approving of his prospect of performing a visit in the love of the gospel to some parts of the settlements in New Holland ; and that he was only waiting until a suitable companion should offer to go with him. We have been obligingly furnished with an extract of a letter from England, dated 9th mo. 25th, 1831, relative to his embarkation to that remote part of the world, which we shall insert for the information and gratification of our readers.

"This day three weeks I spent at Rochester and Gravesend, with our dear Friends James Backhouse and George Washington Walker. They went on board the day before in the *Science*, Captain Saunders, lying in the port of London, bound for Hobart's Town, Van Diemen's Land; and I went down to Gravesend that evening, and they spent the following day with us on shore. We went over to Rochester meeting in the morning, and were select at our inn the remainder of the day. It was instructive to see the cheerful and peaceful resignation of these dear devoted Friends, notwithstanding they were leaving all that was near and dear to them in this world, and entering upon a very arduous and dreary service, with a prospect of a very long separation from their native land.

"They have taken with them a large supply of tracts, and books, and school materials, that I hope the wide field that is spread before them will in various ways be watered by them. James Backhouse was anxious to have had a

passage in a convict-ship, but the application made to government was not successful. They have however a large company on board the *Science*, who are going out as settlers, many of them Chelsea pensioners, who have commuted their pensions for a settlement in Van Diemen's Land."

For an answer to the frequent enquiries by subscribers to J. J. Foster's publication respecting the examination at Camden, we refer to our last page.

The following extract from a speech of a U. S. senator from the south, with the apt commentary upon it, is taken from a late paper.

"Mr. Hayne paints the condition of South Carolina with a pathos which touches every heart. He says—'It has often been my lot to see the once thriving planter reduced to despair ; cursing his hard fate, gathering up the small remains of his broken fortune, and, with his wife and little ones, tearing himself from the scenes of his childhood, and the bones of his ancestors, to seek in a wilderness that reward for his industry of which your fatal policy has deprived him.'

"If a Cherokee were to make the same appeal, with much better reason, to a Georgia orator, he would, perhaps, turn from him with disdain."

A stated meeting of the Auxiliary Bible Association of Friends in Philadelphia quarterly meeting, will be held in Mulberry street meeting house, at seven o'clock this evening. A report of the proceedings during the past year will be read. Members of both sexes are invited to be present.

J. WARRINGTON, Sec'y.

Departed this life, on the 5th ult. in the 77th year of his age, at the village of Moorestown, N. J. JOHN MATLACK, an elder of Chester monthly meeting. The placid and even tenour with which this dear Friend pursued his course through time, served as a way-mark to all around him. Of sound and discerning judgment ; firm in his attachment to the doctrines of the Christian religion, to the discipline and peculiar testimonies of our Society ; he remained in near unity with its faithful members to the last, loving and beloved by all. A season of protracted debility and gradually declining health was his lot, through which the virtues of patience and resignation were increasingly manifest ; and he quietly passed away, no doubt to receive the gracious benedictions pronounced upon the meek, the merciful, and the peace-maker.

The delay in the insertion of the following, was a consequence of the editor's indisposition, and the observation may be extended to several other communications.

DIED, at Nantucket, on the 2d of the 11th month, 1831, PELEG MITCHELL, in the 73d year of his age. The deceased was for many years a valuable elder of Nantucket monthly meeting, encouraging both by precept and example every sincere inquirer after the truth, as professed by our Society. One of the last remarks, made by him on religious concerns, was a testimony against the spirit which has threatened the desolation of our profession, and which has unhappily prevailed over some of the members of that meeting.

In his life was strikingly exemplified the effect of a firm belief in the religion of Christ, and in his death, "the peace with which a Christian can die."

For "The Friend."

THE JEWS.

(Continued from page 127.)

"Strong were the ties which bound the Jews to Judea. It was not only a glorious land, the land of their fathers, and the land of promise, but they held it as the peculiar gift of heaven, and there only could many of the ordinances of their religion be observed. And as they could not be separated from the temple, till it was blazing around them, so nothing but the strongest compulsion could tear them from their country; and the unavailing closeness with which they clung to it, and their entire separation from it, were prophetically described with strict historical fidelity; for they were truly rooted up, and plucked, and consumed from off their own land. On a desperate attempt to repossess it when their numbers had increased, and their scattered strength was again combined, they fell by the edge of the sword in such numbers, that, in the words of prophecy and of a heathen writer, very few of them escaped. They were banished from Judea, and by an imperial edict, it was death for a Jew to set a foot in Jerusalem, though every Gentile might tread it down.

"But the extent is still more remarkable than the manner of their dispersion. Many prophecies described it, and foretold thousands of years ago what we now behold. 'They have been scattered among the nations, among the heathen, among the people, even from one end of the earth unto the other. They have been removed into all the kingdoms of the earth. They have been scattered unto all the winds, and dispersed throughout all countries, among nations which neither they nor their fathers had known'—the very names of which were unheard of by the prophets, and in countries the very existence of which was unknown long after the Jews had become wanderers among the nations. They have traversed the wide world; and there is not a kingdom on the face of the earth where they are not to be found. They abound in Poland, in Turkey, in Germany, and in Holland. In Russia, France, Spain, Italy, Britain, and America, they are more thinly scattered. In Persia, China, and India, on the east and on the west of the Ganges, they are few in number among the heathen. They have trod the snows of Siberia, and the sands of the burning desert; and the European traveller hears of their existence in regions which he cannot reach, even in the very interior of Africa. From the one end of the earth unto the other, the Jews, and the Jews alone, have been scattered among all nations.

"But the history of the Jews throughout the whole world, and in every age since their dispersion, verifies the most minute predictions, which clearly delineated all the marked characteristics of their stricken race. And dispersed as every where they are, not only does that very fact bear witness to the divine truth of the word which foretold it, but in every land visible demonstration has been given, century after century, and is still given, seventeen hundred years after the expulsion

of the Jews from Judea, that all those judgments have come upon them, and have pursued them, and have overtaken them, which, before they entered it, were denounced against them, if they would not hearken to the voice of the Lord their God, to observe to do all his commandments and his statutes.

"They were to find no ease nor rest among the nations whither they were to be driven. Their plagues, and the plagues of their race, were to be great and wonderful, and of long continuance. They were to be oppressed, and crushed, and spoiled evermore, &c. Various as is the history of nations, in divers parts of the world, and of the same people at different periods, that of the Jews, since their dispersion, has been every where the same. The first century of the Christian era saw Jerusalem laid even with the ground, their cities and their country ravaged, the Jews led into captivity, and driven from their own land—homeless wanderers throughout the world. In the second, under one Roman emperor, five hundred thousand of them were slain. They were greatly persecuted in the third by another. In the fourth they were dispersed into various countries, as vile fugitives and vagabonds; and previous to their banishment from Rome, their ears were cut off. In the fifth they were driven out of Alexandria, and severely oppressed and persecuted throughout the Persian dominions. Many of them, having sought in vain every where for rest, and having been allured by a false Messiah with the hope of regaining Judea, and subduing their enemies, rebelled against the Romans, in the sixth century; and a slaughter, like that by which their forefathers had fallen, was again renewed in Palestine. And such was the oppression of their kindred in Africa, that they were prohibited from any exercise of their religion, even in caverns. They were grievously persecuted during the seventh century, and expelled from Jerusalem, from Antioch, and from Spain. Multitudes fled into France, where the only choice that was given them was to renounce their religion, or be despoiled of all their goods. Mahomet, at the same time, subdued the Jews who dwelt in Arabia, and, after exacting a heavy tribute, forcibly expelled them. A law was enacted and enforced throughout the Mahometan dominions, in the succeeding century, which occasioned a double misery to many a Jewish family, whereby any child, on renouncing Judaism, and professing to believe in Mahomet, became the sole inheritor of the property of his parents and brethren. In the ninth and tenth centuries the caliphs, or successors of Mahomet, whose power extended from Spain to India, despoiled the Jews of their property by repeated exactions, closed their academies in Persia, caused them to be distinguished by a mark of infamy, and tried their endurance to the uttermost, till they fled for refuge to the deserts of Arabia. A temporary respite, throughout the greater part of Europe, from any peculiar oppression, (except those troubles and indignities to which they were ever subjected, during which time their covetousness had unfettered operation,) prepared the way for

spoliations and persecutions, which continued throughout several centuries, with little intermission, and which were too multiplied to admit of detail.

"It would, indeed, be fearful, as it would be endless, to tell of the unceasing spoliations and unsparing cruelties which were exercised towards them, in those dark and barbarous times, when men seemed fitted, like demons, for being the executioners of divine wrath, and when such was the blindness and madness of the Jews, that by their usury and covetousness, they often provoked the ferocity of their enemies, and plunderers, and murderers. Nor can any tongue of man tell, or pen write, what trembling of heart and failing of eyes were theirs, or what sorrow of mind, what sore sicknesses of soul, what madness for the sight of their eyes that they did see, what pining away and choosing of death rather than life, were the portion of the residue of this evil family, among the nations whither they were driven, in the oppressions and crushings, the riflings and banishments, the miseries, and the massacres, which, time after time, were relentlessly inflicted upon them throughout Spain, Portugal, France, Germany, Hungary, Turkey, Italy, and England.

"Did not every account conspire in attesting the facts, the nature and extent of the miseries which the Jews then suffered in many kingdoms would be altogether incredible. 'They were every where,' as is recorded in a history of the middle ages, 'the objects of popular insult and oppression, frequently of a general massacre.' They were massacred, in great numbers, at Orsana, Valentia, Barcelona, and Toledo; and throughout Navarre and Arragon in Spain; in France from one extremity to the other; throughout Languedoc, Guienna, Poitou, Touraine, Anjou, and Maine; at Trani and Naples; at Ulm, where all the Jewish inhabitants were slain; at Frankfurt, where, exclusive of many who were slaughtered, 180 perished in the flames; and in different other towns of Franconia and Bavaria, where, in one persecution, twelve thousand of them perished. 'At Verdun, Treves, Mentz, Spire, Worms,' to use the words of Gibbon, 'many thousands of them were pillaged and massacred. A remnant was saved by a feigned and transient conversion; but the greater part of them barricaded their houses, and precipitated themselves, their families, and their wealth into the rivers or the flames. These massacres and depredations on the Jews were renewed at each crusade.' Their sufferings were no less terrible in England than throughout the continent. The whole nation united in the persecution of them. They truly were, as Sir Walter Scott describes them, 'alike detested by the credulous and prejudiced vulgar, and persecuted by the greedy and rapacious nobility. Except, perhaps, the flying fish,' he adds, 'there was no race existing on the earth, in the air, or the waters, who were the objects of such an unremitting, general, and relentless persecution as the Jews of this period. Their persons and their property were exposed to every turn of popular fury.' At Norwich, nothing could restrain the fury of the people till the objects

of it were destroyed by a general massacre of the Jews. Many of them were slain at Stamford, St. Edmund's, and Lincoln, and in the Isle of Ely, whither crowds of them had fled. But at York their sufferings were most appalling, and worse than death. Fifteen hundred Jews, including women and children, having shut themselves up in the castle, were refused all quarter; their silver and their gold could not save them, for they could not purchase their lives at any price, and, frantic with despair, they perished by a mutual slaughter; each father was the murderer of his wife and of his children, when death became their only deliverance. In England at York, as in Palestine at Massada, (the last fortress which they held in their native land, where nearly a thousand perished in a similar manner,) and at Lisbon, Toledo, Nuremberg, Frankford, and in numberless places besides, death was chosen by them rather than life, and the fear of man overcoming all fear of God, they acted on the choice.

"These dreadful persecutions were uniformly accompanied with pillage. 'They were spoiled evermore. Their substance and their treasure were given to the spoil without price.'

"They were 'bereaved of their children' by the artful policy of the Mahometans, who bribed their children to abjure their religion, and to forsake their parents; and in a more forcible manner by Roman Catholics, who took them from their families to be brought up in monasteries—a practice which was not only sanctioned but enjoined by the canons of different councils. When the Jews were banished from Lisbon, none under fourteen years of age were suffered to depart. 'Their sons and their daughters were given to another people.'

"'They found no ease among the nations, neither had the sole of their foot rest,' &c. There is scarcely a single kingdom from which, independent of their oppressions, they have not been publicly and repeatedly banished. From France they were seven times banished. And, at one time, six hundred thousand Jews were expelled from Spain, and found no where either ease or rest.

"'They were to be a proverb, a by-word, a taunt, a curse, an astonishment, a hissing, a reproach among all nations, and in all places, whither they should be driven.' And all these they, and they alone, have been, and still are. They have in all places been subjected to innumerable indignities, which it requires the full meaning of each and all of these epithets, and maledictions, adequately to express and represent. A leathern girdle bound about them, a piece of cloth of some peculiar colour worn so as to be seen of every passer by, a clog tied to their body, and dragged behind them at every step, or cast in derision and ignominy before them, are some of the badges of distinction or marks of infamy, which they have often been compelled to use, and, which exposed them openly, wherever they went, to every insult and mockery. And were it to be asked, what is the one only by-word that is used by all nations, and common to the world, or the universal stigma that is applied in every country to a

single name, the answer would rightly be, in every language, A JEW. And may we not, reader, whoever you are, appeal to yourself, and ask how often you have made use of this very proverb, and by-word; and if you must own that you have done so, times without number, must you not own also, that your own lips, however unconsciously, have as often borne witness, on your part, to the truth of this most marvellous prophecy; and that it has only to be thought upon, in order that you may as freely own that He alone who knoweth all things, could have foreseen and foretold so exclusively singular and astonishing a fact, and that in this as in every other respect, the Jews are a sign and a wonder?

(To be continued.)

For "The Friend."

The following extracts from "Essays on the Principles of Morality," &c. by J. Dymond, are deserving the serious perusal of all professing Christians; not only those who believe that war in all its modifications, and under whatever pretence, is utterly repugnant to the gospel dispensation, but those likewise, who, while they admit the essentially pacific nature of that dispensation, are nevertheless willing, to shelter themselves under some specious subterfuge in the opinion, that *defensive* war is admissible. To our young Friends also, the views held up in these extracts may not be altogether irrelevant. Some among them, there is reason to apprehend, are too ready to be attracted by the pomp and glare of military parade—not sufficiently conscious or duly considering, that they are thus giving countenance to a spirit and practices wholly at variance with their noble and peaceable profession.

R.

GLORY---MILITARY VIRTUES.

By attaching notions of honour to the military profession, and of glory to military achievements, three wars probably have been occasioned where there probably would have been but one. To talk of the "splendours of conquest," and the "glories of victory," to extol those who "fall covered with honour," in "their country's cause," is to occasion the recurrence of wars, not because they are necessary, but because they are desired. It is in fact contributing, according to the speaker's power, to desolate provinces and set villages in flames, to ruin thousands and destroy thousands—to inflict, in brief, all the evils and the miseries which war inflicts. "Splendours"—"glories"—"honours"!—The listening soldier wants to signalize himself like the heroes who are departed; he wants to thrust his sickle into the fields of fame, and reap undying laurels:—How shall he signalize himself without a war, and on what field can he reap glory but in the field of battle? The consequence is inevitable. Multitudes desire war—they are fond of war—and it requires no sagacity to discover that to desire and to love it, is to make it likely to happen. Thus a perpetual motive to human destruction is created, of which that tendency is as inevitable as the tendency of a stone to fall to the earth. The present state of public opinion, manifestly

promotes the recurrence of wars of all kinds. It promotes wars of pure aggression—of the most commingled wickedness: it promoted the wars of the departed Louises and Napoleons. It awards "glory" to the soldier wherever be his achievements, and in whatever cause.

Now, waiving the after consideration as to the nature of glory itself, the individual may judge of his duties with respect to public opinion by its effects. To minister to the popular notions of glory, is to encourage needless wars: it is therefore his duty not to minister to those notions. Common talk by a man's fire-side contributes its little to the universal evil, and shares in the universal offence. Of the writers of some books it is not too much to suppose, that they have occasioned more murders, than all the clubs and pistols of assassins for ages have effected. Is there no responsibility for this?

But perhaps it will afford to some men new ideas, if we enquire what the real nature of the military virtues is. They receive more of applause than virtues of any other kind. How does this happen? We must seek a solution in the seeming paradox, that their pretensions to the characters of virtues are few and small. They receive much applause, because they merit little. They could not subsist without it; and if men resolve to practise war, and consequently to require the conduct which gives success to war, they must decorate that conduct with glittering fictions, and extol the military virtues though they be neither good nor great. Of every species of real excellence, it is the general characteristic, that it is not anxious for applause. The more elevated the virtue the less the desire, and the less is the public voice a motive to action. What should we say of that man's benevolence, who would not release a neighbour in distress, unless the donation would be praised in the newspaper? What should we say of that man's piety, who prayed only when he was "seen of men?" But the military virtues live upon applause; it is their vital element, and their food, their great pervading motive and reward. Are there then amongst the respective virtues, such discordancies of character—such total contrariety of nature and essence? No, no. But how then do you account for the fact, that whilst all other great virtues are independent of public praise, and stand aloof from it, the military virtues can scarcely exist without it?

It is again a characteristic of exalted virtue, that it tends to produce exalted virtues of other kinds. He that is distinguished by diffusive benevolence, is rarely chargeable with profaneness or debauchery. The man of piety and humility is not vindictive or unchaste. Can the same thing be predicted of the tendency of military virtues? Do they tend powerfully to the production of all other virtues? Is the brave man peculiarly pious? Is the military patriot peculiarly chaste? Is he who pants for glory and acquires it, distinguished by unusual placability and temperance? No, no. How then do you account for the fact, that while other virtues thus strongly tend to produce and to foster one

another, the military virtues have little of such tendency or none?

The simple truth, however veiled and however unwelcome, is this; that the military virtues will not endure examination. They are called what they are not, or what they are in a very inferior degree to that which popular notions imply. It would not serve the purposes of war to represent these qualities as being what they are. We therefore dress them with factitious and alluring ornaments, and they have been dressed so long that we admire the show, and forget to enquire what is underneath. Our applauses of military virtues do not adorn them like the natural bloom of loveliness; it is the paint of that which, if seen, would not attract if it did not repel us. They are not like the verdure which adorns the meadow, but the greenness that conceals a bog. If the reader says that we indulge in declamation, we invite, we solicit, him to investigate the truth. And yet, without enquiring further, there is conclusive evidence in the fact that glory, that praise, is the vital principle of military virtue. Let us take sound rules for our guides of judgment, and it is not possible that we should regard any quality as possessing much virtue, which lives only or chiefly upon praise. And who will pretend that the ranks of armies would be filled, if no tongue talked of bravery and glory, and no newspaper published the achievements of a regiment?

"Truth is a naked and open daylight, that doth not show the masques, and mummeries, and triumphs of the world, half so stately and daintily as candlelight."* Let us dismiss then that candlelight examination, which men are wont to adopt when they contemplate military virtues, and see what appearance they exhibit in the daylight of truth. Military talent, and *active courage, and patriotism*, or some other motive, appear to be the foundation and subject of our applause.

With respect to talent, little needs to be said, since few have an opportunity of displaying it. An able general may exhibit his capacity for military affairs, but of the mass of those who join in battles and participate in their "glories," little more is expected than that they should be obedient and brave. And as to the few who have the opportunity of displaying talent, and who do display it, it is manifest that their claims to merit, independently of the purpose to which their talent is devoted, is little or none. A man deserves no applause for the possession or for the exercise of talent as such. One man may possess, and exercise as much ability in corrupting the principles of his readers, as another who corrects and purifies them. One man may exhibit as much ability in swindling, as another in effectually legislating against swindlers. To applaud the possession of talent is absurd, and like many other absurd actions, is greatly pernicious. Our approbation should depend on the objects upon which the talent is employed. Military talents, like all others, are only so far proper subjects of approbation, as they are employed aright. Yet the popular notion appears to be,

* Bacon's Essays.

that the display of talent in a military leader is, *per se*, entitled to praise. You might as well applaud the dexterity of a corrupt minister of state. The truth is, that talent as such, is not a proper subject of moral approbation, any more than strength or beauty. But if we thus take away from the "glories" of military leaders, all but that which is founded upon the causes in which their talents were engaged, what will remain to the Alexanders, and the Cæsars, and the Jenghizes, and the Louises, and the Charleses, and the Napoleons, with whose "glories" the idle voice of fame is filled? Cannot military talent be exhibited indifferently by the good and the bad? Are they not in fact as often exhibited by vicious men as by virtuous? They are, and therefore they are not really deserving of praise. But if any man should say that the circumstance of a leader's exerting his talents "for his king and country," is of itself a good cause, and therefore entitles him to praise, I answer that such a man is deluding himself with idle fictions. I hope presently to show this. Meanwhile it is to be remarked, that if this be a valid claim to approbation, "king and country" must always be in the right. Who will affirm this? And yet if it is not shown, you may as well applaud the brigand chief with his thirty followers, as the greater marauder with his thirty thousand.

(To be concluded in our next.)

For "The Friend."

FOSTER'S REPORT.

"An authentic Report of the Testimony in a cause at issue in the Court of Chancery of the state of New Jersey, between Thomas L. Shotwell, complainant, and Joseph Hendrickson and Stacy Decow, defendants. Taken pursuant to the rules of the Court, by Jeremiah J. Foster, Master and Examiner in Chancery." In two volumes, pp. 478—504.

An order having been granted by the chancellor of the state of New Jersey, for the publication of the above work, it is now ready for delivery to subscribers, on application to William Salter, agent for "The Friend," Carpenter street, four doors below the corner of Seventh street; to Edward Bettie, No. 14, south Third street; Thomas Evans, N. E. corner of Third and Spruce streets; Uriah Hunt, No. 19, north Third street; and Nathan Kite, No. 64, Walnut street.

Persons having subscription lists in their possession, are requested to call and get the copies subscribed for, or to forward the lists as early as practicable to either of the above named individuals. The edition printed not being large, and the most of it subscribed for, those persons who wish to possess a copy of the work and who are not subscribers, will do well to make early application.

The opinion of the court it is expected will not be obtained before the fourth month next, and the general desire expressed by the subscribers to procure the work as early as possible, has induced the master to publish it at once—without waiting for the decision. When this is obtained, it is intended, we understand, to print it in a uniform page and type, and furnish it to subscribers.

In consequence of the great mass of testimony adduced, *after* the proposals for publishing were issued, the work has been increased to a much larger size than was then anticipated, and considerable additional expense incurred. In order to convey to the readers of "The Friend," an idea of the interest and value which the work possesses, we republish the following notice, which appeared in the 27th number of vol. 4th, viz:

The examination of witnesses at Camden, N. J. in the suit brought for the recovery of money belonging to the Crosswicks school fund, has at length been closed. Both Friends and Hicksites have had a full opportunity given for stating their respective opinions, as to the causes which produced the difficulties in the Society, and ultimately terminated in the separation. It has been our desire from the commencement of the testimony on the side of the Hicksites, that they should thoroughly unburden themselves of all their supposed grievances and oppressions, and place their story on the record in colours of their own choosing—and with every additional advantage of light or shade—so that hereafter we may be able to appeal to this testimony as a full and fair development of what they consider causes for complaint against Friends. This, we think, has been accomplished; though not without a disposition to *personal* animosity and invective on the part of some of their witnesses, which we regretted to observe. The cause, we suppose, will be argued and decided in the course of the approaching summer. Dr. J. J. Foster, the master and examiner in chancery, whose services have been employed on this occasion, and whose deportment throughout has been in a high degree dignified, courteous, and impartial, intends to proceed immediately with the printing of the evidence. It has extended so much beyond what was contemplated when he first issued his proposals, that it will make at least 1000 large octavo pages. Notwithstanding this, he has determined to prosecute the publication of the work at the price fixed, viz. \$3.00, and for which sum it will be one of the cheapest books we have seen. It will contain a great variety of instructive and interesting matter, respecting the history, doctrines, discipline, usages, and internal economy of the Society, and, we hope, will meet with liberal encouragement among Friends. There are some angry passages on the record, which, for the sake of the witnesses who placed them there, we could wish to see obliterated; but exclusive of these we know of no single book which is calculated to give a better, or more familiar knowledge of the discipline, principles, customs, and general views of the Society, or so thorough an understanding of the spirit and causes of the late secession from Friends.

The following is a list of the witnesses on each side, and the order in which they were examined:

Friends.

SAMUEL BETTLE, Philad.
WILLIAM JACKSON, West Grove, Pa.
THOMAS WILLIS, N. York.
SAMEUL PARSONS, N. York.
JOSEPH WHITALL, Woodbury, N. J.
THOMAS EVANS, Philad.
SAMUEL EMLIN, Burlington, N. J.
JOHN GUNMERE, do.
SAMUEL CRAFT, Chesterfield, N. J.

Rebutting Testimony.

WILLIAM EVANS, Philad.
JNO. PAUL, do.
SAMUEL CRAFT, re-examination.
THOS. EVANS, do.

Hicksites.

ABRAHAM LOWER, Philad.
CEPHAS ROSS, Bucks Co. Pa.
HALLIDAY JACKSON, Darby, Pa.
CHARLES STOKES, Ancoas, N. J.
JOHN BARROW, N. York.
GEORGE H. BURR, Philad.
JOSHUA GASKILL, Chesterfield, N. J.
JAMES BROWN, do.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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"For the Friend."

THE WATCHMAN, NO. 28.

It may be safely asserted, that all the faculties with which we are endowed were meant for our use, and that the perfection of our moral and intellectual being consists in the full vigour, the just proportion, and harmonious operation of them all. Their relative importance to our true interests, which are those of eternity, is the scale by which we should estimate their value. The virtues, for example, which improve the heart, piety to God, and the fulfilment of our duties to man, are of far greater worth than all the powers of reason. Yet, although these may exist in great intensity of feeling in feeble and ignorant minds, their sphere of action and capacity of enjoyment, are greatly enlarged when they adorn a capacious and cultivated understanding. It is worthy of remark, that the direct tendency of vital religion is to improve and strengthen the mental powers; not by rendering man more learned; but by clearing his eye-sight, by dispelling his prejudices, by subduing his passions, by breathing around him that solemn calm in which the "still small accents," not only of the Holy Spirit, but of reason likewise, are best heard. There is no part of the intellectual character on which the spirit of vital religion acts with more uniformity, than on the imagination. I do not mean by this term any thing more, than those trains of associated ideas which spring up in the mind in a state of reverie or contemplation, the nature of which, much as the subject has been overlooked in systems of philosophy and education, is the principal determining cause of our intellectual and moral peculiarities. The views which Christianity unfolds of the perfections and attributes of the Deity, cannot fail to elevate and expand the faculties. Regarding him as the Author of all existence, and as a continual presence, we cannot lift our eyes upon his works, but we recognise his footsteps. How enviable are the feelings with which the Christian walks abroad through nature! The silence and the music of the woods and the fields, the calm and awful majesty of the landscape, the untiring beauty of its colours, the gradual

waking up of all animated nature with the first streaks of the dawn, the repose of noon and of night—so different in character and yet both so perfect—the deepening shadows and the kindling glories of evening—all these and a thousand others—as glorious and as beautiful—speak to him of the Deity. The sentiment of piety blends itself with and heightens his enjoyment of natural beauty—the world appears like a magnificent temple, from whose altar incense and praise are continually ascending. Thus it is, that religion not only purifies the affections but the imagination. Strong devotional feeling naturally arrays itself in the garb of poetical diction. The Bible is full of poetry—of poetry which makes all other appear cold and tame. The Psalms, the prophecies, the evangelical books, contain the most exquisite and sublime imagery devoted to the illustration of sacred truths—or to veiling from our eyes the councils of the Almighty.

The imagination, therefore, is to be carefully cultivated as one of the most important faculties of the mind. We cannot extirpate it from our nature, and if it is not trained by salutary laws and for virtuous ends, it will but undermine and counteract our good dispositions.

Let us, then, assign to it the importance which it deserves. Let us not so undervalue it, as to attribute to it no higher range than that of fictitious invention—the ordinary trash of poetry and romance. It is a noble and a glorious faculty. Without it reason would be confined in a narrow and grovelling circle. It is the faculty which lends the mind her wings to soar; the principle of our nature, to which some of the most powerful appeals of religion are addressed.

For "The Friend."

The spread of the Asiatic cholera over so large a portion of the old world, has recalled to the recollection of a reader of "The Friend," the description given by the historian Gibbon, of the great plague, which began in the reign of the emperor Justinian, about the year 542 of the Christian era, and continued its ravages for more than fifty years, visiting and desolating all parts of the globe. The account is contained in the seventh volume of the "Decline and Fall of the Roman Empire," and is extracted for republication, as containing peculiar interest at the present time.

"Ethiopia and Egypt have been stigmatised in every age, as the origin, source, and seminary of the plague. In a damp, hot, stagnating air, this African fever is generated from the putrefaction of animal substances, and espe-

cially from the swarms of locusts, not less destructive to mankind in their death than in their lives. The fatal disease which depopulated the earth in the time of Justinian and his successors, first appeared in the neighbourhood of Pelusium, between the Sarbonian bog and the eastern channel of the Nile. From thence, tracing as it were a double path, it spread to the east, over Syria, Persia and the Indics, and penetrated to the west, along the coast of Africa, and over the continent of Europe. In the spring of the second year, Constantinople, during three or four months, was visited by the pestilence: and Procopius, who observed its progress and symptoms with the eyes of a physician, has emulated the skill and diligence of Thucydides in the description of the plague of Athens. The infection was sometimes announced by the visions of a distempered fancy, and the victim despaired as soon as he had heard the menace, and felt the stroke of an invisible spectre. But the greater number, in their beds, in the streets, in their usual occupations, were surprised by a slight fever; so slight, indeed, that neither the pulse nor the colour of the patient gave any signs of the approaching danger. The same, the next, or the succeeding day, it was declared by the swelling of the glands, particularly those of the arm pits, and under the ear; and when these tumors were opened, they were found to contain a coal, or black substance of the size of a lentil. If they came to a just swelling and suppuration, the patient was saved by this kind and natural discharge of the morbid humour. But if they continued hard and dry, a mortification quickly ensued, and the fifth day was commonly the term of his life. Youth was the most perilous season; and the female sex was less susceptible than the male: but every rank and profession was attacked with indiscriminate rage, and many of those who escaped were deprived of the use of their speech, without being secure from a return of the disorder. The physicians of Constantinople were zealous and skilful: but their art was baffled by the various symptoms and pertinacious vehemence of the disease: the same remedies were productive of contrary effects, and the event capriciously disappointed their prognostics of death or recovery. The order of funerals, and the right of sepulchres, were confounded; those who were left without friends or servants, lay unburied in the streets or in their desolate houses; and a magistrate was authorised to collect the promiscuous heaps of dead bodies, to transport them by land or water, and to inter them in deep pits beyond the precincts of the city.

"Contagion is the inseparable symptom of the plague, which, by mutual respiration, is

transfused from the infected persons to the lungs and stomach of those who approach them. While philosophers believe and tremble, it is singular, that the existence of a real danger should have been denied by a people most prone to vain and imaginary terrors. Yet the fellow citizens of Procopius were satisfied, by some short and partial experience, that the infection could not be gained by the closest conversation; and this persuasion might support the assiduity of friends or physicians in the care of the sick, whom inhuman prudence would have condemned to solitude and despair. But the fatal security, like the predestination of the Turks, must have aided the progress of the contagion, and those salutary precautions to which Europe is indebted for her safety, were unknown to the government of Justinian. No restraints were imposed on the free and frequent intercourse of the Roman provinces; from Persia to France, the nations were mingled and infected by wars and emigrations, and the pestilential odour which lurks for years in a bale of cotton, was imported by the abuse of trade into the most distant regions. The mode of its propagation is explained by the remark of Procopius himself, that it always spread from the sea-coast to the inland country; the most sequestered islands and mountains were successively visited; the places which had escaped the fury of its first passage, were alone exposed to the contagion of the ensuing year. The winds might diffuse that subtle venom; but unless the atmosphere be previously disposed for its reception, the plague would soon expire in the cold or temperate climates of the earth. Such was the universal corruption of the air, that the pestilence which burst forth in the fifteenth year of Justinian, was not checked or alleviated by any difference of the seasons. In time, its first malignity was abated and dispersed; the disease alternately languished and revived; but it was not until the end of a calamitous period of fifty-two years, that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture, of the numbers that perished in this extraordinary mortality. I only find, that during three months, five, and at length ten thousand persons died each day at Constantinople; that many cities of the East were left vacant, and that in several districts of Italy the harvest and the vintage withered on the ground. The triple scourge of war, pestilence, and famine, afflicted the subjects of Justinian, and his reign is disgraced by a visible decrease of the human species, which has never been repaired in some of the fairest countries of the globe."

Would we succeed in our endeavours to regulate our passions, our watchfulness over them must be constant, and our care to govern them, habitual. Every single victory obtained by passions, concurs to establish their empire, as on the contrary, a continued vigorous resistance will in time destroy it.—*Monthly Review*, 1749.

From the Amulet.

ACTUAL STATE OF THE SLAVE TRADE ON THE COAST OF AFRICA.

(Concluded from page 133.)

"Immediately opposite the mouths of these rivers, and as if it was intended by Providence as a station for the watching and suppression of the trade, lies the island of Fernando Po, about forty miles from the coast. Its advantages for every purpose of the kind were so great, that, in February, 1826, it was proposed to the Spanish government to remove the mixed commission from Sierra Leone to this place, "as it was in the heart of the slave country, its climate salubrious, and its soil sufficiently fertile." The second quality in this recommendation is found, unfortunately, to be far from truth.

"It is a high island, covered with dense wood, with water of an excellent quality, and in any quantity. Large oaks grow down to the edge of the sea; satin-wood, ebony, and other hard and valuable timber abound. Some fine straight trees are admirably adapted for spars and masts, and some of the ships on the station have been supplied from the island. The native population is very great, amounting to 200,000; they are not black, but of a dark copper colour, or brown red; their hair not woolly, but long and lank, and their limbs full, muscular, and well-proportioned. They seem as if they were descended from the Moors, and have a steady spirit of independence that has resisted all attempts at making them slaves. On this point they are exceedingly jealous and vigilant. They do not hesitate to go on board the king's ships, with a fearless confidence, showing that they are no ways deficient in personal courage; but they evince an exceeding jealousy of strangers penetrating into their villages, or of their advancing to any distance from the coast. They had seen the consequences of European visitations on their neighbours, and, like the Chinese, were disinclined to admit them into their country. They are naked, with the exception of a cloth of platted grass about their loins. They paint their bodies thickly with red ochre, and the more distinguished persons are marked with blue and other colours. Notwithstanding their naked persons, and savage manners, they have made considerable advances in agriculture; part of the island is cleared and highly improved, and their bananas and yams are peculiarly fine; these they barter for pieces of iron hoop, which they receive like regular money. It is cut into lengths of seven inches, and the natives prize it above any other article of barter, and convert it into knives, daggers, and other implements. They have also fowl, but they are not so good, and die as soon as they are sent on shipboard.

"The English settlement is on the north part of the island. It was selected with a view to salubrity, and it was afterwards found, from various remains, to have been the very place where the Spaniards had originally established themselves, when formerly masters of the island—sundry articles of broken pottery, and remnants of walls and bastions, indicate this fact.

"The first governor of Fernando Po was Captain Owen, who brought with him twenty-five marines, and about two hundred black soldiers of the African corps, besides carpenters and other artificers, to the number of seven hundred people, who erected a fort, governor's residence, and houses for themselves, where they were soon established, with every hope of enjoyment, on this beautiful island; but, notwithstanding the anticipations of its healthiness, it was soon found to be exceedingly insalubrious. The men were seized with low intermittent fevers, which in a short time left them in a deplorable state of mental and physical debility, from which very few recovered, and those who did so remained for a considerable time in a state approaching to idiotism.

"The situation of the island, though highly favourable for every other purpose, is not so for health. In an angle of the Bight of Biafra, having on two sides, to an interminable extent, the most pestiferous tract on the coast of Africa, continually inundated, for hundreds of miles, by the overflowings of ten or twelve great rivers, which form swampy deltas all along the coast, the air must be tainted to a considerable extent, and every breeze which blows from the land must be loaded with marsh miasma; this, with the circumstance of the island being covered with lofty trees in immense profusion, impeding the free circulation of the air, must generate, on a spot within three degrees of the equator, a state very unfavourable to human life. Indeed, the effects of the air in destroying every substance exposed to it are very remarkable: all articles of wearing apparel immediately rot, particularly animal substances; shoes, hats, woollen cloths, were immediately decayed, and the texture destroyed in a few days. The heavy rains, which fall in a deluge here, are altogether unlike any thing in Europe, and penetrate, soak, and dissolve any thing exposed to them. They are preceded, generally, by tornadoes, which first generate an oppressive and sickly heat in the atmosphere, and then burst with furious violence, tearing and overturning every thing. These tornadoes are attended with effects which seem to disturb and alarm all nature. An arch is seen to arise from the sea, and when it reaches the zenith, it explodes with tremendous fury, accompanied by balls of fire, deluges of rain, and gusts of wind that tear every thing before it. Fishes leap from the sea—beasts fly in all directions—birds scream in the most dismal manner, and every animated thing gives signs of terror and dismay.

"But these states of the atmosphere, which are so highly injurious to Europeans, have no effect on the natives, who are the most robust and healthy people on the coast; and it is to be hoped that, when the woods are clear and cultivation is extended, the climate will be considerably ameliorated. The advantages of this fine island render it highly desirable. The magnificence and beauty of the country, the abundance and variety of its trees, the richness and capability of its soil, the independent and intelligent race of people that inhabit it, all offer the most important advantages. It may be the means, not only of to-

tally extinguishing the slave-trade on the opposite coast, but of improving and instructing a fine race of people already on the island.

"The last station to which our cruisers were ordered to direct their attention was the river Gaboon, within thirty miles of the equator. It is notorious for its slave-trade. From hence to Mozambique, the whole coast was open to the Brazilians, who collected slaves from Molembo, Cabindo, and other places, which by treaty they were allowed to traffic with, inasmuch so that in the year 1829 no less than 44,000, and in the year 1830, 52,000 slaves were openly imported into and sold in the slave-markets of Rio de Janeiro alone.* On the twenty-third of last March, however, this permission expired, and no native is now allowed to traffic for slaves on any part of the coast of Africa, on pain of being punished as pirates.

"It was the general opinion that the vigour and vigilance of our cruisers had nearly suppressed this traffic; such, however, unfortunately was not the fact. The whole number captured by our cruisers, and sent to Sierra Leone, from June, 1819, to July, 1828, was 13,281,* being, on average, 1400 per annum; while during that period above 100,000 were annually taken from the coast, either by lawful or unlawful traders. The latter were principally from the isle of Cuba. In 1817 a treaty had been concluded with the Spanish government, that the slave-trade should be abolished in the entire dominions of Spain, and the sum of £400,000 was actually given by the British government, as a compensation to those engaged in it. Notwithstanding this, 20,000 slaves have been annually exported, from the Gallinos and the river Bonny, into Cuba alone, by armed vessels of different nations, who act both as pirates and slavers. Their manner of proceeding is this: they set out from the Havana to hover about the coast of Africa, and if they can elude our vigilance, and take in a cargo of slaves, they proceed direct with it to Cuba. If not, they turn pirates, seize the first ship they meet, preferring one laden with slaves. They murder, and, in some cases, put on shore in desert places, the crew, and proceed with the vessel and cargo to Cuba, where they readily dispose of them; the slaves are landed on the back of the island, and dispersed in various ways through the West Indies and Brazil.

"These pirate slavers have been the pest and terror of the tropical regions of the Atlantic for some years; accounts of their atrocities fill the columns of our newspapers, and the law which makes a slave-dealer a pirate is fully justified, as their characters are now combined and identified. One of the most dangerous and daring of this class has lately fallen into the hands of our cruisers. On the third of September, 1830, Captain Gordon, of his majesty's sloop, *Primrose*, fell in with the Spanish ship of war, *Veloz Passageiro*, pierced for thirty, and mounting twenty guns, commanded by Jose Antonio de la Bega, bound from Whyda, on the coast of Africa, to the

Havana, having on board five hundred and fifty-five slaves, and a crew of one hundred and fifty men of different nations; and after a short but desperate action, in which the pirate slaver had eighty-six men killed and wounded, with five of the unfortunate slaves, she was taken possession of.

"It appears, then, that while the English public supposed the slave-trade suppressed, it has been carried on for the last ten or twelve years, to nearly as great an extent, and under much more revolting circumstances than ever; it remains, therefore, for England to consider what must be done for its effectual suppression. Since the twenty-third of March, 1830, the difficulty is considerably abridged, for now the whole coast of Africa, from Mozambique to Morocco, is included in the prohibition, and no nation can trade for slaves, under any pretext or evasion, either to the south or the north of the line. Much, however, yet remains to be done. The present instructions to his majesty's ships are so vague and restrictive, that known slavers are constantly met on the coast and in the rivers of Africa, and cannot be molested unless they have the slaves actually on board. This is readily done in one night, as often as the cruiser is called or driven away from her station by business or bad weather; and when she returns again the slaver has departed with her full cargo, and it is in vain to follow her, as vessels of this description are built expressly for speed, and attempts to overtake them are fruitless. By an additional article, in the treaty with the Netherlands, it is stipulated that all vessels are to be considered as slavers, and treated as such, when they have an apparatus, such as hatches with gratings, shackles, large copper boilers, &c., evidently intended for slaves, even though none should be found on board. This article should be included in the treaties with every other nation, so that any such vessel found on the coast, belonging to any country, should be seized and confiscated.

"Again by treaties with Spain, Portugal, the Netherlands and Brazil, mutual right of search is allowed to cruisers of each nation, but no right of mutual search exists with France and North America, and slaves are continually transported with impunity under their flags. Efforts must be made to induce these latter nations to consent to this arrangement, and no longer to suffer the little etiquettes of national vanity to oppose this great cause of God and man. 'If then,' says Dr. Walsh, 'when the whole coast of Africa is protected from this commerce, and no vessel of any nation is permitted to traffic on any part of it, the right of mutual search is acknowledged and acted on by all civilized nations, and every ship found with the damning proofs on board be confiscated, and the crews treated as pirates—then, and not till then, can we hope to see this horrid traffic finally abolished.'

"With this we perfectly agree; but something more yet remains to be done. As long as Cuba continues in its present state, the *refugium peccatorum* and the receptacle of buccaneers, it is hopeless to attempt to suppress entirely the traffic in slaves. Like the pira-

tical state of Barbary, it is the opprobrium of the civilized world, a nest of pirates, and a den of slaves. We see no reason why it should not be taken possession of like Algiers, if its own weak or wicked government is not able or willing to uphold the common and recognised rights of nations.

"But, above all, we must extinguish slavery in our own colonies. As long as that foul blot is permitted to stain our national character, our influence is weakened, and we cannot, with any justice or consistency, prescribe to others that they shall not make slaves, when we ourselves hold nearly a million of our fellow creatures in a similar bondage. As long as unhappy beings perish in that state at home, the cupidity of masters will find means directly or indirectly to supply the loss from abroad. This great act, then, remains to be accomplished, and then England may expect, with the high and commanding auxiliary of her moral influence, that others should follow her example."

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From the New York "Mercury."

"The Boston Courier contains an interesting letter from a gentleman residing on the road leading from the Choctaw Nation to Memphis; the route by which a large part of the Choctaws are to pass and are passing, on their way to their new homes beyond the Mississippi. We make the following extracts."

"About a month ago several hundred Choctaws spent part of three days in sight of Martyn, on their way to their new country. Although their contractor seemed to do every thing in his power, to render their situation comfortable, there was still much unavoidable suffering. There were very aged persons and very young children in the company. Many had nothing to shelter them from the storm by day or night. The weather was excessively cold, and yet, a neighbour remarked to me a few days ago, that he had noticed particularly, and in his opinion not one in ten of the women had even a moccasin on her feet, and a great majority of these were walking. An interesting girl who was formerly a scholar at Mayhew, sustained a compound fracture of the arm, several days before they reached this place, and was brought thus far in a rough baggage wagon. In compliance with our suggestion, a litter was made, and she was carried the remainder of the way to Memphis, on men's shoulders. On her arrival there, a gangrene had proceeded so far, as to render it very doubtful, in the opinion of the physicians, whether an amputation would save her life. They, however, resolved to operate. The tourniquet was applied as near the shoulder as possible, and her right arm cut off. Her parents were compelled to move on in two days, and she was left in the hospital.

"A number of small companies have since passed who were detained on the way by loss of horses, and other causes. No provision could be made for these, and they were, consequently, in some instances, very destitute. One party came to us and begged an ear of corn apiece, to relieve, for a season, their sufferings. Another party encamped in the woods near us, about three weeks ago, and that night a storm of hail and sleet commenced, which was followed in a day or two with a heavy fall of snow. For more than two weeks there was a continued freeze, and colder weather than I have ever seen in this climate. During the whole of this time these suffering people were lying at their camp, without any shelter, and with very little provision. Much suffering was to be expected in the removal of the Choctaws; but if I am to judge from what I have seen and heard, the half was not anticipated.

"You will probably have heard of the recent council at the Choctaw agency, between Major Eaton and General Coffe, agents of Government, and the head men of the two nations. The object of the council

* Walsh's Brazil. Vol. ii. page 322.

† Parliamentary Reports.

was to purchase lands of the Choctaws for the Chickasaws, or to prevail upon the latter to renounce their character as a distinct people and identify themselves with the Choctaws. Both overtures were virtually rejected. In the address of the Commissioners it was stated, that the president was convinced they never could live under state laws; that there were no unappropriated lands beyond the river, to which they could be directed, and that their only hope was that the Choctaws would permit them to occupy a portion of their lands. As might reasonably be expected, this renewed application for lands, so early, and after so many assurances that they would be no longer harassed on this subject, has created a high degree of indignation in the minds of the emigrants.

"We beg the reader's attention more particularly to the last paragraph of the foregoing, the correctness of which we do not doubt, as we have heard similar statements from other sources. Would it be thought possible, that so soon after the President, through his agents, had told the Choctaws those lands should be their's "as long as the grass grows and the rivers run,"—even before they had settled upon them,—they would be importuned to sell them; and that too by the very agents, Major Eaton and Gen. Coffee, who negotiated the treaty of removal!! Yet this is but one half of the amazing effrontery of the transaction. The other half is, that after persuading the *Chickasaws*, much against their inclination, to sign a treaty ceding to the government the lands they inherited from their fathers, for the sake of more secure possessions beyond the Mississippi, it is all at once ascertained that there *are* 'no unappropriated lands beyond the Mississippi to which they can be directed.'!!!!

"One thing more. Will the Senate of the United States—the venerable and enlightened Senate—ratify a treaty or treaties negotiated under such circumstances? Will they not probe the affair to the bottom; and then exercise the prerogative given them by the constitution, of putting a veto upon the disgraceful transaction?"

To the General Assembly of the Commonwealth of Virginia.

The Memorial of the Female Citizens of the County of Fluvanna, most respectfully sheweth.

"Your memorialists have hitherto been blessed with contentment in the happy privacy of domestic retirement, where they have enjoyed peace and security, under the wise institutions of a free government; nor have they, until now, had occasion to appeal to the guardians of their country's rights for redress of any national grievance, having shared the prosperity of their heaven-favoured land with feelings of gratitude to the Author of all good, and to their natural guardians and protectors. They retain a grateful recollection of the patriotic exertions of your predecessors in office, when the land of their nativity wore the fetters of foreign thralldom, and the destinies of a mighty nation were involved in your deliberations as a legislative body. The spirit now animates your counsels which then triumphed over the oppression of Great Britain, and bore us safely through the perils of an unequal contest. The same wisdom pervades your deliberations which framed for our

emancipated realm, a system of laws unequalled in the universe. Under this salutary code, we have seen our sons arise to manhood, unfettered by abject restrictions, and our daughters fill their allotted stations among the honoured matrons of a free land.

"But a blight now hangs over our national prospects, and a cloud dims the sunshine of domestic peace throughout our State. Our ears have heard the wailings of distress, and a mysterious dread, mingled with fearful suspicion, disturbs the sacred quiet of our homes.

"We have heard 'Rachel,' as it were, 'weeping for her children, because they are not,' and uncontrollable sympathy with distant murmurs, quickens the throbbings of our once tranquil bosoms.

"We cannot conceal from ourselves that an evil is among us, which threatens to outgrow the growth and eclipse the brightness of our national blessings. A shadow deepens over the land and casts its thickest gloom upon the sacred shrine of domestic bliss, darkening over us as time advances. We reflect, with gratitude, that no error in the framers of our constitution entailed this evil upon us. We drew the taint from the bosom that fostered us, and it has gradually mingled with the vital principle of our national existence. It can no longer remain dormant and inert in the social system, but calls loudly for redress from the sages of our land. We are feelingly aware of the arduous difficulties of the case in question, and nothing but the fullest confidence in the wisdom and prudence of our legislative council, joined to a sacred trust in the God of nations, could induce us thus to intrude on the important avocations which engage your time and your attention. We feel confident of your sympathy in all real dangers, and trust that none of your revered body will impute our interference in this delicate matter, to a culpable degree of timidity; neither will you impute to us the extravagant expectation that your utmost exertions can effect an immediate removal of the evil we deplore. We are prepared to endure a large proportion of the affliction, during our brief term of existence. But we look forward to the time, when our children's children will occupy the places which must soon know us no more.—Should your wisdom devise a method of alleviating our national misfortune, posterity will be indebted to you for the security of the domestic sphere. Our daughters, and their daughters, are destined to become, in their turn, the tender fosterers of helpless infancy, the directors of developing childhood, and the companions of those citizens who will occupy the legislative and executive offices of their country. Can we calmly anticipate the conditions of the southern states, at that period, should no remedy be devised, to arrest the progressive miseries attendant on slavery? We shudder for the fate of our female descendants, while we endeavor to stifle the too importunate apprehensions of our own bosoms. It will be their province, as it is ours, to impose the salutary restraints of domestic discipline, and, in the absence of their lawful directors, to maintain temporary sway over the household. Can this post of duty be

safely filled by a helpless female, amid the impediments arising from the increasing evils of slavery? Will the absent father's heart be at peace, when, amid the hurry of public affairs, his thoughts return to the home of his affections, surrounded by doubtful, if not dangerous subjects to a precarious authority? Perhaps when deeply engaged in his legislative duties, his heart may quail, and his tongue falter, with irrepressible apprehensions for the peace and safety of objects dearer than life itself.

"Such will be the trials of our posterity, unless efficient measures are speedily put in operation to avert them from the unborn myriads of our native land.

"We presume not to intrude our suggestions as to the method of accomplishing this stupendous undertaking, but we are content to leave the choice of measures to those on whose wisdom we can rely. It is sufficient that we are allowed the privilege of entreating our lawgivers to commence, without delay, a work which must be slowly and gradually performed. We can only aid the mighty task by ardent outpourings of the spirit of supplication at the Throne of Grace. We will call upon the God in whom we trust, to direct your councils by his unerring wisdom, and guide you with his effectual spirit. We now conjure you by the sacred charities of kindred, by the solemn obligations of justice, by every consideration of domestic affection and patriotic duty, to nerve every faculty of your minds to the investigation of this important subject—and let not the united voices of your mothers, wives, daughters, and kindred, have sounded in your ears in vain!!"

Charles Wesley and the Earthquake.

It is related that he was in London at the time of the earthquake, and was preaching at the foundry early in the morning, when the second shock occurred. The entry in his journal presents him in an attitude, characteristic of the man, and may be given as a remarkable instance of self-possession and firmness.

"March 8th, 1750. This morning, a quarter after five, we had another shock of an earthquake far more violent than that of February 8th. I was repeating the text, when it shook the foundry so violently, that we all expected it to fall on our heads. A great cry followed from the women and children. I immediately called out, 'Therefore we will not fear, though the earth be moved, and the hills be carried into the midst of the sea; for the Lord of hosts is with us; the God of Jacob is our refuge.' He filled my heart with faith, and my mouth with words, shaking their souls as well as their bodies. The earth moved westward, then eastward, then westward again, through all London and Westminster. It was a strong and jarring motion, attended with a rumbling noise like that of thunder. Many houses were much shaken, and some chimneys thrown down, but without any further hurt."

Use caution in thy choice of books; else 'tis time spent in ill company. FULLER.

THE FRIEND.

SECOND MONTH, 11, 1832.

In our last number we inserted by request, a notice of the publication of Foster's Report, and since then we have received from the master, the following advertisement, containing some further information relative to the delivery of the work to distant subscribers.

A CARD.

Subscribers for the Testimony taken before me at Camden, N. J. in the Chancery suit between Shotwell, Hendrickson, and Decow, relative to the Crosswicks school fund, are respectfully informed, that I have received the permission of the court to *publish* the same, as may be expedient, and without further hindrance.

It is uncertain whether the *decision* of the court will be pronounced before the next April term.

Those who prefer to have the decision, at the same time with the testimony, must wait until after such decision shall have been made known, when it will be printed and annexed to the second volume. Others, who may choose to receive the Testimony now, without waiting for the *decision*, can be accommodated; the latter, as soon as obtained, they will be entitled to receive through the same channel with the testimony, or otherwise as may be found convenient.

Subscribers in the state of New York and eastward, can receive their copies on application to William Hutchin, Pearl street, New York; those in New Jersey, Pennsylvania, Delaware, &c. &c. of William Salter, Carpenter street, near Seventh street; Edward Bettle, No. 14, south Third street; Thomas Evans, N. E. corner of Spruce and Third streets; Uriah Hunt, No. 19, north Third street; or Nathan Kite, No. 64, Walnut street, Philadelphia. And those in the neighbourhood and Woodbury, and below in West Jersey, of the subscriber at Woodbury.

J. J. FOSTER.

Woodbury, 2d mo. (February) 6th, 1832.

At the request of one of our southern friends, we have transferred to our pages, the memorial relative to slavery, of the female citizens of the county of Fluvanna, Virginia, to the legislature of that state, which it is said was extensively signed. It is an eloquent appeal, and will interest our female readers in particular.

The following from the Richmond Whig, of January 26th, besides announcing the issue of the recent discussions in the house of delegates, is calculated further to illustrate the state of public feeling there, on the momentous subject.

Debate on Abolition.—It will be seen by the proceedings of the house of delegates, yesterday, that the debate on abolition has closed, having occupied exactly one fortnight. During this time it has interested and absorbed the attention of this community beyond all precedent; and has been conducted with an ability, zeal, and eloquence, beyond any thing the capitol of Virginia has witnessed since its foundation. Freedom of discussion has been pushed to great length; but not to a length, as we believe, endangering the tranquillity of the country; for we hold it to be self-evident, that when the public vigilance is on the alert, danger from that source is of all things the most improbable. Nor are we of the number who imagine that this discussion, or one conducted in the public prints, will impart to the slaves any ideas not now entertained, or any aspirations not now indulged. The truth is, that the intelligence of the slaves has long ago reached the point to which the fears of some imagined this discussion would conduct it. They have not now to learn those abstract theories which teach the universal equality of man and his rights; but the same extent of intelligence informs them of the impossible, the worse than hopeless expectation, of engaging in a successful struggle for their maintenance.

A few words as to the meaning of the several votes yesterday.

The report of the select committee, adverse to legislation on the subject of abolition, was in these words: "Resolved, as the opinion of this committee, that it is inexpedient for the present to make any legislative enactments for the abolition of slavery." This report Mr. Preston moved to reverse, and thus to declare that it was expedient *now* to make legislative enactments for the abolition of slavery. This was meeting the question in its strongest form. It demanded action, and immediate action. On this proposition the vote was 58 to 73. Many of the most decided friends of abolition voted against the amendment; because they thought public opinion not sufficiently prepared for it, and that it might prejudice the cause to move too rapidly. The vote on Mr. Witcher's motion to postpone the whole subject indefinitely, indicates the true state of opinion in the house. That was the test question, and was so intended and proclaimed by its mover. That motion was *negatived*, 71 to 60; showing a majority of 11, who by that vote, declared their belief that at the proper time, and in the proper mode, Virginia ought to commence a system of gradual abolition. This is more specifically declaimed in Mr. Bryce's preamble in the following words, which was adopted by a vote of 67 to 60.

"Profoundly sensible of the great evils arising from the condition of the coloured population of this Commonwealth; induced by humanity as well as policy, to an immediate effort for the removal in the first place, as well of those who are now free, as of such as may hereafter become free: believing that this effort, while it is in just accordance with the sentiments of the community on the subject, will absorb our present means; and that a further action for the removal of the slaves should await a more definite development of public opinion."

This preamble being first adopted, the resolution of the Select Committee was also adopted as a corollary thereto, and the two as a whole, adopted by a vote of 64 to 59.

The enquiry and discussion then here terminated in the following specific and implied declarations on the part of the House of Delegates: 1. That it is not expedient at this session, to legislate on abolition. 2. That the coloured population of Virginia is a great evil. 3. That humanity and policy in the *first place*, demand the removal of the free, and those who will become free, (looking to an extensive voluntary manumission.) 4. That this will absorb our present means. 5. (undeniable implication.) That when public opinion is more developed; when the people have spoken more explicitly, and the means are better devised, that it is expedient to commence a system of abolition.

The house of delegates have gone thus far, and, in our opinion, it had no right to go farther. The public is not prepared to go farther at this time. These are astonishing and animating results.—They who will

look back to the state of opinion five months ago, may well consider them almost miraculous.

"We do not imagine that the discussions have by any means terminated. Mr. Moore, a few days ago, read a Resolution which he had prepared, and determined to offer, calling upon the Federal Government for aid in abolishing slavery and deporting the slaves. Mr. Brodnax, yesterday, ridiculing in just terms the idea that it was unconstitutional in Congress thus to appropriate the proceeds of the public lands, (the national debt paid,) or that it was dishonourable in Virginia to ask of the general government what was her right, made known his intention of introducing a proposition applying to that government for a just share of the proceeds of the public lands, to aid in the deportation of the free negroes. We hear, also, of other resolutions connected with the whole subject of the coloured population, which will probably be introduced. We likewise hear the rumour of a speedy attempt to divide the state, coming from the south of Virginia."

FRIENDS' ASYLUM.

The visiting managers for the month are, Charles Allen, No. 180, south Second street; Stacy Cooke, Second street continued, Bristol township; Thomas Wistar, jr. Abington.

Attending Physician.—Samuel W. Pickering, Frankford.

Consulting Physicians.—Thomas C. James, No. 7, York Buildings; Charles Lukens, N. W. corner of Mulberry and Seventh streets; Charles F. Matlack, No. 85, Mulberry street; Robert M. Huston, No. 107, Mulberry street; Caspar Wistar, No. 184, Mulberry street.

AGENTS.

In the list of agents at the commencement of the present volume, we omitted to insert the name of John Knowles, Monkton, Addison county, Vermont, appointed in the place of Joseph D. Hoag, removed from the neighbourhood.

Died, at Monkton, Vermont, the 4th of 1st month, 1832, ABIGAIL, wife of John Knowles, in the 40th year of her age; a member of Ferrisburgh monthly meeting of Friends. She was of exemplary life from her youth up, a kind and faithful wife, a loving, tender mother. She had been gradually declining for more than two years, during which time she endeavoured more fully to prepare for her final change. She often said with composure of mind, that she thought she must leave her family soon, but that if it was the will of the blessed Master to spare her a little longer, to take care of her children, she should have a choice in it: yet, as her disorder advanced, she was favoured to resign all her labor forward in full faith to a blessed immortality. She several times spoke of her two youngest children, removed by death a few months before, and said she was going to meet them in the mansions of the ever blessed Saviour. She endeavoured to her last moments to discharge her duty in warning, counselling, and encouraging, not only those of her own household, but many of her friends and neighbours who visited her. She expressed much thankfulness that she had been preserved during the late conflict in our Society from the spirit of unbelief, and unshaken in the principles of the gospel of Jesus Christ. She several times exclaimed, what can be the hope of those that deny his name, when they are brought to a sick bed as I am—of those who do not place their dependance in Him through that most holy sacrifice which he has made for us without the gates of Jerusalem; and often audibly supplicated for preservation in faithfulness, in patience, and resignation, imploring the Lord Jesus to be with her through the valley of death, and to receive her spirit into his kingdom of peace and rest. She remained composed to the last, and we doubt not but her prayers are granted.

For "The Friend."

GLORY---MILITARY VIRTUES.

(Concluded from page 136.)

Valour and bravery, however, may be exhibited by the many—not by generals and admirals alone, but by ensigns and midshipmen, by seamen and by privates. What then is valour and what is bravery? "There is nothing great but what is virtuous, nor indeed truly great but what is composed and quiet."* There is much of truth in this. Yet where then is the greatness of bravery, for where is the composure and quietude of the quality? "Valour or active courage, is for the most part constitutional, and therefore can have no more claim to moral merit, than wit, beauty, or health."† Accordingly, the question which we have just asked, respecting military talent, may be especially asked respecting bravery. Cannot bravery be exhibited in common by the good and the bad? Yet further. "It is a great weakness for a man to value himself upon any thing wherein he shall be outdone by fools and brutes." Is not the bravery of the bravest outdone even by brutes? When the soldier has vigorously assaulted the enemy; when, though repulsed, he returns to the conflict; when, being wounded, he still brandishes his sword, till it drops from his grasp by faintness or death, he surely is brave. What then is the moral rank to which he has attained? He has attained to the rank of a bull-dog. The dog, too, vigorously assails his enemy; when tossed into the air he returns to the conflict, when gored he still continues to bite, and yields not his hold until he is stunned or killed. Contemplating bravery as such, there is not a man in Britain or in Europe whose bravery entitles him to praise which he must not share with the combatants of a cockpit. Of the moral qualities that are components of bravery, the reader may form some conception from this language of a man who is said to be a large landed proprietor, a magistrate, and a member of parliament. "I am one of those who think that *evil alone* does not result from poaching. The risk poachers run from the dangers that beset them, added to their occupation being carried on in cold dark nights, begets a hardihood of frame and contempt of danger that is not without its value. I never heard or knew of a poacher being a coward. They all make good soldiers; and military men are well aware that two or three men in each troop or company, of bold and enterprising spirits, are not without their effect on their comrades." The same may of course be said of smugglers and highwaymen. If these are the characters in whom we are peculiarly to seek for bravery, what are the moral qualities of bravery itself? All just, all rational, and I will venture to affirm all *permanent* reputation refers to the mind or to virtue; and what connection has animal power or animal hardihood with intellect or goodness? I do not deery *courage*: He who was better acquainted than we are with the nature and worth of human actions attached much value to courage, but he attached none to bravery. Courage, he recommended by

his precepts and enforced by his example: bravery, he never recommended at all. The wisdom of this distinction and its accordancy with the principles of his religion are plain. Bravery requires the existence of many of those dispositions which he disallowed. Animosity, the desire of retaliation, the disposition to injure and destroy, all this is necessary to the existence of bravery, but all this is incompatible with Christianity. The courage which Christianity requires is to bravery what fortitude is to daring—an effort of the mental principles rather than of the spirits. It is a calm, steady determinateness of purpose, that will not be diverted by solicitation, or awed by fear. "Behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. *But none of these things move me, neither count I my life dear unto myself.*"* What resemblance has bravery to courage like this? This courage is a virtue, and a virtue which it is difficult to acquire or to practise; and we have heedlessly or ingeniously transferred its praise to another quality, which is inferior in its nature and easier to acquire, in order that we may obtain the reputation of virtue at a cheap rate.

Of those who thus extol the lower qualities of our nature, few perhaps are conscious to what a degree they are deluded. In exhibiting this delusion, let us not forget the purpose for which it is done. The popular notion respecting bravery does not terminate in an innoxious mistake. The consequences are practically and greatly evil. He that has placed his hopes upon the praises of valour, desires of course an opportunity of acquiring them, and this opportunity he cannot find but in the destruction of men. That such powerful motives will lead to this destruction when even ambition can scarcely find a pretext, we need not the testimony of experience to assure us. It is enough that we consider the principles which actuate mankind.

And if we turn from actions to motives, from bravery to patriotism, we are presented with similar delusions, and with similar mischiefs, as their consequence. To "fight nobly for our country," to fall, "covered with glory in our country's cause," to "sacrifice our lives for the liberties and laws and religion of our country," are phrases in the mouth of multitudes. What do they mean, and to whom do they apply? We contend that to say generally of those who perish in war, that "they have died for their country," is simply untrue; and for this simple reason, that they did not fight for it. It is not true that patriotism is their motive. Why is a boy destined from school for the army? Is it that his father is more patriotic than his neighbour who destines his son for the bar? Or if the boy himself begs his father to buy an ensigncy, is it because he loves his country, or is it because he dreams of glory, and admires scarlet and plumes and swords? The officer enters the service in order that he may obtain an income; not in or-

der to benefit his fellow citizens. The private enters because he prefers a soldier's life to another, or because he has no wish but the wish for change. And having entered the army, what is the motive that induces the private or his superiors to fight? It is that fighting is part of their business, that it is one of the conditions upon which they were hired. Patriotism is *not* the motive. Of those who fall in battle, is there one in a hundred who ever thinks of his country's good? He thinks perhaps of glory and of the fame of his regiment—he hopes, perhaps, that "Salamanca" or "Austerlitz" will henceforth be inscribed on its colours, but rational views of his country's welfare are foreign to his mind. He has scarcely a thought about the matter. He fights in battle as a horse draws in a carriage, because he is compelled to do it, or because he has done it before; but he probably thinks no more of his country's good than the same horse, if he were carrying corn to a granary, would think he was providing for the comforts of his master. The truth therefore is, that we give to the soldier that of which we are wont to be sufficiently sparing—a gratuitous concession of merit. If he but "fights bravely," he is a patriot, and secure of his praise.

To sacrifice our lives for the liberties and laws and religion of our native land, are undoubtedly high-sounding words—but who are they that will do it? Who is it that will sacrifice his life for his country? Will the senator who supports a war? Will the writer who declaims upon patriotism? Will the minister of religion who recommends the sacrifice? Take away war and its fictions and there is not a man of them who will do it. Will he sacrifice his life *at home*? If the loss of his life in London or at York would procure just so much benefit to his country as the loss of one soldier's in the field, would he be willing to lay his head upon the block? Is he willing for such a contribution to his country's good, to resign himself without notice and without remembrance to the executioner? Alas! for the fictions of war, where is such a man?—Men will not sacrifice their lives at all, unless it be in war; and they do not sacrifice them in war from motives of patriotism. In no rational use of language, therefore, can it be said that the soldier "dies for his country."

Not that there may not be, or that there have not been persons, who fight from motives of patriotism. But the occurrence is comparatively rare. There may be physicians who qualify themselves for practice from motives of benevolence to the sick; or lawyers who assume the gown in order to plead for the injured and oppressed—but it is an unusual motive, and so is patriotism to the soldier.

And after all, even if all soldiers fought out of zeal for their country, what is the merit of patriotism itself? I do not say that it possesses no virtue, but I affirm, and hope hereafter to show, that its virtue is extravagantly overrated and that if every one who fought did fight for his country, he would often be actuated only by a mode of selfishness—of selfishness which sacrifices the general interests of the species to the interests of a general.

* Seneca.

† Soame Jenyns.

* Acts xx. 22.

For "The Friend."

THE JEWS.

(Continued from page 135.)

It was for their sins that they were to be punished, but covetousness was the stumbling-block of their iniquity, the removing of which has yet to prepare the way of their conversion. (Isa. lvii. 14, 17. Ezek. vii. 19.) The covetousness of the Jews is proverbial. Among them the most exorbitant usury is often the regular business of the rich. But the love of money is not confined to these; it is an iniquity which cleaves to all their race,—the very idol of their hearts. It is often manifested in the streets of London, for instance, frequently to the annoyance of all who pass by. And their hurried gait, their outstretched arm, their pleading voice, their care-worn countenance, their eager eye, their squalid figure, and their bending form, indicate a soul bowed down to mammon, though their traffic be so pitiful as the selling of an old garment, an orange, or a pencil. A new heart has to be given them, a new spirit to be put within them, the veil has to be taken off, and this stumbling-block to be put out of the way, before they can see a Messiah in a crucified Saviour, or find a way to that kingdom which is not of this world.

But the greatest apparent contradictions and contrarieties, which it might well seem impossible to reconcile, are involved in their most wonderful fate, and yet each extreme tallies perfectly with its corresponding prediction. While they were to be oppressed and crushed away, their often renewed possession of wealth is not only implied in their being spoiled evermore, but it is explicitly foretold that when they shall be gathered out of all nations, they shall take their silver and their gold with them, and inherit the riches of the Gentiles. And, after all their spoliations, silver and gold is theirs in the greatest abundance. And from their large share in the funds of every kingdom in Europe, it may not now be difficult to see how they shall yet possess the riches of the Gentiles, (Isa. lx. 9; lxi. 6).^{*} But though the truth of His word,

^{*} There is, however, a striking exception, in regard to the accumulation of wealth by the Jews, which deserves, as such, to be particularly noted. And their own land was marked as the spot where no prosperity whatever was to be theirs, when the judgments of God on account of their iniquities should come upon them, and overtake them. Before their entrance into Judea, it was numbered among their blessings, that, if they would carefully observe to do all his commandments, "the Lord shall greatly bless thee, in the land which the Lord thy God giveth thee to possess it. The Lord shall make thee plenteous in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heavens to give the rain unto thy land in his season, and to bless all the works of thine hands: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath, if thou hearken to the commandments of the Lord thy God." (Lev. xxvi. 4, 6. Deut. xxviii. 11—13.) Among the curses for disobedience it was on the other hand denounced, "All the trees and the fruit of thy land shall the locusts consume. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend unto thee, but thou shalt not lend unto him: he shall be the head, and thou shalt

and the workings of His overruling Providence be thus manifested, it is not worldly wealth that can purchase the blessing of God: for

be the tail, (Deut. xxviii. 42—44.) The abject, dependant, and impoverished state to which they would be reduced *within their own land*, is here forcibly described. And their peculiar fate in it, and their mean condition there, in relation to the stranger that would possess it, represents to the life how very low the poor Jew has become in the land of his fathers, in the presence of the imperious Roman of old, or of the lordly Turk in past ages, or in the present day. The prophecy was amply fulfilled, and the blessings and privileges which were promised them, and which they long enjoyed in Judea, and their superiority above the stranger that was within their gates, were altogether reversed, when, on their having forfeited the divine protection and favour, the Romans subjugated Judea, and got up above them very high, and when the captive Jews came down so very low, that, even in their native land, they were indebted to the stranger within it for the very means of subsistence—to be repaid only by their being sold into slavery. And although, in almost every other region, the Jews, in the exercise of their covetousness, have gained much silver and gold, yet that loved occupation has never, since their dispersion, been practised by them in the land of Judea. From the want both of traffic and of the security of property in that desolated country, they could neither acquire wealth nor practise usury; and hence few of them have sought to dwell there. Whenever, however, for the love they bore to the land of their fathers, any of them, when permitted, have resided in Jerusalem or throughout Judea, their condition has indeed been very low. Benjamin of Tudela, a Jew who travelled in the twelfth century, states, that the country which should have been their own, was then almost entirely abandoned by them. About two hundred of them, for the most part dyers of wool, lived together under David's Tower, and made there "a very little figure." They were even more sparingly scattered, and left few in number, throughout the Holy Land. In later times the remnant of the tribe of Judah in Jerusalem has continued in the same very mean and dependant state, some of them as clerks and servants of the governor, and others having no subsistence but from charity. It may here be worthy of remark, as being perhaps one of the signs of the times, that within the last three or four years, their number has greatly increased in Jerusalem, and that many of them have of late been crowding towards Judea. Another prophetic and actual peculiarity, contradicting, in some degree, their character as well as their fate in Judea, and in other countries, is also very remarkable. While they exhibited the most desperate courage and fierce resolution in striving to retain possession of Judea, and in repeated attempts to recover it, there has been such a faintness in their hearts in the land of their enemies, that the sound of a falling leaf would shake them. And although the most powerful of nations could scarcely pluck them from off their own land, they have never conquered for themselves a settlement in any part of the world, or subdued the feeblest people in the land of their enemies. There is still, however, one remarkable exception, in the present day, to that timidity and faint-heartedness which has long been the universal characteristic of the Jews in the land of their enemies, and which is indicated in their very appearance. In a late publication, (Walsh's Narrative), it is stated that "the Jews in Constantinople are a very fierce and fanatic race; persecution and suffering have not taught them moderation, and they pursue, even to death, any apostate from their own doctrines." It is also stated, that "they have lately distinguished themselves in the Greek insurrection, by their inveterate hostility to the Greeks." Yet this, though certainly an exception to the general character of their race, is no exception to the truth of prophecy, which overlooks it not. It seems rather to be a sign of the approaching fulfilment of a specific prediction, the accomplishment of which is evidently future. "Turn ye to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee. When I have bent Judea for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as a sword of a mighty man." Zech. ix. 12, 13.

covetousness is idolatry, with the iniquity of which the Lord is ever wroth. But all, however high or however low their rank, may learn from the fate of the Jews to observe carefully that admonition, which their forefathers would not listen to from Jesus, and to the power of which they still are strangers, take heed and beware of covetousness.

The Jews were to be smitten with blindness and astonishment of heart, to continue long, having their ears deaf, their eyes closed, and their hearts hardened; and to grope at noon-day as the blind gropeth in darkness. Every civilized nation professes to believe in Jesus as the Saviour of men, of whom all the Jewish prophets bore witness. But the Jews, though surrounded by the light of the gospel, are still in blindness and darkness; and their religious observances and opinions, as drawn from their own authorities, are the most frivolous and absurd imaginable. They have made the law of God void by their traditions. When Moses and the prophets are read, there is a veil upon their hearts. And the people that long stood alone among the nations, as the worshippers of the living God, now, when light has arisen upon the world, have lost the knowledge even of their own law; and are so blinded by their prejudices, and ignorant of the divine truths revealed in the gospel, that they grope at noon-day as the blind gropeth in darkness.

Their plagues, like their incredulity and impenitence, were to be of long continuance: and, after a continuance of nearly eighteen hundred years, they are fresh upon them still, in many parts of the earth, as if they had commenced but yesterday. Throughout all the countries of the east, the Jews are, as they have ever been, the marked objects of unsparing scorn, and of un pitying cruelty. So unused are they to compassion, and so freely are they deprived of those rights which should be common to all men, that "any act of kindness or even of justice exercised among them" by any humane traveller, "excites in Asia and Africa, the astonishment of the Jews and the indignation of the natives." Many rigid laws are still in force against them throughout almost every country in Europe. And it is only very recently, in some minor states, that a more liberal and enlightened policy has been acted on towards them. And who that either thinks on the great and wonderful miseries which every where they have suffered so long, or believes that the receiving of them shall be life from the dead to those who yet sit in darkness under the shadow of death, and to those also who have but a name to live, and yet are dead, can refrain from feeling a deep interest in their fate, or from cherishing an ever earnest wish, and offering up many a fervent prayer, that the close of their long-continued plagues may be hastening on, when God shall bind up the breach of his people, and heal the stroke of their wound? And surely it is full time to try, whether Christian kindness, and those efforts on which the blessing of God may be expected, may not be the means of preparing the way for their conversion, and for effecting far more, in a short space, towards that prophetic consummation

of all their miseries, than all that coercive measures of savage cruelty ever have been, or ever could be, able to accomplish.

Many prophecies concerning the Jews, of more propitious import, are reserved for testimonies to future generations, if not to the present. To them the reader is referred, as they are to be found in Scripture.* "And that throughout all the changes which have happened in the kingdoms of the earth from the days of Moses to the present time, which is more than three thousand three hundred years, nothing should have happened to prevent the possibility of the accomplishment of these prophecies, but, on the contrary, that the state of the Jewish, and Christian, and Heathen nations at this day, should be such as renders them easily capable, not only of a figurative, but even of a literal completion in every particular, if the will of God be so; this is a MIRACLE, which hath nothing parallel to it in the phenomena of nature."

In regard to the past, as we have seen on a brief review of their miseries, the most wonderful and amazing facts, such as never occurred among any other people, form the ordinary narrative of the history of the Jews, and fulfil literally the prophecies concerning them. These prophecies are ancient, as the oldest records in existence. They are clear, in their meaning, as any history can be. Many of them are apparently contradictory and irreconcilable to each other, and yet they are all literally true; and identified in every particular with the fate of the Jews. They were so unimaginable by human wisdom, that the whole compass of nature has never exhibited a parallel to the events. And the facts are visible, and present, and applicable, even to the most minute point. Could Moses, as an uninspired mortal, have described the history, the fate, the dispersion, the treatment, the dispositions of the Israelites to the present day, or for thirty-three centuries, seeing that he was astonished and amazed, on his descent from Sinai, at the change in their sentiments, and in their conduct, in the space of about as many days? Could various persons have testified, in different ages, of the self-same and of similar facts, as wonderful as they have proved to be true? Could they have divulged so many secrets of futurity when of necessity they were utterly ignorant of them all? or could they, by their own sagacity, have foretold events that were to happen hundreds and thousands of years thereafter, seeing that like all mortal men they knew not of themselves, what a day or an hour would bring forth? The probabilities were infinite against them. For the mind of man often hangs in doubt and uncertainty over the nearest events, and the most probable results; but in regard to remote ages, when thousands of years shall have passed away, and to facts respecting them, contrary to all previous knowledge, experience, analogy, or conception, it feels that they are dark as death to mortal ken. And viewing only the dispersion of the Jews, and some of its attendant circum-

stances—how their city was laid waste; their temple, which formed the constant place of their resort before, levelled with the ground and ploughed over like a field; their country ravaged, and themselves murdered in mass, falling before the sword, the famine, and the pestilence; how a remnant was left, but despoiled, persecuted, enslaved, and led into captivity; driven from their own land, not to a mountainous retreat, where they might subsist with safety, but dispersed among all nations, and left to the mercy of a world that every where hated and oppressed them, shattered in pieces like the wreck of a vessel in a mighty storm, scattered over the earth, like fragments on the waters; and instead of disappearing or mingling among the nations, remaining a perfectly distinct people, in every kingdom the same; meeting every where the same insult, and mockery, and oppression; finding no resting place without an enemy soon to dispossess them; multiplying amidst all their miseries, so that though they were left few in numbers, were they now to be restored, the land would overflow for the multitude of men; surviving their enemies; beholding, unchanged, the extinction of many nations, and the convulsions of all; robbed of their silver and gold, though cleaving to the love of them still, as the stumbling-block of their iniquity; often bereaved of their very children; disjointed and disorganized, but uniform and unaltered; ever bruised, but never broken; crushed always, but not utterly destroyed; weak, fearful, sorrowful, and afflicted; often driven to madness at the spectacle of their own miseries; taken up in the lips of talkers; the taunt, and hissing, and infamy, of all people; and continuing ever what they are to this day, a proverb and a by-word to the whole world: how did every fact, from its very nature, defy all conjecture; and how could mortal man, overlooking a hundred successive generations, have foretold any one of these wonders that are now conspicuous in these latter times? Who but the Father of spirits, possessed of perfect prescience, even of the knowledge of the will and of the actions of free, intelligent, and moral agents, could have revealed their unbounded and yet unceasing wanderings; unveiled all their destiny, and unmasked the minds of the Jews and of their enemies, in every age and in every clime? The creation of the world might as well be the work of chance as the revelation of these things. It is a visible display and demonstration of the power and prescience of God, and of the truth of his word. And, although it forms but a part of a small portion of the Christian evidence, it lays not only a stone of stumbling, such as infidels would try to cast in a Christian's path; but it fixes at the very threshold of infidelity an insurmountable barrier, which all the ingenuity of sceptics cannot evade, and which all their power can never overthrow.

(To be continued.)

It was well said of him, that called a good office, that was done harshly, "a stony piece of bread;" 'tis necessary for him that is hungry to receive it, but it almost chokes him in the going down.

Selected for "The Friend."

MERCY.

Mersey is welcome news indeed,
To those that guilty stand;
Wretches, who feel the help they need,
Will bless the helping hand.

Who rightly would his alms dispose,
Must give them to the poor;
None but the wounded patient knows
The comforts of a cure.

We all have sinned against our God;
Exception none can boast;
But he that feels the heaviest load,
Will prize forgiveness most.

No reckoning can we rightly keep,
For who the sum can know?
Some souls are *fifty* talents deep,
And some *five hundred* owe.

But let our debts be what they may,
However great or small;
As soon as we have *nought* to pay,
Our Lord forgives us all.

'Tis perfect *poverty* alone,
That sets the soul at large;
While we can call one mite our own,
We have no full discharge.

HART.

DIED, on the evening of the 5th inst. in the 32d year of his age, RICHARD HUMPHREYS, for many years a much respected citizen of Philadelphia, and a worthy member and elder in the Society of Friends.

MARY TOWNSEND, wife of Hugh Townsend, a member of the monthly meeting of Friends of Rahway and Plainfield, New Jersey, departed this life on first day, the 4th of twelfth month, 1831, in the sixty-first year of her age, after an illness of eleven days, which she bore with patience and resignation to the divine will. She was a firm believer in the principles of the Christian religion as held by Friends, and a diligent attendant of their religious meetings, even under much bodily indisposition.

After several days' illness, addressing her husband, said, she thought her recovery doubtful, and on being asked by him if she was willing to go, replied she saw nothing in her way, but believed a clearer evidence would be granted before her departure. She divers times appeared in supplication and thanksgiving to her Maker, acknowledging that his supporting hand was underneath. A day or two before her death, she expressed her ardent faith in the Saviour that suffered without the gates of Jerusalem by the hands of wicked men, and said it was no marvel if we have to suffer, as his sufferings were so great that his sweat was as it were great drops of blood. In her petition, she craved to be endued with a contrite heart and an humble spirit, which she said was all she desired; after which with resignation added, not my will but thine be done. The day before her death, she signified an apprehension that her time was very short, and that there was nothing in her way; remarking, it is an awful thing to die, and we ought to be in possession of what we profess. She then affectionately took leave of her husband and children. From this time until first day morning she endured great sufferings, with great difficulty of breathing, so that much of what she expressed could scarcely be understood. It was, however, evident that she was much engaged in supplication and praise to the Lord, often repeating, "thy holy helping hand!" For about two hours before her release she was wholly occupied in this way, until her voice failed; soon after which she ceased to breathe, leaving on our minds the consoling belief, that her spirit has gone to rest.

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Carpenter Street, near Seventh.

* Deut. xxx. 3—5. Isa. xi. 11, 12; lx. 9, 10, &c. lxi. 4. Jer. xxxi. 37, &c. Ezek. xxxvi.; xxxvii. Zeek. ix. 12, &c. Amos ix. 13—15. Micah ii. 12.

SENECA.

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For "The Friend."

SIR ISAAC NEWTON.

(Continued from page 131.)

"1692, February 3d.—What I heard today I must relate. There is one Mr. Newton, (whom I have very often seen,) fellow of Trinity college, that is mighty famous for his learning, being a most excellent mathematician, philosopher, divine, &c. He has been fellow of the Royal Society these many years; and among other very learned books and tracts, he's written one upon the mathematical principles of philosophy, which has got him a mighty name, he having received, especially from Scotland, abundance of congratulatory letters for the same; but of all the books that he ever wrote, there was one of colours and light, established upon thousands of experiments which he had been twenty years of making, and which had cost him many hundred of pounds. This book, which he valued so much, and which was so much talked of, had the ill luck to perish and be utterly lost, just when the learned author was almost at putting a conclusion at the same, after this manner: In a winter's morning, leaving it among his other papers on his study table while he went to chapel, the candle, which he had unfortunately left burning there too, caught hold by some means of other papers, and they fired the aforesaid book, and utterly consumed it and several other valuable writings; and, which is most wonderful, did no further mischief. But when Mr. Newton came from chapel, and had seen what was done, every one thought he would have run mad, he was so troubled thereat that he was not himself for a month after. A long account of this his system of light and colours you may find in the Transactions of the Royal Society, which he had sent up to them long before this sad mischance happened unto him."

"From this extract we are enabled to fix the approximate date of the accident by which Newton lost his papers. It must have been previous to the 3d January, 1692, a month before the date of the extract; but if we fix it by the dates in Huygens's manuscript, we should place it about the 29th November, 1692, eighteen months previous to the con-

versation between Collins and Huygens. The manner in which Mr. Pryme refers to Newton's state of mind, is that which is used every day when we speak of the loss of tranquillity which arises from the ordinary afflictions of life; and the meaning of the passage amounts to nothing more than that Newton was very much troubled by the destruction of his papers, and did not recover his serenity, and return to his usual occupations for a month. The very phrase that 'every person thought he would have run mad,' is in itself a proof that no such effect was produced; and, whatever degree of indisposition may be implied in the phrase 'he was not himself for a month after,' we are entitled to infer that one month was the period of its duration, and that previous to the 3d February, 1692, the date of Mr. Pryme's memorandum, 'Newton was himself again.'

"These facts and dates cannot be reconciled with those in Huygens's manuscript. It appears from that document, that, so late as May, 1694, Newton had only so far recovered his health as to begin to again understand the *Principia*. His supposed malady, therefore, was in force from the 3d of January, 1692, till the month of May, 1694,—a period of more than two years. Now, it is a most important circumstance, which M. Biot ought to have known, that in the very middle of this period, Newton wrote his four celebrated letters to Dr. Bentley on the existence of a Deity,—letters which evince a power of thought and a serenity of mind absolutely incompatible even with the slightest obscurity of his faculties. No man can peruse these letters without the conviction that their author then possessed the full vigour of his reason, and was capable of understanding the most profound parts of his writings. The first of these letters was written on the 10th December, 1692, the second on the 17th January, 1693, the third on the 25th February, and the fourth on the 11th February, 1693. His mind was, therefore, strong and vigorous on these four occasions; and as the letters were written at the express request of Dr. Bentley, who had been appointed to deliver the lecture founded by Mr. Boyle for vindicating the fundamental principles of natural and revealed religion, we must consider such a request as showing his opinion of the strength and freshness of his friend's powers.

"In 1692, Newton, at the request of Dr. Wallis, transmitted to him the first proposition of his book on quadratures, with examples of it in first, second, and third fluxions. These examples were written in consequence of an application from his friend; and the author of the review of *Commercium Epistolicum*, in

which this fact is quoted, draws the conclusion, that he had not at that time forgotten his method of second fluxions. It appears, also, from the second book of the *Optics*, that in the month of June, 1692, he had been occupied with the subject of haloes, and had made accurate observations both on the colours and the diameters of the rings in a halo which he had then seen around the sun.

"But though these facts stand in direct contradiction to the statement recorded by Huygens, the reader will be naturally anxious to know the real nature and extent of the indisposition to which it refers. The following letters, written by Newton himself, Mr. Pepys, secretary to the admiralty, and Mr. Millington of Magdalene college, Cambridge, will throw much light upon the subject.

"Newton, as will be presently seen, had fallen into a bad state of health some time in 1692, in consequence of which both his sleep and his appetite were greatly affected. About the middle of September, 1693, he had been kept awake for five nights by this nervous disorder, and in this condition he wrote the following letter to Mr. Pepys:

"Sept. 13, 1693.

"Sir,—Some time after Mr. Millington had delivered your message, he pressed me to see you the next time I went to London. I was averse; but upon his pressing consented, before I considered what I did, for I am extremely troubled at the embroilment I am in, and have neither ate nor slept well this twelvemonth, nor have my former consistency of mind. I never designed to get any thing by your interest, nor by king James's favour, but am now sensible that I must withdraw from your acquaintance, and see neither you nor the rest of my friends any more, if I may but leave them quietly. I beg your pardon for saying I would see you again, and rest your most humble and most obedient servant,

"Is. NEWTON."

"From this letter we learn, on his own authority, that his complaint had lasted for a twelvemonth, and that during that twelvemonth he neither ate nor slept well, nor enjoyed his former consistency of mind. It is not easy to understand exactly what is meant by not enjoying his former consistency of mind; but whatever be its import, it is obvious that he must have been in a state of mind so sound as to enable him to compose the four letters to Bentley, all of which were written during the twelvemonth here referred to.

"On the receipt of this letter, his friend Mr. Pepys seems to have written to Mr. Millington of Magdalene college to inquire after Mr. Newton's health; but the inquiry having been made in a vague manner,

an answer equally vague was returned. Mr. Pepys, however, who seems to have been deeply anxious about Newton's health, addressed the following more explicit letter to his friend Mr. Millington:

"Septem. 26, 1693.

"Sir,—After acknowledging your many old favours, give me leave to do it a little more particularly upon occasion of the new one conveyed to me by my nephew Jackson. Though, at the same time, I must acknowledge myself not at the ease I would be glad to be at in reference to the excellent Mr. Newton; concerning whom (methinks) your answer labours under the same kind of restraint which (to tell you the truth) my asking did. For I was loth at first dash to tell you that I had lately received a letter from him so surprising to me for the inconsistency of every part of it, as to be put into great disorder by it, from the concernment I have for him, lest it should arise from that which of all mankind I should least dread from him and most lament for,—I mean a discomposure in head, or mind, or both. Let me therefore beg you, sir, having now told you the true ground of the trouble I lately gave you, to let me know the very truth of the matter, as far at least as comes within your knowledge. For I own too great an esteem for Mr. Newton, as for a public good, to be able to let any doubt in me of this kind concerning him lie a moment uncleared, where I can have any hopes of helping it. I am, with great truth and respect, dear sir, your most humble, and most affectionate servant,

"S. PEPPS."

"To this letter Mr. Millington made the following reply:—

"Coll. Magd. Camb. Sept. 30th, 1693."

"Honour'd Sir,—Coming home from a journey on the 28th instant at night, I met with your letter which you were pleased to honour me with of the 26th. I am much troubled I was not at home in time for the post, that I might as soon as possible put you out of your generous payne that you are in for the worthy Mr. Newton. I was, I must confess, very much surprised at the enquiry you were pleased to make by your nephew about the message that Mr. Newton made the ground of his letter to you, for I was very sure I never either received from you or delivered to him any such, and therefore I went immediately to wait upon him, with a design to discourse him about the matter, but he was out of town, and since I have not seen him, till upon the 28th I met him at Huntingdon, where, upon his own accord, and before I had time to ask him any question, he told me that he had writt to you a very odd letter, at which he was much concerned; added, that it was in a distemper that much seized his head, and that kept him awake for above five nights together, which upon occasion he desired I would represent to you, and beg your pardon, he being very much ashamed he should be so rude to a person for whom he hath so great an honour. He is now very well, and, though I fear he is under some small degree of melancholy, yet I think there is no reason to suspect it hath at all touched his understanding, and I hope never will; and so I am sure all ought

to wish that love learning or the honour of our nation, *which it is a sign how much it is looked after, when such a person as Mr. Newton lies so neglected by those in power.* And thus, honoured sir, I have made you acquainted with all I know of the cause of such inconsistencies in the letter of so excellent a person; and I hope it will remove the doubts and fears you are, with so much compassion and publickness of spirit, pleased to entertain about Mr. Newton; but if I should have been wanting in any thing tending to the more full satisfaction, I shall, upon the least notice, endeavour to amend it with all gratitude and truth. Honoured sir, your most faithful and most obedient servant,

"JOH. MILLINGTON."

"Mr. Pepys was perfectly satisfied with this answer, as appears from the following letter:—

"October 3d, 1693.

"Sir,—you have delivered me from a fear that indeed gave me much trouble, and from my very heart I thank you for it; an evil to Mr. Newton being what every good man must feel for his own sake as well as his. God grant it may stopp here. And for the kind reflection hee has since made upon his letter to mee, I dare not take upon mee to judge what answer I should make him to it, or whether any or no; and therefore pray that you will bee pleased either to bestow on mee what directions you see fit for my own guidance towards him in it, or to say to him in my name, but your own pleasure, whatever you think may be most welcome to him upon it, and most expressive of my regard and affectionate esteem of him, and concernment for him. * * * * *

Dear sir, your most humble and most faithful servant,

"S. PEPPS."

"It does not appear from the memoirs of Mr. Pepys whether he ever returned any answer to the letter of Newton which occasioned this correspondence; but we find that in less than two months after the date of the preceding letter, an opportunity occurred of introducing to him a Mr. Smith, who wished to have his opinion on some problem in the doctrine of chances. This letter from Pepys is dated November 22d, 1693. Sir Isaac replied to it on the 26th November, and wrote to Pepys again on the 16th December, 1693; and in both these letters he enters fully into the discussion of the mathematical question which had been submitted to his judgment.

(To be continued.)

For "The Friend."

SANDWICH ISLANDS.

The following is an extract from a "Brief View of the Missions of the American Board of Foreign Missions," recently published in the *Missionary Herald*. It embraces a condensed account of the laudable attempt to extend the blessings of civilization and Christianity to those interesting islanders, from an early period of its history to the present time; and also contains information not included in former statements inserted in "The Friend."

R.

1. ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerrit P. Judd, *Physician*; Levi Chamberlain, *Superintendent of Secular Concerns*, and *Inspector of Schools*; Stephen Shepard, *Printer*, with their wives, and Miss Mary Ward.

2. ISLAND OF HAWAII.

KAILUA.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

WAIKAE.—Joseph Goodrich, *Missionary*, and Mrs. Goodrich.

WAIKAE.—Samuel Ruggles, *Missionary*, and Mrs. Ruggles.

KAVALOA.—Now vacant.

3. ISLAND OF MAUI.

LAHAINA.—William Richards, Lorrin Andrews, and Jonathan S. Green, *Missionaries*, with their wives, and Miss Maria C. Ogden.

4. ISLAND OF TAUAI.

WAIKAE.—Samuel Whitney and Peter J. Gulick, *Missionaries*, and their wives.

A third reinforcement sailed from New Bedford in the ship *New England*, captain Parker, on the 28th of December, 1830, consisting of

Dwight Baldwin, Reuben Tinker, and Sheldon Dibble, *Missionaries*; Andrew Johnstone, *Superintendent of Secular Concerns*, and their wives.

On the 26th of November, 1831, a fourth reinforcement sailed from the same place, in the ship *Averick*, captain Swain, consisting of nineteen persons.

John S. Emerson, David B. Lyman, Ephraim Spaulding, Wm. P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons, *Missionaries*; Dr. Alonzo Chapin, *Physician*; and their wives; and Edmund H. Rogers, *Printer*.

Some of the missionaries in both of these reinforcements, were destined to form a new mission in the *Washington Islands*.

Schools.—There are about 900 schools in the Sandwich Islands, instructed by as many native teachers. The number of readers and learners on the islands is estimated at 50,000. The readers are not all now members of the schools. A view of the schools is given in the following table.

Islands.	Schools.	Readers.	Scholars.
Oahu,	210	3,061	6,635
Maui,	264	5,605	10,738
Molokai,	33	603	1,485
Lanai,	10	206	506
Kahoolawe,	1	14	31
Tauai, about	90	2,500	about 5,500
Hawaii, about	300	about 9,000	at 1st 20,000
	908	20,989	44,895

The missionaries feel the importance of raising the qualifications of the schoolmasters. Schools have been instituted for them in various places, under the immediate instruction of the missionaries, their wives, or the single females connected with the mission. Here are taught reading, writing, and arithmetic. Soon geography will be added, and the first principles of astronomy; and, in process of

time, other fields of science will be opened upon the astonished minds of the islanders.

Printing.—The mission press at the Sandwich islands commenced its operations, on the first Monday in January, 1822. From that time, when the language was just beginning to assume a written form, until March 20, 1830, scarcely ten years after the mission was commenced, 22 distinct books had been printed in the native language, averaging 37 small pages, and amounting to 387,000 copies, and 10,287,800 pages. This printing was done at Honolulu, where there are two presses. But besides this, 3,345,000 pages in the Hawaiian language have been printed in the United States, (viz. a large edition of the gospels of Matthew, Mark, and John,) which swells the whole amount of printing in this time, for the use of the islanders, to 13,632,800 pages. Reckoning the 22 distinct works in a continuous series, the number of pages in the series is 832. Of these, 40 are elementary, and the rest are portions of scripture, or else strictly evangelical and most important matter, the best adapted to the condition and wants of the people that could be selected under existing circumstances.

Perhaps never, since the invention of printing, was a printing press employed so extensively as that has been at the Sandwich Islands, with so little expense, and so great a certainty that *every page* of its productions would be read with attention and profit.

Improvement of the People in Knowledge, Morals, Religion, &c.—Nothing more will be attempted than to present the more remarkable facts.

The language of the islands has been reduced to writing, and in a form so precise, that five vowels, and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling, and writing the language is made far easier than it is with us. About one third part of the people in the islands have been brought into schools, and one half of these have been taught to read. Many are able to write, and some are versed in the elementary principles of arithmetic. Nine hundred of the natives are employed as school-masters. The historical parts of the New Testament, and selections from the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives. The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian religion is professedly the religion of the nation. Indeed, most of the chief rulers are members of the visible church of Christ. Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking, and gambling. The Christian law of marriage is the law of the land. Commodious houses for public worship have been erected by the principal chiefs, with the cheerful aid of the people, in the places of their residence; and when there is

preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects. Churches are gathered, as with us, wherever there are pastors to take the care of them, and accessions are made to them, from time to time, of such as we may reasonably hope will be saved. In one small district, which, but a few years since, rung through all the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors. Moreover, in that same district, and in two others, with a united population of about 40,000, where the morals were as degraded, a few years ago, as any where on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts. And they are traceable wholly to the blessing of God on the establishment of a Christian mission on those islands, a little more than eleven years ago.

A moment's reflection, however, is sufficient to show, that after all the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation, as such, is great in almost every respect. Yet very few have done more than merely to cross the threshold of knowledge. Three fourths of those who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter as there is in one volume of the Missionary Herald. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and with what they ought to possess. The regular preaching of the gospel is enjoyed by not more than one fourth of the inhabitants. The rest see only a few rays of heavenly light.

From a late Paper.

IMPRISONMENT FOR DEBT.

The United States Telegraph contains the Report submitted to the House of Representatives on the 17th ult. by Mr Johnson of Kentucky, to *abolish imprisonment for debt*. It occupies nearly five columns. For many years past, Mr. Johnson has annually brought this subject before Congress in one form or another, but hitherto without success. Encouraged by the change which is gradually taking place in the public mind, he still perseveres. In this day there are many men besides Richard M. Johnson, who more than doubt

the wisdom, justice, or humanity of the incarcerating system, on the simple ground of debt, unconnected with fraud. Punish fraud, they say, as much as you please, but do not deprive a man of his liberty and his means of support, as a punishment for that which is in itself no crime. Any law on the subject which may be passed by Congress, will of course have effect only in the federal courts. We shall subjoin a few paragraphs from the Report.

It was a remark of one of the sages of antiquity, that the best government is that where an injury to one citizen is resented as an injury to the whole. Here, in our own free and happy country, many thousands of our fellow-citizens are suffering annually the deepest injury. Children are deprived of their natural guardians, families of their support, and freemen of their liberty, by a remnant of barbarism, which requires nothing but the voice of legislation to blot it out for ever.

For ages past, the common rights of humanity have been violated upon the pretext that, in some cases, fraud may exist, and to such a degree, as may justly deprive a citizen of his liberty. The committee are aware that such cases may exist; but can there be no other remedy provided, than that of submitting it to the arbitrary will of the creditor, to punish at discretion the innocent and the guilty? Shall ninety-nine innocent victims of misfortune be cut off from their families and the world, that one fraudulent debtor may be punished, without trial, and without proof of guilt? It is inconsistent with the whole spirit of our institutions, to urge, as arguments in favour of the system, that creditors are seldom vindictive against honest debtors; or that fraudulent debtors are more numerous than cruel creditors; or that public sentiment will correct the disposition to act with severity.

The facts are often the reverse. Creditors are often relentless. It is doubtful whether fraud is not as common on the part of the creditor, as on that of the debtor, (and cruelty more common than either;) and public sentiment has but little influence over an avaricious mind.

* * *

While the body, under any circumstances, is liable to arrest on mesne process, or after judgment is obtained, whether to coerce a surrender of property, or to punish for real insolvency, there is no security for liberty. Till the destinies of fortunes shall be subject to human control, no citizen, however meritorious, is certain to close his days without being immured in the walls of a prison. If stolen goods are secreted, the oath of suspicion is necessary to procure a search warrant; and then the person suspected is free from arrest till the property is found in his possession. But in case of debt, the person is liable to be arrested and to be held in custody, even under the mildest insolvent laws, till the debtor shall, on oath make a surrender of his effects. The plea of necessary coercion furnishes a poor apology. Man, held in confinement for one hour, by the lawful authority of his fellow-citizens, is degraded in the estimation of society, and is liable to lose respect for himself. The spirit of freedom, which achieved, and which still sustains our independence, is broken; and he often sinks into a state of ruinous despondency or is urged on to acts of desperation. The only safe course is, to destroy the *capias ad satisfaciendum*, the writ which takes the body upon a judgment, and as experience may point the necessity of other measures to secure the surrender of the property, time will perfect them. The power of the State legislatures is ample, and they will not fail to provide the remedy; and the committee believe it will be most wise to leave that power with the States.

If imprisonment for debt shall be totally abolished, the parties will understand the proper legitimate resources for the fulfillment of a contract; it will then rest upon its proper basis—the person granting credit will confide in the ability of the debtor to meet the claim, or he will require satisfactory pledges. Whatever censure may attach to the abuse of credit, it is but just to divide it between them. It is frequently as injurious to the one as the other, and without the voluntary consent of both, it cannot exist.

MIGRATION OF BIRDS.

"The stork in the heavens knoweth her appointed times; and the crane, and the turtle, and the swallow observe the time of their coming"—*Jeremiah viii. 7.*

No living creatures which enliven our landscape by their presence, excite a stronger sympathy in the lovers of nature than migratory birds. The full charm of change and variety is theirs. They make themselves felt by their occasional absence; and besides this, they interest the imagination by that peculiar instinct which is to them chart and compass; directing their flight over continents and oceans to that one small spot in the great world which Nature has prepared for their reception; which is pilot and captain, warning them away, calling them back, and conducting them in safety on their passage; that degree of mystery which yet hangs over their motions, notwithstanding the anxious perseverance with which naturalists have investigated the subject; and all the lively and beautiful associations of their cries, and forms, and habits, and resorts. When we think, for a moment, that the swallows, martins, and swifts, which sport in our summer skies, and become cohabitants of our houses, will presently be dwelling in the heart of regions which we long, in vain, to know, and whither our travellers toil in vain to penetrate; that they will anon affix their nests to the Chinese pagoda, the Indian temple, or beneath the equator to the palm-thatched eaves of the African hut; that the small birds which populate our summer hedges and fields will quickly spread themselves with the cuckoo, and its *avant courier*, the wryneck, over the warm regions beyond the pillars of Hercules, and the wilds of the Levant, of Greece, and Syria; the nightingale will be serenading in the chesnut groves of Italy, and the rose gardens of Persia; that the thrush and the fieldfare, which share our winter, will pour out triumphant music in their native wastes, in the sudden summers of Scandinavia; that even some of the wild fowls which frequent our winter streams, will return with the spring to the far tracts of North America; and when we call to our imagination the desolate rocks in the lonely ocean, the craggy and misty isles of the Orkneys and Shetlands, where others congregate in myriads, or the wild swan, which sometimes pays a visit to our largest and most secluded waters, winging its way through the lofty regions of the air to Iceland, and other arctic lands, we cannot avoid feeling how much poetry is connected with these wanderers of the earth and air.—*Howitt's Book of the Seasons.*

For "The Friend."

Should the accompanying beautiful description of the appearing of the heavenly messenger, and the bringing of glad tidings to the humble, watchful, and obedient, be deemed suitable, please give it a place in "The Friend."

N. T.

Upon the second chapter of Luke, from the 8th to the 15th verse, where is found the account of the angels appearing unto the shepherds by night.

"This too might have been expected, that where the Messiah was born, some visible

expression of angelic joy and sympathy would be demonstrated at the merey of God displayed towards the human race. To the angels of heaven, the system of redemption is represented as a subject of surprise and astonishment. In the cherubie emblems the angels are drawn as bending over the ark, Exodus, 37 c. 9 verse; and in allusion to the cause of this position, we are expressly told, 'which things the angels desire to look into.'—1 Peter, 1 chap. 12 verse.

"The address of the angels is formed with peculiar allusion to the plan of redemption. 'Behold I bring you,' who are Jews, the favoured sons of Abraham, of Isaac, and of Jacob, the chosen people of God—I bring you 'tidings of great joy.' But this great joy shall not be confined to you—it 'shall be to all the nations,' for the desire of all nations is come—the Christ—the Messiah is born.

"At every step of our progress into the magnificent world of the Christian Revelation, we meet with new proofs of one wise scheme of Almighty Providence, in accomplishing the salvation of man.—'Lord, what is man, that thou art mindful of him, or the son of man that thou regardest him?' When the long promised Christ is born, the universe seems to be agitated. The age of miracles, of prophecy, of supernatural vision, of angelic appearances, returns. But to whom does the Almighty vouchsafe to reveal himself? Not to Augustus, at Rome; not to Herod, at Jerusalem; not to the philosopher, who depended on his reason; or to the Pharisee, who relied on his traditions and forgot the spirit of his Scriptures! At the creation of the world, the sons of God shouted for joy. (Job, 36 c. v. 70.) At the reconciliation of the world, the joyful tidings were to be given to all people, and the sons of God again descend, the delighted and exulted messengers. They appear to the shepherds in the field, to the humble, the poor, and the unprejudiced. The world is buried in sleep, and unobserved, though *God himself was present*—the shepherds, removed from all temporal distinctions, are awake, watchful, and obedient, and receive the good tidings of great joy, listening to the song of the heavenly host, saying, 'Glory to God in the highest, and on earth peace and goodwill towards men!' The glory of the Shechinah, the visible manifestation of the presence of God, is now beheld for the first time during many centuries, and the heavenly multitude were the attendants of our blessed Lord when he left the glory of his Father, to enter on the scene of his humiliation and suffering, for which his mortal body was now prepared."

For "The Friend."

CHRIST THE ROCK OF AGES.

Rock of Ages, cleft for me,
Let me hide myself in thee,
Let the water and the blood
From thy riven side which flow'd,
Be of sin the double cure;
Cleanse me from its guilt and pow'r.

Not the labour of my hands
Can fulfil thy law's commands,
Could my zeal no respite know,
Could my tears for ever flow,

All, for sin could not atone;
Thou must save, and thou alone.

Nothing in my hands I bring,
Simply to thy cross I cling,
Naked, look to thee for dress,
Helpless, look to thee for grace;
To the cleansing fountain fly:—
Wash me, Saviour, or I die!

While I draw this fleeting breath,
When my eye-strings break in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of ages, cleft for me,
Let me hide myself in thee!

TOPLADY.

For "The Friend."

The Poor Man's Comfortable Reflection.

As much have I of worldly good
As ere my Master had,
I diet on as dainty food,
And am as richly clad,
Though plain my garb, though scant my board,
As Mary's Son, and nature's Lord.

The manger was his infant bed,
His home the mountain cave;
He had not where to lay his head,
He borrow'd e'en his grave;
Earth yielded him no resting spot,
Her Maker, but she knew him not.

As much the world's good-will I share,
Its favours and applause,
As He whose blessed name I bear,
Hated without a cause;
Despis'd rejected, mock'd by pride,
Betray'd, forsaken, crucified.

Why should I court my Master's foe?
Why should I fear its frown?
Why should I seek for rest below,
Or sigh for brief renown?
A pilgrim to a better land,
An heir of joy at God's right hand.

JOSIAH CONDER.

TALIPOT TREE.

All books of importance in Pali and Cingalese, relative to the religion of Buddhoo, in Ceylon, are written on lamina of the Talipot or *corypha umbraculifera*. The characters are engraved upon them with a brass or iron style. There are some of these books in Sir Alexander Johnson's collection, which are supposed to be between five and six hundred years old, and which are still very perfect. In the maritime provinces of Ceylon the leaves are used as marks of distinction, each person of rank being allowed to have a certain number of them folded up as fans, carried with him by his servants; and in the Kandian country they are made up in the shape of a round flat umbrella, attached to a long bamboo. They are also employed in the manufacture of tents. Sir A. gave a very fine specimen of a tent made of these leaves, large enough to hold a party of ten persons at table, to the late Sir Joseph Banks, in 1818. The common people use their leaves as a cover from the rain, one of them being sufficiently capacious to afford shelter for seven or eight persons.—*Loudon's Gardener's Mag.*

The same principle of pride which makes a man haughtily insult over his inferiors, forces him to crawl vilely before those who are above him.—*Bruyere.*

For "The Friend."

THE JEWS.

(Concluded from page 143.)

The anger of the Lord has not returned until he has executed, and till he has performed the thoughts of his heart; and in the latter days we may now consider it perfectly.— Though he once caused to cleave unto him the whole house of Israel and the whole house of Judah, as the girdle cleaveth to the loins of a man; yet when they despised his statutes, and walked contrary to him, and would not return from their own ways, He took away his peace, his loving kindnesses and mercies from them, and cast them out of his sight. But it was not till their neck became an iron sinew that he put upon it an iron yoke.

What seest thou? was the question of the Lord to the prophet, when he made to appear before him a sign of judgments that were to come upon the Jews. And the words were repeated at every sign. And now, on a retrospect of their actual sufferings, prolonged for ages, and not yet passed from view, and when all these have been to us a sign set before us that we may see it, it is the voice of the Lord that seems to put the question again—What seest thou? And who so blind as not to see that the Jews stand forth from among the nations of the earth as a token, a sign, a wonder, and a witness to all people, that the prophets spoke not a vision of their hearts, but out of the mouth of the Lord, and that the sufferings of the Jews have not been by chance, but by judgment? And when the Lord thus speaks unto thee, answer thou Him. And who so dumb as not to make confession with the lips, that this is the Lord's doing, and wondrous in our eyes; and that although the Jews would not observe his statutes to do them, nor fear the great and glorious name—THE LORD THY GOD, their wonderful plagues, and the plagues of their seed, have clearly shown that, above all, his statutes have to be obeyed, and that his great and glorious name has to be feared above every other fear.

Here the most ignorant may learn that God will by no means acquit the guilty. And even those who think not of the exceeding sinfulness of sin, as exemplified to the universe in the sufferings of the Son of God, by which sin was condemned in the flesh, may look and see how great is the indignation of a thrice holy God against it, as visibly exemplified in the judgments which He has executed upon the Jews. Their punishment, like their sin, is written with a pen of iron, and with the point of a diamond. 'How readeest thou?' If you cannot learn from thence, wherewithal can you be instructed? Here the man whose idol is the world may learn how dreadful is the curse that cleaves to covetousness. Here the boaster of privileges which he abuses may cease to pervert the right ways of the Lord, or to trust in unwarrantable hopes, when he thinks on the once chosen people of God looking for a Messiah, while his blood was upon their heads. Here the pride of ancestry may be humbled, in beholding the seed of Abraham, whose lineage is traced to the creation, the offscourings of the earth and the revilings of all flesh. Here the profane swearer may learn

whose great and glorious name it is he takes in vain; and, if his sin be not washed away by the blood of Christ, what his punishment shall be when the Lord will not hold him guiltless. Here the scoffer at the threatened judgments of God may learn, from ten thousand facts, that His threatened judgments have proved true, and that none of them are ever to be mocked at: and had even he the wisdom, the feeling, and the grace, to consider perfectly the judgments which the Lord hath already executed in the earth upon a single people, not only would his ears tingle at the recital of such woes, but looking from national to individual, from temporal to eternal punishments, from those which have fallen upon the Jews, to those which shall fall upon 'all the workers of iniquity,' his heart would quake, till the thought of his uttering another scoff at the religion of Jesus would be more fearful to his altered spirit, than the thought of all the accumulated miseries which the Jews have ever suffered. And here, at the sight of such temporal judgments, even the Christian may not only learn the more to fear the great and glorious name of the Lord his God, but may also find new reasons to prize the blessings of redemption, and to flee, with renewed alacrity, from the wrath to come.

But national judgments, though heretofore most conspicuous in regard to the Jews, and though literally fulfilled respecting them, are not confined to them alone. And in the same true and holy word in which sentence was written against their iniquities wherever they were committed, it is recorded that the Lord, who hath now long left them to be a curse and a reproach throughout the world, hath a controversy with all nations, and will plead with all flesh, and hath appointed a year of recompenses for the controversy of Zion; a time to try all that are on the face of the earth. And we cannot call this truth to remembrance, and bear in mind, at the same time, the woe denounced against the false prophets and teachers among the Jews, who by healing the wound of the people slightly, and by saying, Peace! peace! when there was no peace, caused them to err by their lies, and by their lightness; nor can we close our view, dim and contracted as it has been, of the judicial sufferings of the Jews, without urging the reader to think, in all seriousness, how awfully these judgments warn all to stand in awe, and sin not; how they set forth sin before us, stripped of every disguise, that we may see it in all its abomination, as in the sight of God it appears; in all its hideousness, as the child of hell, and in all its danger, to every nation now, to every individual hereafter, as linked closely to judgment, except its own fetters shall be broken, and redemption, through the Saviour, be timely found from its bondage. And where is the people, though the name of Christian be upon them, to whom peace! peace! may be safely said? Or who can tell that the time is not come when those shall prove the warmest lovers of their race who give the loudest warnings of their danger? As the clay is in the hand of the potter, so is the house of Israel, and every other people in the hand of the Lord. 'At what instant I shall speak concerning a nation, or concerning a

kingdom, saith the Lord, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.*

We have seen the judgments on the house of Israel. O that they would return unto the Lord, for he would have mercy upon them. 'Thus saith the Lord, If my covenant be not with day and night; and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return and have mercy on them.†

For "The Friend."

THE FREE INQUIRING SPIRIT.

At a Monthly meeting, held at Green street, 6th mo. 22d, 1826, the case of a person who had applied to be received into membership being under consideration, it was stated, that he was agent for a religious publication, or rather, it might be said, an *irreligious* publication, which maintained principles and doctrines inconsistent with those of our religious Society, which the Friend thought no person under true conviction could do, and urged it as an objection to his being received as a member. Abraham Lower rose and said, "what agency he had in the work which had been stigmatized with the name of '*irreligious*,' he did not know, but he supposed the Berean was meant, one of the *best* works of the present day, wherein the doctrines of Friends were clearly elucidated and irrefragably maintained. The extensive circulation which it had among some of the most *eminent* of our Society, fully proved the value in which it was held, and it would be a *standard work* for ages to come." Halliday Jackson's letter to Ohio, 1st mo. 1828, says, "There is a paper published in Wilmington, called the Berean, well calculated to *spread light* on these subjects; *I should be glad* it was circulated among you."—*Foster's Reports*, 475.

The fruits of the principles disseminated by the editors and supporters of the Berean, are rapidly unfolding in several sections of their society. For the sake of posterity, as well as to warn and instruct the living, it is highly proper to mark the passing events, the fearful evidences of the danger of indulging in that description of *free inquiry*, which presumptuously questions, cavils at, and ultimately denies, the sacred and unalterable doctrines of the Christian religion. To investigate these momentous truths for the purpose of removing doubts and establishing a full belief, and to do it in the disposition which can sincerely say, "Lord, help thou mine unbelief," will always be rewarded with a blessing. It is a motive as reverse of that which prompts the popular free

* Jer. xviii. 7—10.

† Jer. xxxiii. 25, 26.

enquiry of the day as light is of darkness. One has for its object the development of the truth for its own intrinsic excellence, that its illuminating rays may spread; whilst the other seeks to obscure, or to shroud, in the most repulsive colours, the Christian faith, for the purpose of destroying the force of mental conviction, and of drawing others into the dreadful vortex of unbelief. Nothing can be more dangerous than the attempt to suppress the convicting voice of truth as it speaks in the conscience. To persist in such a course will produce blindness and hardness of heart, in such degree, that those things in which we have once confidently and peacefully believed, may be boldly denied as fictions, or the mere offspring of ignorance and superstition. It is like throwing overboard pilot and compass, and committing the poor bark to the uncertain influence of the winds and waves, without any specific destination. A state of perfect insensibility is not immediately attained. Its progress is gradual, and by almost imperceptible degrees, and many hard struggles are requisite to extinguish the convictions with which a merciful Creator is pleased from time to time to arouse the guilty and hardening sinner. In resisting them not a few resort to the delusive sophistry of the infidel, to remove their fears of the awful punishments which the gospel teaches, and which an awakened conscience at times confirms, do await the obdurate and finally impenitent soul. The very fashionableness of scepticism, and the seeming serenity with which many profanely treat sacred things, is laid hold of as an argument to quench the Spirit, and support a temporary persuasion that there is *nothing in doctrines*. But when once the poison of disbelief is received and cherished, it is difficult to anticipate to what lengths its victim may go, or how rapidly his course may be run. That he can renounce the principles whenever the consequences may not suit him, is impossible. Nothing less than the power and goodness of that Lord Jesus Christ whom he had denied, can rescue him from inevitable destruction, and restore him to a sound faith. Who would have thought that the free enquiry inculcated by the editor of the Berean, would, at this early period, have landed some of his readers and admirers within the precincts of atheism? Could it have been anticipated, that in three or four years after the separation of the followers of Hicks from Friends, their ranks would have furnished a co-editor and writers for the Free Enquirer, conducted by Owen and Wright of New-York? Were there only two or three who discover such utter dereliction of Christian principles, it might be attributed to other causes than the "light" of the Berean, or the assiduous cultivation of scepticism by the followers of Hicks. But the number is too great, and spread through too large a portion of their society, to suppose it is an adventitious circumstance. Within the last two years, I was informed, that at one country post office, in the Western Quarter, seventeen copies of the Enquirer, and other papers of similar character, were received for members and professors with the Hicksites' Society. Essays with the signature or initials of the writers, members, and one

of them a conspicuous officer of their Western Quarterly meeting, appeared in the Delaware Free Press of Wilmington, (a sheet from the Berean) containing sentiments which approach so nearly to a denial of the Holy Spirit, that I could consider them designed for no other object. The devastating effects of the free inquiring spirit of the Berean have been fully exhibited upon the spot—in the Hicksite meeting at Wilmington. The ultra liberals claim to be a large majority there, and the two parties are irreconcilably hostile to each other. From this hotbed of scepticism, which was frequently visited by E. Hicks, and with some of whose members he held an extensive correspondence, the love, of which they *talked* so much as the only bond of union, has completely fled. In their labours to uproot the Christian faith, they have turned loose, under the character of free investigation, a spirit which scorns all control upon the subject of religious opinion, and is returning into their bosoms, pressed down and running over, the measure which, in the zenith of their power, they meted out to Friends. Designs which they attributed to Friends, have been realized by themselves. The Hicksites frequently averred, antecedent to the separation, that the object in appointing omittes was to hold an inquisition upon their principles, and to disown all who were deemed unsound. Conscious of their apostasy, they constantly dreaded the fate which they knew their heresy merited. They have now commenced the work of disownment for *doctrines* themselves; and should the meetings of New Garden and London Grove follow the example of their brethren at Wilmington, for the same cause exists in all those places, as well as in Bucks and other parts of Concord, their quarterly and yearly meetings will be amply supplied with business from appeals. But it is too late. The free inquiring or infidel spirit has gone forth throughout their borders; and at this period to say, hitherto shalt thou come and no further, will prove unavailing. No earthly power can arrest it. Neither Comly, Jackson, nor the combined sagacity of the now termed orthodox part of their yearly meeting, can avert its effects. Disownment for doctrines will produce constant irritation and discord, to escape which they professed to be the object in reorganizing their Society; and to refrain is only to suffer the canker to waste the body, which, though perhaps more slowly, will as certainly produce ultimate disorganization.—There is good reason to believe that many of their members are familiar with the works of Voltaire, Paine, and other infidel writers, and that either secretly or openly they occasionally form a part of their reading. I was credibly informed, they occupy a conspicuous place in the parlour or reading room of a principal agent in the separation, residing in Bucks county, and that within Concord quarterly meeting limits an association exists who possess a library for their own use, consisting chiefly of works of that description, to which several Hicksites belong. In all such places, the neighbourhood becomes more or less corrupted with libertine deistical opinions. This state of things cannot be concealed from the

members of the new society, and must produce an aversion to the discipline and all church government or control. I have been informed, the sentiment that there is no need, or they do not want any discipline, has already been broached by an active and influential member among them. They perceive that in its administration they may either become the subjects of its censure, or be required to co-operate in disowning those with whom they agree in principle. To be excommunicated on account of opinions by a society just formed for the promotion of free and liberal enquiry, must be mortifying; and to attempt to disown all the unsound members would involve them in perpetual broils, and be tantamount to a voluntary dissolution of their society.

Such are some of the effects of the free enquiring spirit or the light spread by the Berean, pronounced by an eminent member of the new society to be one of the best works of the present day and a standard work for ages to come. *A dark and fearful* standard indeed. May it prove a beacon to warn others from launching into the trackless ocean of free enquiry with no other guide than fallible unassisted human reason! O. P.

Extracts from an Epistle of George Fox, 1685.

In his Journal, page 354.

A great sense entered me of the growth and increase of pride, vanity, and excess in apparel, and that not only amongst the people of the world, but too much also in some that came among us, and seemed to make profession of the truth. In the sense I had of the evil thereof, it came upon me to give forth the following as a reproof and check thereunto.

The apostle Peter saith (in 1 Pet. 3.) of the women's adorning: "Let it not be (mark, let it not be: this is a positive prohibition) that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in old time the holy women also, who trusted in God, adorned themselves."

Here ye may see what is the ornament of the holy women, which was in the sight of God of great price, which the holy women who trusted in God adorned themselves with. But the unholy women, that trust not in God, their ornament is not a meek and quiet spirit; they adorn themselves with plaiting the hair, putting on of apparel, and wearing of gold, which is forbidden by the apostle in his general epistle to the church of Christ, the true Christians.

The apostle Paul saith, 1 Tim. ii. 9, 10, "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with brodered hair, or gold, or pearls, or costly array; but which becometh women professing godliness, with good works."

Here ye may see what the women were not to adorn themselves with, who professed

godliness: they were not to adorn themselves with broidered hair, nor gold, nor pearls, nor costly array; for this was not looked upon to be modest apparel for holy women that professed godliness and good works. But this adorning or apparel is for the immodest, unshamefaced, unsomber women, that profess not godliness, neither follow those good works that God commands. Therefore, it doth not become men and women, who profess true Christianity and godliness, to be adorned with gold, or chains, or pearls, or costly array, or with broidered hair; for these things are for the lust of the eye, the lust of the flesh, and pride of life, which is not of the Father. All holy men and women are to mind that which is more precious than gold; "being redeemed not with corruptible things, as silver and gold, from your vain conversation, but with the precious blood of Christ, as a lamb without blemish and without spot. Therefore as obedient children to God, not fashioning yourselves according to your former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. i. 14, 15.

Read, I pray you, the third of Isaiah. There you may see the holy prophet was grieved with the foolish women's vain attire, and was sent by the Lord to reprove them. Doth not pride go before a fall, and a haughty mind before destruction? "God resisteth the proud, and giveth grace to the humble." Solomon saith, "The Lord will destroy the house of the proud," Prov. xv. 25. "For the day of the Lord shall be upon every one that is proud and lofty, &c. and he shall be brought low," Isa. ii. 12; and Mal. 4. "Therefore take heed of calling the proud happy; for the Lord will scatter the proud in the imagination of their own hearts, and exalt them of low degree."

You may read in the Revelation (chap. xvii. 4, and xviii. 16) of the false church, how she was outwardly decked, but full of abomination, and came to a downfall at last. Therefore it is good for all that profess the truth, to use this world as not abusing it; "for the fashion of this world passeth away, but the word of the Lord endureth for ever. The Lord taketh pleasure in his people, he will beautify the meek with salvation," Ps. cxlix. 4. All that know the truth as it is in Jesus, are to be beautified and clothed with this salvation, which salvation is a strong wall or a bulwark against that spirit that would lead you further into the fall from God, into those things which the fallen man and woman delight in, to beautify, or adorn themselves with. Therefore, all that profess the truth, be circumspect, sincere, and fervent, following the Lord Jesus Christ, who is not of this world; in whom ye have life and peace with God.

"G. F."

JONATHAN TAYLOR.

Kilnock, Carlow, Ireland, 11th mo. 6th, 1831.

"My beloved friends, Ann Taylor, and Rebecca Updegraff.

"Thy will be done on earth as it is in heaven." This, my endeared friends, is a heaven-

ly anthem, and that you may be enabled to sing it on earth is the fervent desire of your sincere and deeply sympathising friend, who has the painful duty of now addressing you.

"My dear friend Jonathan Taylor, by whose desire I wrote a few weeks since to R. U. wrote to me soon after that he had got a cold, and also that he would like, when his visit to this land was accomplished, to come here and rest for a few days, before leaving Ireland. I met him afterwards in Waterford, where he told me similarly. He had not fully shaken off the cold, but was not appearing much ill. He and his companion left Waterford for Dublin the 19th ult. He visited that meeting, Kingstown and Wicklow meetings—dined and took tea with different friends in Dublin, still having something of cold, but not apparently much ill. On the evening of the 27th ult. Joseph and E. Bewley, with whom he lodged, were with him at the house of S. F. He appeared cheerful and communicative, and next morning, accompanied by J. Bewley, came here, a distance of about 50 miles. When I saw them approach, I ran with pleasure to meet them. But your dear J. T.'s countenance bespoke illness: and he said, 'I am very poorly, I am glad to be under thy roof.' He sat a short time by the fire, when he lay on the sofa—did not take any dinner—his stomach was affected with sickness, and he quickly got to bed. Next day the 29th, not appearing relieved, we sent for an apothecary who used to be employed here on such occasions. Finding his lungs [affected] he bled and gave him some medicine, and on 1st day the 30th a blister was applied. And my cousin Joseph Bewley (who closely watched him) and I, concluded on sending for Dr. Harvey, a feeling, nice Friend, physician from Dublin. J. B. concluded on going to town 1st night, and sending the Dr. down next day; however, finding he was better on 1st day evening, and hoping he would go on, we deferred J. B.'s going till 2nd day. When not finding the desired improvement in your dearest J. T. Joseph went for the Dr. who was here on 3rd night. And 2nd night not being willing to wait, as we found his illness increased, we had a Carlow physician, who, to alleviate the pain in his chest and back, bled him again, and on Dr. Harvey's arrival, both physicians concluded it proper to do so a third time, with such receipes as they thought best. All seemed of little avail. The distressing pains, cough, and difficulty of expectoration, which caused almost constant sickness of his stomach, continued. He suffered much from these causes. He did not rise from his bed, save to recline on the sofa while it was made; and this day, about a quarter past 2 o'clock, the precious spirit was released from the shackles of mortality, burst its bonds, and has ascended, we cannot doubt, to its blessed mansion on high—there to join the just of all generations—there to unite in singing praises to the Lord God and to the Lamb.

Oh! my beloved friends, the stroke to you is great, but He who has seen meet so to be-leave, can and will, I humbly hope and trust, enable you to bow in submission to His holy

will, and grant you resignation. * * * We closely watched the pillow of our precious friend, endeavouring in every way we could, to alleviate his affliction of body, which was great; but it was all he had to struggle with. His mind was sweetly calm, and appeared to be divested of anxiety, even on your account; in a remarkable manner.—On your behalf it seemed as if he had no need of precepts. There was a precious calm to be felt on his behalf, and in attending him, which seemed to preclude any desire, than that of acquiescence with the Divine will respecting him. This, my dear friends, I earnestly desire, may cover your minds in an especial degree, and that you may be able in resignation, to adopt the language: 'The Lord gave, and the Lord hath taken, blessed be his holy name.' On fourth day a relation and dear friend of ours, E. B. who had in different places met your beloved J. T., and whom he felt nearly united to, came to us, and with us assisted in watching him. * * * At about 6 o'clock this morning E. B. took my mother's place by him, but quickly came to tell us she perceived his countenance change, and from that time till a quarter past two we watched the vital spark retiring. * * * He breathed lower and lower at the last; and just as he departed his eyes resumed more of their own appearance, like one conscious sweet look, and the purified spirit fled. When sure this was the case, cousin E. B. kneeled and returned thanksgiving—and supplicated for you very sweetly. Peace prevailed! But, my dear friends, we deeply feel the stroke, and very nearly sympathise with you. His dear remains express much sweetness and placidity. We have concluded to have the interment next fifth day, the 10th inst.—the funeral to leave this as soon as Friends can arrive from our meeting, which is three miles distant—the burying ground one mile in another direction. It is our family one, called Ballykealy; a little, retired, walled in spot. * * I should not forget to say, that his intellects were clear throughout, which was very comforting."

STRENGTH OF CHRISTIAN PRINCIPLE.

An incident occurred some years ago, as I am told, which was of a very instructive character. A young gentleman from a high family, who had made public profession of his faith in Christ, and who, in the employ of some large capitalist, had maintained for years a reputation for faithfulness and integrity, which was far above suspicion, yielded, at length, in an evil hour, to the force of powerful temptation. The unlawful appropriations in money he made for his own personal benefit, though small, were sufficient to amount to an offence, which would send him to prison as a public criminal. He at length saw that detection would be inevitable, fled the country, and took up his residence in some unfrequented portion of Europe, beyond the apprehension of discovery, and the reach of disgrace. Here he intended to spend his life in usefulness, and in doing works meet for repentance. But as yet he could obtain no peace of mind. At the place where the cause of religion had been

wounded by his conduct, he had done nothing to wipe away the reproach. Present circumstances, therefore, though he was surrounded with new friends and encouraging prospects, could not relieve the chidings of a guilty conscience. He lingered out the miserable period of a few months or years; and then re-crossing the Atlantic, repaired to the scene of his former disgrace, at the hazard of all earthly consequences, to make in the church a public and full confession of the crime which he had committed. In vain did family pride interpose. Personal disgrace in the eye of the world was nothing to him. Prosecution was nothing; imprisonment was nothing. The one thing before him from the first beginning of his voyage, was at all hazards to confess his crime. He did so in the most hearty and humiliating manner; and from that moment his peace of mind was restored, and the light of God's countenance once more shone upon him. He felt anew the joys of salvation; and to this blessed experience was added that expression of public favour, which a repentance less obvious, a confession less humble, and less separated from earthly motives, would have failed to procure.

Anti-Profane Society.

A society has been formed by the students of Charlotte Hall Academy, Maryland, for the laudable purpose of repressing the vulgar and impious practice of profane swearing.

The members of the association pledge their honour to abstain from profane language themselves, and to do all in their power for its entire abolition.

It is observable that only weak animals endeavour to supply by craft the defects of strength which nature has not given them.—
Art of Pleasing in Conversation.

THE FRIEND.

SECOND MONTH, 18, 1832.

From the annexed article it appears that the account in our last, was not the termination of proceedings in the present session of the Virginia Legislature, relative to the coloured people. It furnishes proof decisive that they are really in earnest upon the subject. The successful result of the motion to divest the bill of its coercive character, may be hailed as a propitious omen, and affords ground for hope that enlarged and enlightened views of justice towards our *brethren* of African descent is fast gaining the ascendancy. To do as we would be done by, is the only legitimate standard of righteous decision.

From the Richmond Enquirer, Feb. 7.

REMOVAL OF FREE COLOURED PEOPLE.

The bill reported from the committee on the coloured population, providing for the removal of free persons of colour, came up in the committee of the whole of the Virginia House of Delegates yesterday. The bill provides that

all persons of colour shall be removed from this Commonwealth to Liberia, or other places on the western coast of Africa, or elsewhere; that the governor, members of the council of state, and the treasurer, shall constitute a board of commissioners, of which the governor shall be the president, to be called "The Central Board of Commissioners," to perform the duties provided for by this act; that the Central Board shall appoint subordinate commissioners in Norfolk, Richmond, Petersburg, Fredericksburg, or other places, to provide for vessels, collect free persons of colour, and provide their transportation, &c. with authority to draw on the public treasury for money expended for their passage and support from time to time. No person to be removed from the State without his or her consent, as long as a sufficient number who are willing to go can be obtained. When a sufficient number for a cargo cannot be found willing to go, a selection shall be made, first, of males between the ages of 16 and 25, and females between the ages of 14 and 23—when those are exhausted, a selection shall be made from males between the ages of 25 and 45, and their wives and children under the age of 16, and of females having no husbands with their children of the same class. Afterwards selection shall be made of males between the ages of 45 and 55, and females between the ages of 40 and 50. No male above the age of 45, or female above 40, to be removed without their consent.

The county courts and corporations to lay off districts, and make enumerations of the free coloured persons. The Central Board to make requisition of the several courts for their respective *quotas*, whenever any number is needed to complete a cargo. Coloured persons owning property to a certain amount shall pay the price of their own transportation, when voluntarily offering to go; the expense of transportation and temporary support of those having no property to be defrayed out of the treasury. All slaves hereafter emancipated, to be forthwith removed. The sum of \$100,000 is appropriated for the year 1833—and thereafter \$200,000 annually. Such is a general outline of the bill. The question agitated yesterday, was that of the *compulsory* principle, embraced in the first section. A motion of Mr. Campbell, of Brooke, to amend that section, so as to divest the bill of its coercive character, was, after considerable debate, successful. Several other motions were made, and decided by majorities which amply proved the determination of the House to adopt some measure for the removal of the free blacks, although the bill may still undergo some material alterations. When the House adjourned, a motion of Mr. Bryce of G., to limit the right of volition to those only who are now entitled by law to remain in the commonwealth, was under consideration, and will probably be acted upon this day.

Strong expectations are entertained that the efforts which have been made to obtain a law of this State prohibiting within its jurisdiction all lotteries and the vending of lottery tickets, will happily prove successful. We copy the

following from the National Gazette of 13th instant.

Extract of a letter dated Harrisburg, Feb. 9.

The committee of the House of Representatives on the subject of *Lotteries* this morning made report. It expresses in the most decided terms the opinion that the Union Canal Company has exhausted and greatly exceeded the whole of the lottery privileges granted to them by all the laws which have been passed on the subject; and that there are no other lottery rights outstanding in force. It is therefore accompanied by a bill utterly abolishing all lotteries from the — of —; and making it penal for any person to sell or buy lottery tickets. The bill, however, provides that the Union Canal Company may have the right to have the matter tried in the Supreme Court, and if they have a right to raise any further sum, the State shall pay it; but if it appears that the whole sum which they had a right to raise has been raised, the jury shall fix the time by which it was raised; and all lotteries drawn since that time shall be considered unlawful lotteries, and subject the persons concerned in them to the consequences of being concerned in unlawful lotteries. If this bill be passed by the legislature, as it probably will, it will effectually stop all lotteries in Pennsylvania.

Extract of another letter—Harrisburg, Feb. 10.

A petition was this morning presented, earnestly deprecating any disabilities being inflicted on the coloured population, or placing any obstacle to their emigration from other States.

A large portion of the last number of the Miscellaneous Repository is appropriated to a biographical sketch, extracts of letters, &c. respecting the late Jonathan Taylor. Having already inserted a communication of considerable length on the same subject, we have thought it inexpedient to republish more of this, than the letter which constitutes a part of it, addressed to the widow and daughter of the deceased, from Mary James Lecky, at whose residence the death of J. T. occurred. It is an artless and feeling narrative, warm from an affectionate heart, of the circumstances attending the solemn occasion.

It is stated in a late paper that a sale of ninety negroes, common field hands, belonging to an estate, took place on the first Monday of January, in the neighbourhood of Tuscaloosa, Alabama, and brought the sum of *forty-one thousand and thirty-one dollars and fifty cents*. They had been appraised by competent judges at within a fraction of one half of that amount; and but for the late law passed by the legislature relative to the introduction of slaves into that state, it is presumed would have been purchased, at a price not exceeding their valuation.

THE FRIEND.

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For "The Friend."

THE WATCHMAN, NO. 29.

The sacred writers frequently allude to the Messiah as the physician of souls, and to the change which religion works in the heart as the restoration of health. It is the great charm of holy writ, that it brings the most awful truths to the level of the comprehension of the plainest understanding by illustrations, the force and beauty of which all can feel and perceive. The comparison of the Redeemer to a physician is an admirable example of this sort of illustration; and a volume would be required to develope the imagery in all its various points of resemblance.

The human constitution is deeply and inveterately diseased, although the character of the malady varies with individual peculiarities. In some there is a more rapid decline—in others a more violent access—while in those who claim the most confidently to be in health, we may trace the ravages of chronic affections, unnoticed, because slow in their progress; or unknown, because all around are alike affected. For diseases of this kind, alterative medicines taken steadily for a long course of time, acting gradually on the constitution, are often the only effectual remedy. A severe and short course of treatment may arrest the progress of a violent disease; but can scarcely be deemed an adequate remedy for those, which have obtained a firm hold of long duration over the system. We find accordingly that the cases which most frequently baffle the skill of the physician, are of obscure and imperfectly developed symptoms, which affect the health and strength partially and gradually, producing a premature old age and an undefined decay.

To drop this metaphorical language, I may observe, that it is not the vices of extraordinary guilt which render the soul the most inaccessible to remorse, repentance, and amendment of life. The ear which is most hopelessly deaf to the "*still small voice*," is that which is rendered so by vanity and selfishness, the two great vices of our nature. So commonly indeed do we find these traits implanted in our fellows, that unless they exist in an inordinate degree, they are not even offensive to us.

An individual who has been guilty of great crimes, cannot reflect upon them when conscience assumes her sway without feeling remorse and self abasement. He who has fallen into a single vicious habit, drunkenness, or theft, for instance, may remove himself from the objects of temptation, and be safe. But selfishness and vanity are all pervading passions; they follow the man in the crowd and in solitude; they infect the sources of his opinions; they vitiate his trains of thought. The individual who has given himself up to their guidance, will find, if he examine his own mind, that they have become the primary rules of his conduct. And this is inevitable. We embark in a course of generous and honourable enterprise, and we are naturally and allowably cheered by the voice of encouragement and praise. The proper ground for a man to take, is, to think nothing done while so much remains to be done. If instead of this humble yet lofty attitude, he dwells chiefly on what he has achieved, the ideas of his own greatness, will become associated with all his thoughts. He becomes his own idol; there floats continually before his imagination an image—as vast and as unreal as those shadows of themselves which men see pictured upon mist from the summit of a mountain. In some this self idolatry seeks for fame and applause, while in others it wraps itself in the acquisition of wealth; or in the gratification of some animal propensity. Let such an one be awakened to a sense of the relations between this world and the next—between him and his Creator. He may deny himself the accustomed excitements of his vanity and his selfishness; but they will haunt him like spectres; their suggestions have become habitual to his mind; the ideas rise in despite of his efforts to avoid them; they form continual temptations in his way; they intrude upon his hours of devotion; and it will be found by sad experience, that these enemies of his own household are indeed the strongest.

If these opinions be well founded, they prove the extreme importance of forming in early life, just trains of thought, and a wholesome frame of mind. The vices which are most to be deprecated, (I speak not, of course, of the greater crimes,) are selfishness and vanity; and there are none which the foolish indulgence of those entrusted with the care of children, more systematically foster. The praise bestowed upon a child for beauty or precocity is drunk in with eagerness, and may be remembered, or its influence felt through life. The foolish fear of inflicting punishment for misconduct—the weakness in granting improper requests in order to avoid importunity; have planted the seeds of a selfishness which

has finally choked all the finer sensibilities of our nature.

When these vices are thus early developed—after they have grown with the growth, and strengthened with the strength of the passions; nothing short of superhuman power can subdue them. The moral and religious alteratives which can affect them act slowly, often imperceptibly, imperfectly. Such is the condition of our nature that inveterate vices act as do inveterate diseases. They leave indelible traces of their ravages. They allow us to devote to the worship of our Creator but the lees and dregs of life. We bring to his service a partially callous heart, blunted perceptions, and an impaired intellect.

For "The Friend."

SIR ISAAC NEWTON.

(Continued from page 145.)

It is obvious, from Newton's letter to Mr. Pepys, that the subject of his receiving some favour from the government had been a matter of anxiety with himself, and of discussion among his friends. Mr. Millington was no doubt referring to this anxiety, when he represents Newton as an honour to the nation, and expresses his surprise "*that such a person should lie so neglected by those in power.*" And we find the same subject distinctly referred to in two letters written to Mr. Locke during the preceding year. In one of these, dated January 26th, 1691-2, he says, "Being fully convinced that Mr. Montague, upon an old grudge, which I thought had been worn out, is false to me, I have done with him, and intend to sit still, unless my Lord Monmouth be still my friend." Mr. Locke seems to have assured him of the continued friendship of this nobleman, and Mr. Newton, still referring to the same topic, in a letter dated February 16th, 1691-2, remarks, "I am very glad Lord Monmouth is still my friend, but intend not to give his lordship and you any farther trouble. My inclinations are to sit still." In a later letter to Mr. Locke, dated September, 1693, and given below, he asks his pardon for saying or thinking that there was a design to sell him an office. In these letters Mr. Newton no doubt referred to some appointment in London which he was solicitous to obtain, and which Mr. Montague and his other friends may have failed in procuring. This opinion is confirmed by the letter of Mr. Montague, announcing to him his appointment to the wardenship of the mint, in which he says that he is very glad he can *at last* give him good proof of his friendship.

In the same month in which Mr. Newton

wrote to Mr. Pepys, we find him in correspondence with Mr. Locke. Displeased with his opinions respecting innate ideas, he had rashly stated that they struck at the root of all morality; and that he regarded the author of such doctrines as a Hobbist. Upon reconsidering these opinions, he addressed the following remarkable letter to Locke, written three days after his letter to Mr. Pepys, and consequently during the illness under which he then laboured.

“Sir,—Being of opinion that you endeavoured to embroil me with women, and by other means, I was so much affected with it, as that when one told me you were sickly and would not live, I answered, ’twere better if you were dead. I desire you to forgive me this uncharitableness; for I am now satisfied that what you have done is just, and I beg your pardon for my having hard thoughts of you for it, and for representing that you struck at the root of morality, in a principle you laid in your book of ideas, and designed to pursue in another book, and that I took you for a Hobbist. I beg your pardon also for saying or thinking that there was a design to sell me an office, or to embroil me.—I am your most humble and unfortunate servant,

“IS. NEWTON.

“*At the Bull, in Shoreditch, London,*
Sept. 16th, 1693.”

“To this letter Locke returned the following answer, so nobly distinguished by philosophical magnanimity and Christian charity:—

“*Oates, Oct. 5th, 1693.*”

“Sir,—I have been, ever since I first knew you, so entirely and sincerely your friend, and thought you so much mine, that I could not have believed what you tell me of yourself had I had it from any body else. And, though I cannot but be mightily troubled that you should have had so many wrong and unjust thoughts of me, yet next to the return of good offices, such as from a sincere good-will I have ever done you, I receive your acknowledgment of the contrary as the kindest thing you have done me, since it gives me hopes I have not lost a friend I so much valued. After what your letter expresses, I shall not need to say any thing to justify myself to you. I shall always think your own reflection on my carriage, both to you and all mankind, will sufficiently do that. Instead of that, give me leave to assure you that I am more ready to forgive you than you can be to desire it; and I do it so freely and fully, that I wish for nothing more than the opportunity to convince you that I truly love and esteem you, and that I have the same good-will for you as if nothing of this had happened. To confirm this to you more fully, I should be glad to meet you any where, and the rather, because the conclusion of your letter makes me apprehend it would not be wholly useless to you. But whether you think it fit or not, I leave wholly to you. I shall always be ready to serve you to my utmost, in any way you shall like, and shall only need your commands or permission to do it.

“My book is going to press for a second edition; and, though I can answer for the design with which I write it, yet, since you have

so opportunely given me notice of what you have said of it, I should take it as a favour if you would point out to me the places that gave occasion to that censure, that, by explaining myself better, I may avoid being mistaken by others, or unawares doing the least prejudice to truth or virtue. I am sure you are so much a friend to them both, that, were you none to me, I could expect this from you. But I cannot doubt but you would do a great deal more than this for my sake, who, after all, have all the concern of a friend for you, wish you extremely well, and am, without compliment, &c.’

“To this letter Newton made the following reply:—

“Sir,—The last winter, by sleeping too often by my fire, I got an ill habit of sleeping; and a distemper, which this summer has been epidemical, put me farther out of order, so that when I wrote to you, I had not slept an hour a night for a fortnight together, and for five days together not a wink. I remember I wrote to you, but what I said of your book I remember not. If you please to send me a transcript of that passage, I will give you an account of it if I can.—I am your most humble servant,

“IS. NEWTON.

“*Cambridge, Oct. 5th, 1693.*”

“Although the first of these letters evinces the existence of a nervous irritability which could not fail to arise from want of appetite and of rest, yet it is obvious that its author was in the full possession of his mental powers. The answer of Mr. Locke, indeed, is written upon that supposition; and it deserves to be remarked, that Mr. Dugald Stewart, who first published a portion of these letters, never imagines for a moment that Newton was labouring under any mental alienation.

“The opinion entertained by Laplace, that Newton devoted his attention to theology only in the latter part of his life, may be considered as deriving some countenance from the fact, that the celebrated general scholium at the end of the second edition of the *Principia*, published in 1713, did not appear in the first edition of that work. This argument has been ably controverted by Dr. J. C. Gregory of Edinburgh, on the authority of a manuscript of Newton, which seems to have been transmitted to his ancestor, Dr. David Gregory, between the years 1687 and 1698. This manuscript, which consists of twelve folio pages in Newton’s handwriting, contains, in the form of additions and scholia to some propositions in the third book of the *Principia*, an account of the opinions of the ancient philosophers on gravitation and motion, and on natural theology, with various quotations from their works. Attached to this manuscript are three very curious paragraphs. The first two appear to have been the original draught of the general scholium already referred to; and the third relates to the subject of an æthereal medium, respecting which he maintains an opinion diametrically opposite to that which he afterward published at the end of his *Optics*. The first paragraph expresses nearly the same ideas as some sentences in the scholium beginning ‘Deus summus est ens æternum, infinitum,

absolute perfectum;’ and it is remarkable that the second paragraph is found only in the third edition of the *Principia*, which appeared in 1726, the year before Newton’s death.

“In the middle of the year 1694, about the time when our author is said to be beginning to understand the *Principia*, we find him occupied with the difficult and profound subject of the lunar theory. In order to procure observations for verifying the equations which he had deduced from the theory of gravity, he paid a visit to Flamstead, at the Royal Observatory of Greenwich, on the 1st September, 1694, when he received from him a series of lunar observations. On the 7th of October he wrote to Flamstead that he had compared the observations with his theory, and had satisfied himself that by both together “the moon’s theory may be reduced to a good degree of exactness, perhaps to the exactness of two or three minutes.” He wrote him again on the 24th October, and the correspondence was continued till 1698, Newton making constant application for observations to compare with his theory of the planetary motions; while Flamstead, not sufficiently aware of the importance of the inquiry, received his requests as if they were idle intrusions in which the interests of science were but slightly concerned.

“In reviewing the details which we have now given respecting the health and occupations of Newton from the beginning of 1692 till 1695, it is impossible to draw any other conclusion than that he possessed a sound mind, and was perfectly capable of carrying on his mathematical, his metaphysical, and his astronomical inquiries. His friend and admirer, Mr. Pepys, residing within fifty miles of Cambridge, had never heard of his being attacked with any illness till he inferred it from the letter to himself written in September, 1693. Mr. Millington, who lived in the same university, had been equally unacquainted with any such attack, and, after a personal interview with Newton, for the express purpose of ascertaining the state of his health, he assures Mr. Pepys ‘that he is very well,—that he fears he is under some small degree of melancholy, but that there is no reason to suspect that it hath at all touched his understanding.’

“During this period of bodily indisposition, his mind, though in a state of nervous irritability, and disturbed by want of rest, was capable of putting forth its highest powers. At the request of Dr. Wallis he drew up an example of one of his propositions on the quadrature of curves in second fluxions. He composed, at the desire of Dr. Bentley, his profound and beautiful letters on the existence of the Deity. He was requested by Locke to reconsider his opinions on the subject of innate ideas; and we find him grappling with the difficulties of the lunar theory.

“But with all these proofs of a vigorous mind, a diminution of his mental powers has been rashly inferred from the cessation of his great discoveries, and from his unwillingness to enter upon new investigations. The facts, however, here assumed are as incorrect as the inference which is drawn from them. The ambition of fame is a youthful passion, which is softened, if not subdued, by age. Success diminishes its

ardour, and early pre-eminence often extinguishes it. Before the middle period of life Newton was invested with all the insignia of immortality; but endowed with a native humility of mind, and animated with those hopes which teach us to form an humble estimate of human greatness, he was satisfied with the laurels which he had won, and he sought only to perfect and complete his labours. His mind was principally bent on the improvement of the Principia; but he occasionally diverged into new fields of scientific research,—he solved problems of great difficulty which had been proposed to try his strength,—and he devoted much of his time to profound inquiries in chronology and in theological literature.

The powers of his mind were therefore in full requisition; and, when we consider that he was called to the discharge of high official functions which forced him into public life, and compelled him to direct his genius into new channels, we can scarcely be surprised that he ceased to produce any original works on abstract science. In the direction of the affairs of the mint, and of the Royal Society, to which we shall now follow him, he found ample occupation for his time; while the leisure of his declining years was devoted to those exalted studies in which philosophy yields to the supremacy of faith, and hope administers to the aspirations of genius.

(To be continued.)

For "The Friend."

CLIMATE IN ASIA.

In a late number of the Journal of the Royal Institution, under the head of "Proceedings of the Academy of Sciences at Paris," we find the following article. It will interest the more scientific portion of our readers, at least, and perhaps contribute to the solution of a question respecting certain animal remains, which has not a little perplexed philosophers.

"On the 18th of July, M. de Humboldt communicated to the academy, some very curious observations on the relation subsisting between the temperature of the soil and the phenomenon of the preservation of the soft parts of antediluvian animals. The first basis of climatology, is the precise knowledge of the inequalities of the surface of a continent. Without this knowledge, we should attribute to the elevation of the soil, what is, in fact, the effect of other causes exercising their influence on the low regions (in a surface which has the same inflexion as the surface of the ocean) upon the inflexion of the isothermal lines. In advancing from the north-east of Europe to the north of Asia, beyond the forty-sixth or fiftieth degree of latitude, we find at once a diminution in the mean temperature of the year, and a more unequal distribution of this temperature among the different seasons. Europe, with its sinuous shape, is but a peninsular prolongation of Asia, as Brittany (renowned for its mild winters and unoppressive summers) is of the rest of France. The predominant winds received by Europe, are the west winds, which to the western and central parts are sea breezes, that is to say, currents which have been in contact with a mass of water, the temperature of which, at the sur-

face between forty-five and fifty degrees of latitude, is never, even in January, below nine degrees centigrade. Europe enjoys the influence of the large terrestrial tropical zone of Africa and Arabia, which becomes heated by the solar irradiation in a far different manner from that which would be the case with a surface of water similarly situated, and which, by means of the ascending currents, pours out masses of hot air on the countries situated more to the north. The small and unequal development of Europe towards the north, and its oblique direction from south-west to north-east, are advantages which have not hitherto been sufficiently appreciated in considering it with respect to its general configuration, and as a western prolongation of Asia. Being thus placed opposite to the gulf which the warm waters of the gulf-stream open in the polar ices, its coasts are (at least in the two-thirds which are western, that is, the part properly peninsular) bathed by a free sea; for, in the one-third which is eastern, where it widens in joining Asia, it partakes of the character of the climate of that continent. The continent of Asia extends, from east to west, beyond the parallel of seventy degrees, over a space thirteen times as long as Europe. Its northern coasts, throughout, touch not only the winter boundary of the polar ices, but, except in a few points, and during a very short period of the year, their summer limits also. The north winds, the force of which, in the open plains, is not moderated by any chain of mountains to the west of the meridian of the lake Baikal, as far as the fifty-second degree of latitude, and to the west of the meridian of Bolor, as far as the fortieth degree, pass over a field of ice covered with snow, which prolongs, as it were, the continent even to the pole; on the other side, Asia offers to the influence of the solar irradiation, but a very small portion of country situated under the torrid zone, between the meridians which bound its eastern and western extremities. The equator passes only through a few islands, Sumatra, Borneo, Célebes, and Gilololo; during the whole remainder of its vast extent, the equinoctial line cuts only the ocean: whence it results that the continental part of Asia, under the temperate zone, does not enjoy the effect of ascending currents similar to those which the position of Africa renders so advantageous to Europe. There are, also, other causes which tend to increase the frigidity of Asia; these are—1st, Its position with respect to Europe, which gives the latter all the western coasts, always, under the temperate zones, much warmer than the eastern ones; 2nd. The form of its outlines, which, to the north of the parallel of thirty-five degrees, present neither gulfs nor peninsular prolongations of any consequence; 3d. The form of its surface, which has, in one part, chains of mountains intercepting the approach of the south winds, over a great extent of country, and in another, a series of high platforms lying in a direction from south-west to north-east, which, accumulating and preserving snow even in the midst of summer, act, by means of descending currents, on the countries which they bound or traverse, and thus lower their temperature. These contrasts

between Europe and Asia, present a summary of the causes which act simultaneously on the inflexions of the isothermal lines, between the different seasons, and which are particularly perceptible to the east of the meridian of Petersburg, where the continent of Europe joins Northern Asia in a width of twenty degrees of latitude. The east of Europe and the whole of Asia, to the north of the parallel of thirty-five degrees, have a climate eminently *continental*, as distinguished from the climate of the isles and the western coasts; they have, both from their form and their position, with respect to the west and south-west winds, a *climate of excess* analogous to that of the United States of America, that is to say, very hot summers succeeding very severe winters. At Astracan M. de Humboldt has seen grapes as fine and as ripe as in Italy or the Canaries; although in the same spot, and even much more to the south, at Kislar, which is in the same latitude as Avignon, the thermometer (*Centigrade*) often descends in winter twenty-eight and thirty degrees below zero. A more profound knowledge of the laws regulating the temperature of the earth in Asia, may produce a modification of the ideas entertained respecting the circumstances which have attended the last terrestrial revolutions. Thus, when it was known that the bones of animals, the analogous species of which now exist only in the tropical regions, are found still covered with the flesh in the *diluvium* of the plains in the north of Siberia, at the mouth of the Lena, and on the banks of the Velhoui, between seventy-two and sixty-four degrees of north latitude, it was immediately supposed that a sudden refrigeration of the temperature had, at some period, been operated in those countries; but this phenomenon appears now susceptible of being more easily explained by the cold, which, as M. de Humboldt has ascertained recently on the spot, exists in the earth, even in the midst of summer, at a depth of five or six feet. When at noon, in the months of July and August, the air had a temperature of from twenty-five to thirty degrees, M. de Humboldt found, between fifty-four and fifty-eight degrees of latitude, four wells of small depth, which had not the slightest remains of ice on their borders, but the temperature of which varied from 2° 6' to 1° 4' above zero. M. Erman found on the road from Tobolsk to Jakoutsk, in the latitude of 56°, springs at a temperature 0° 7" and 3° 8' above zero, when the atmosphere was at 24°; but beyond the parallel of 62° in the *steppes*, and even in the parallel of sixty degrees in places not very elevated, the soil remains frozen at a depth of from twelve to fifteen feet. At Bogoslowks, in the middle of summer, M. de Humboldt found, at a depth of six feet, in a turfy soil, but slightly shaded by trees, a bed of congealed earth nine and a half feet thick, traversed by small fillets of ice, and containing groups of crystal of solid water, like a porphyritic rock. At Jacoutsk (latitude sixty-two degrees) the subterranean ice is a general and perpetual phenomenon, notwithstanding the high temperature of the atmosphere in July and August; and it may easily be conceived, that from this parallel to that of the mouth of the Lena, seventy-two degrees north

latitude, the thickness of this bed of congealed earth must rapidly augment.

"These facts being established, it may also be remarked, that tropical animals, tigers precisely similar to those of India, are still seen in Siberia. Several tigers, of an enormous size, have been killed near the celebrated silver mine of Schlangenberg. Other animals, which we now consider as peculiar to the torrid zone, have, doubtless, as well as the bamboos, the ferns, the palm trees, and the coral lithophyton, existed in the north of the ancient continent. This was, probably, under the influence of the internal heat of the earth, which in the most northern regions communicated with the atmospheric air through the crevices of the oxydized crust. As the atmosphere became chilled by the interruption of this communication, when the crevices were successively obstructed by interposed rocks, or other solid matters, the distribution of climate gradually became almost entirely dependent on the solar irradiation, and the animal and vegetable tribes, whose organization required an equal temperature of a more elevated degree, became gradually extinct. Some of the most hardy among the animals doubtless retired towards the south, and lived some time longer in regions nearer to the tropics; others, such as the lions of ancient Greece, the royal tiger of Dzungaria, the panthera irbis of Siberia, were enabled, by their organization and the effects of habit, to naturalize themselves in the climate of the centre of the temperate zone; some species even were enabled to inhabit the regions still more to the north, as M. Cuvier supposes was the case with the thick-haired *pachydermis*. Now if, during a Siberian summer, one of the last revolutions of the globe destroyed those elephants and rhinoceroses whose species is now lost, and which may be supposed to have been wandering at that season of the year, towards the banks of the Velhoui, and the mouth of the Lena, their bodies would find there, at the depth of a few feet, thick beds of congealed earth, capable of preserving them from putrefaction. Slight convulsions, crevices of the soil, much less than those which we have seen in our days on the plain of Quito, and the Indian Archipelago, would be sufficient to effect this imbedding and preservation of the soft parts of those animals. The supposition of a sudden refrigeration appears, therefore, wholly unnecessary. It must not be forgotten, that the tiger, which we are in the habit of calling an animal of the torrid zone, now exists in Asia, from the extremity of Hindostan to Tarbagatai, the upper Irtychi, and the *steppes* of the Kirghises—an extent of forty degrees of latitude; and even sometimes in summer makes excursions one hundred leagues further to the north. Individuals of this species arriving in the north-east of Siberia, as far as the parallels of from sixty-two to sixty-five degrees, might, by the effect of convulsions or crumbling of the earth, or other circumstances by no means very extraordinary, offer, in the present state of the Asiatic climates, phenomena of preservation very similar to those of the mammoth of Mr. Adams, and the rhinoceros of the Velhoui.

INTEMPERANCE.

TESTIMONY OF WILLIAM WIRT.

I have been more than forty years a close observer of life and manners, in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty, and wretchedness, in every form, domestic and social, than all the other ills that scourge us, combined. In truth, it is scarcely possible to meet with misery, in any shape, in this country, which will not be found on examination to have proceeded, directly or indirectly, from the excessive use of ardent spirits. Want is one of its immediate consequences. The sad spectacle of starving and destitute families, and of ignorant, half-naked, vicious children, ought never to be presented in a country like this, where the demand for labour is constant, the field unlimited, the sources of supply inexhaustible, and where there is none to make us afraid: and it never would be presented, or very rarely, indeed, were it not for the desolation brought upon families by the general use of this deadly poison. It paralyzes the arm, the brain, the heart. All the best affections, all the energies of the mind wither under its influence. The man becomes a maniac, and is locked up in a hospital, or inbrues his hands in the blood of his wife and children, and is sent to the gallows or doomed to the penitentiary; or, if he escapes these consequences, he becomes a walking pestilence on the earth, miserable in himself and loathsome to all who behold him. How often do we see, too, whole families contaminated by the vicious example of the parent—husbands, wives, daughters, and sons, all drunkards and furies; sometimes wives murdering their husbands; at others, husbands their wives; and worst of all, if worst can be in such a group of horrors, children murdering their parents. But below this grade of crime, how much is there of unseen and untold misery throughout our otherwise happy land, proceeding from this fatal cause alone. I am persuaded that if we could have a statistical survey and report of the affairs of unhappy families and individuals, with the causes of their misery annexed, we should find nine cases out of ten, if not a still greater proportion, resulting from the use of ardent spirits alone. With this conviction, which seems to have become universal among reflecting men, the apathy shown to the continuance of the evil can only be ascribed to the circumstance, that the mischief, though verbally admitted, is not seen and felt in all its enormity. If some fatal plague of a contagious character were imported into our country, and had commenced its ravages in our cities, we should see the most prompt and vigorous measures at once adopted to repress and extinguish it; but what are the most fearful plagues that ever carried death and havoc in their train through the eastern countries, compared with this? They are only occasional; this is perennial. They are confined by climates or places; this malady is of all climates and all times and places. They

kill the body at once; this consumes both body and soul, by a lingering and dreadful death, involving the dearest connections in the vortex of ruin. What parent, however exemplary himself, can ever feel that his son is safe while this living fountain of poison is within his reach? God grant that it may soon become a fountain sealed, in our country at least. What a relief, what a delightful relief would it be to turn from the awful and horrid past, to the pure, peaceful and happy future! to see the springs of life and feeling and intelligence renewed on every hand; health, industry and prosperity glowing around us; the altars of domestic peace and love rekindled in every family; and the religion of the Saviour presented with a fair field for its celestial action.

The progress already made by our temperance societies in advancing this golden age, proves them to be of divine origin. May the Almighty crown his own work with full and speedy success!

FRIENDS.

BY JAMES MONTGOMERY

Friend after friend departs;—
Who hath not lost a friend?

There is no union here of hearts

That finds not here an end:

Were this frail world our final rest,
Living or dying, none were blest.

Beyond the flight of time,

Beyond the reign of death,

There surely is some blessed clime,

Where life is not a breath:

Nor life's affections, transient fire,
Whose sparks fly upward, and expire.

There is a world above,

Where parting is unknown;

A long eternity of love,

Formed for the good alone;

And faith beholds the dying here,
Translated to that glorious sphere.

Thus star by star declines,

Till all are passed away,

As morning high and higher shines,

To pure and perfect day;

Nor sinks those stars in empty night,
But hide themselves in heaven's own light.

INSTINCT IN SHEEP.

About the middle of April last, I observed a young lamb entangled among the briars. It had, seemingly, struggled for liberty until it was quite exhausted. Its mother was present, endeavouring with her head and feet to disentangle it. After having attempted in vain for a long time to effect this purpose, she left it, and ran away baaing with all her might. We fancied there was something peculiarly doleful in her voice. Thus she proceeded across three large fields, and through four strong hedges, until she came back to a flock of sheep. From not having been able to follow her, I could not watch her motions when with them. However, she left them in about five minutes, accompanied by a large ram that had two powerful horns. They returned speedily towards the poor lamb; and as soon as they reached it the ram immediately set about liberating it; which he did in a few minutes, by dragging away the briars with his horns.—*Magazine of Natural History.*

For "The Friend,"

Encouragements to Religious Effort.

The annexed vigorous and eloquent sketch is from a discourse with the above title, delivered at the request of the American Sunday School Union, May 25th, 1830, by Francis Wayland, Jr., President of Brown University, R. I.

The views unfolded may assist to a due appreciation of the various discoveries and improvements going on in the world, and of their powerful effect in producing important modifications in the structure of human society; at the same time that they are calculated to arouse the friends of religion to a sense of the obligation resting on them, to exert their individual and collective energies in endeavours to subject these newly developed and developing agencies—these continually accumulating forces, intellectual, physical and mechanical, to the influence and control of Christian principles, and thus subservient to the glory of God, and the highest possible good to man.

R.

"It is the general misfortune of man to be wise a century too late. We look back with astonishment upon those means for guiding the destinies of our race, which preceding generations have enjoyed; and we see how, in the possession of our present knowledge, we might then have lived gloriously. We forget that no man lives to purpose, who does not live for posterity.

"It will be convenient to my purpose, to commence this discussion by a brief allusion to the nature of the Reformation by Luther. You have all been accustomed to consider this as by far the most interesting portion of the history of man, since the time of the Apostles. In many respects it is so. Its results, although daily multiplying, are already incalculable. The fabric of ancient society began then to crumble, and a more beautiful edifice to arise from amid its ruins. Beside this, there is much of the moral picturesque with which every view is crowded. An imaginative man kindles into enthusiasm at the recital of every transaction. The leaders, on both sides, were men of consummate ability, and of revolutionary energy. The fiercest passions of the human heart, in an age almost ignorant of law, stimulated them to contention unto death. Hence the whole period presents an almost unbroken succession of battles and sieges; of foreign war and intestine commotion; of brutal persecution, and of dignified endurance; and all this is rendered yet more impressive by the frequent vision of racks, and dungeons, of torture, and exile; of the assassin's dagger, and the martyr's stake. It need not then seem surprising if this strong appeal to the imagination somewhat bewilder the reason, and if the impressive circumstances attendant upon the change, too much divert our attention from the nature of the change itself. These violent commotions, like friction in machinery, rather disclose the nature of the materials and the amount of the resistance, than the direction of the force, or the celerity of the movement.

"But let us now, for a moment, draw aside

these attending circumstances, and in what light does the Reformation present itself to our view? Simply as a period in which the creation of new forces changed the relation which had previously existed between the elements of society. A new and most powerful order of men arose suddenly into being; and institutions, cemented by the lapse of ages, required no inconsiderable modification to meet the unexpected exigency. In the midst of all this, a new moral impulse was communicated to society, by which these changes were rendered beneficial to man, and the blessings which they conferred were perpetuated to the present generation.

"To illustrate this very briefly:—You may be aware that at about the period of the Reformation, great changes were wrought in the physical condition of man. The discovery of America, and of a passage to India by the Cape of Good Hope, and of the use of the mariner's compass, opened exhaustless fountains of wealth to commerce and manufactures. Labour became, of course, vastly more valuable, and artisans became possessed of the means of independence. Hence a new order of men, a middling class, was created. Power, and wealth, and education, were placed within the reach of a vastly greater number. The moral centre of gravity settled towards the base of the social cone. The rod of feudal vassalage was broken, and men were first acknowledged to possess rights which they did not derive from hereditary succession.

"Beside this, the invention of the printing press furnished, at the same time, new means for intellectual culture. This astonishing instrument multiplies indefinitely the power of thought. It transfers the sceptre of empire from matter to mind. It enables genius to multiply, to any extent, the copies of its own conceptions. Hence the facilities for intellectual cultivation were abundantly bestowed upon this new order of men, to which commerce and manufactures had given birth.

"But above all, it pleased God to raise up, in the persons of the reformers, men of a character equal to the crisis. They were men who counted not their lives dear unto them when a moral change was to be effected. In despite of every thing appalling in the form of opposition, they studied, they argued, they preached, they wrote, they translated, they printed, they employed for the promotion of true religion, all those means which the progress of society had placed within their power. They thus gave the impression of Christianity to the changes which were going forward; and that their labours formed by far the most important link in the chain of events which is denominated the Reformation, may be evident from the fact, that no where, but in Protestant countries, have the blessings resulting from the social changes, to which we have alluded, been fully realized. Catholic countries have been comparatively unimproved, except where their condition has been changed by the influence of Protestantism in their vicinity.

"These few remarks are, we presume, sufficient to show you the importance of moral effort at the crisis of a social revolution. But,

if we mistake not, physical and intellectual changes very similar to those which characterized the Reformation, are, at this moment, going forward in the midst of us. It remains for the men of the present generation to say whether these changes shall receive a corresponding moral impression.

"I. Important changes have of late taken place in the physical condition of man.

"The natural wealth of every man consists in his power to labour. This every man in a greater or less degree possesses. The less numerous class, in addition to the power to labour, possesses, also, a portion of capital. Hence, as labour becomes more valuable, every man becomes richer; that is, he is able to command a larger amount of objects which may gratify his desires. But this change is principally in favour of the more numerous classes. *Capital*, the wealth of the rich man, remains stationary; whilst *labour*, the wealth of the poor man, rises in value. Thus the natural tendency of the progress of society, is to abolish poverty from the earth.

"That labour is, in fact, becoming more valuable; that is, that it is better paid, is evident from a comparison of the condition of the labouring classes now, with their condition a few years since. Almost every man among us, may, if he will, command the means of very comfortable living. An industrious and virtuous artisan may provide for his family advantages, which, a few years since, were considered the attributes only of those above the level of mediocrity. The cause of this change may be easily stated. Labour is valuable to the employer in proportion to the amount of results that it will accomplish. Now it is well known, that, within the last fifty years, increased skill has rendered human labour vastly more productive than ever it was before. A greater amount of the product of his labour may, therefore, be reserved to the operative, whilst the capitalist receives at the same time a larger interest upon his investment.

"It is interesting, also, to observe the manner in which this increased value has been given to human labour. In some cases, division of labour has enabled one man to do as much as could otherwise be done by two hundred. In other, and more numerous cases, a still more gratifying result has been produced, by the increased skill with which science has taught us to employ those qualities and relations with which the all-merciful God has seen fit to endow the universe around us. The most important of these, are the gravitating power of water, and the expansive force of steam. It is by a most beautiful adaptation of the former, that you, in this city, employ a little waterfall, without cessation, and almost without cost, to carry the means of cleanliness and health to every family within your borders. In various other parts of our country, you may behold a single individual, by means of machinery connected with a similar waterfall, executing, with the utmost perfection, what could not otherwise, in the same time, be performed by many hundreds.

"But specially am I astonished at contemplating the results of steam, that new power

which the last half century has placed within the control of man. Whether we consider the massiveness of its strength, or the facility of its adaptation, we are equally overwhelmed at the results which it promises to confer upon society. Probably half a million of men could not propel a boat two hundred miles with the speed given to it by a dozen workmen with a powerful engine. On the Liverpool and Manchester rail road, two men, with a locomotive engine, could easily do the work of a thousand, with a speed five or six times as great as human strength could, at its greatest effort, accomplish. Beside this, there can be but very little doubt, that steam will, at least in Great Britain, supersede the employment of brutes for draught labour, and thus enable the same extent of land to sustain more than double its present number of human beings. The same kind of result is in all cases produced, either by the introduction of valuable machinery, or by improvement in the means of internal or external communication. The instances which I have selected, are merely intended as specimens of a class of agents which Providence has within a few years taught us to employ, for the improvement of our condition. It ought also to be distinctly borne in mind, that probably only a very small number of the most important of these, has yet been discovered; and that, of those which have been discovered, the application is but yet in its infancy.—Sufficient, I trust, has been said to illustrate the obvious tendency of improvements in the arts, and to show how utterly incalculable are the benefits which they have evidently in reserve for us. The manner in which all these changes affect the labouring classes, may be thus briefly stated. The comforts of living are procurable only by human labour. If then, by means of improvement in the arts, the labour of the human race is able to produce this year twice as large an amount of the comforts of living as was produced last year, then every man will have twice as much to enjoy. He will, therefore, be this year in circumstances as comfortable as those of a man of twice his wealth the year before. With the labour of last year he may earn twice the amount of comfort, or he may possess the former amount of comfort with half the amount of labour. A little reflection will, I think, teach any one, that these are precisely the results to which the movements of society are tending. It will, I think, also, be evident that the forces are similar to those exerted upon the condition of man, at the time of the Reformation, except that they affect more permanently, and to a greater degree, a much larger portion of the community.

“The immediate effect of these changes upon the condition of the larger classes of society must be evident. They place within the power of every man a larger share of enjoyment, and a greater portion of leisure. They thus give to every man, not only more time for intellectual cultivation, but, also, the means for improving that time with increased advantage. And, if they do not render a man better educated himself, they render him sensible of his own deficiency, and awaken

in him the desire, and furnish the means of gratifying it, of bestowing education upon his children. And hence, although the modes of education should undergo no improvement, there must result a more widely extended demand for mental improvement, and a more perfect and more powerful intellectual development.

“But secondly; the means for cultivating the human mind are in a course of rapid improvement. Time will allow me only to allude to a very few considerations, connected with this branch of the subject.

“1. The object of education is becoming better understood. It has, in many places, ceased to be considered enough to infuse into the pupil certain sentences, or even certain ideas, which some time before had been infused into the instructor. It begins to be admitted, that education consists in so cultivating the mind, as to render it a more powerful, and more exact instrument for the acquisition, the propagation, and the discovery of truth, and a more certain guide for the regulation of conduct. Hence, it is now frequently conceded that education may be a science by itself, regulated by laws which require special study, and in the practical application of which, something more than the lowest degree of intelligence may be at least convenient. A higher degree of talent will thus be called to this profession, in every one of its branches. Division of labour will produce the same beneficial results as in every other department of industry. And hence, as the object is better understood, as higher talent is engaged to promote it, and as that talent is employed under greater advantages, we may expect in the rising, and the succeeding generations, a more perfect mental development than the world has any where yet seen.

“Again; it has, within a few years, been discovered, that education may be commenced much earlier in the life of a human being than was before considered practicable. Who would have supposed, unless he had seen it, that any thing valuable could have been communicated to an infant of only two or three years old? Specially, who would have supposed that the memory, the judgment, the understanding, and the conscience, of so young a child, were already so perfectly formed and so susceptible of improvement? It has thus been demonstrated that a very valuable education, an education which shall comprise instruction in the elements of many of the most important sciences, may be acquired, before a child is old enough to be profitably employed in muscular labour, and even while the care of it would be expensive to the parent. It has thus been made the interest of every one in the neighbourhood of an Infant School, to give his children at least so much education as may be communicated there. And if I be not much mistaken, the instruction now given to infants, in these invaluable nurseries, is more philosophical, and does more towards establishing correct intellectual and moral habits, than was attainable, when I was a boy, by children of 12 or 14 years of age, in grammar schools of no contemptible estimation.

“Allow me also to suggest an improvement

which, though not yet in practice, must soon follow in the train of the others of which I have spoken. I allude to the application of the science of education to the teaching of the operative arts. At present a boy spends frequently seven years in acquiring a trade. His instructor, though a good practical artist, is wholly unacquainted with the business of teaching. Few persons will doubt that a man, who, with a knowledge of mechanical art, should devote himself exclusively to teaching it, might, in a few months, communicate as much skill as is now acquired in as many years. The result would be, in the end, far greater excellency of workmanship; and, what is still better, much more time for obtaining an education might be allowed to young men before they devoted themselves to the employments of life.

“From these facts, the tendency of the present movements of society is obvious. It is, to furnish more leisure than formerly to the operative classes of society, to furnish them more extensively with the means of education, and to render that education better. They must, from the very nature of things, become, both positively and relatively, far richer, and much better informed, than they have ever been before. Now, as social power is in the ratio of intelligence and wealth; the astonishing progress of the more numerous classes, in both these respects, must be producing more radical changes in the fabric of society than were witnessed even at the period of the Protestant Reformation.”

An Affectionate Address to all Professing Christians. By THOMAS SHILLITO.

To all who are making a profession of the Christian name, more especially to those who, in their respective neighbourhoods, are setting the good example of a regular attendance at a place of religious worship, the following observations are most affectionately addressed.

In the first place, let me put you in mind of the nature and importance of our taking upon ourselves this profession, this name of Christ, which demands of us, that through his holy help we depart from iniquity: “Let every one that nameth the name of Christ depart from iniquity,” (2 Tim. ii. 19,) by living, acting, and moving in all our civil, as well as religious engagements, under the influence and government of the Spirit of Christ Jesus our Lord and lawgiver; that whether we eat, drink, or whatsoever we do, God may in all things be glorified. (1 Cor. x. 31.)

Christ must become the chief corner-stone of our building, our fundamental principle; therefore let us well consider how far the general tenour of our conduct corresponds with this profession; how far we are each earnestly endeavouring to be found in all things conformable to the example and precepts of this great and holy pattern of all Christian perfection, of Him who has trod the path of temptation and trial before us, but rejected every snare of the enemy. Should this not be the case with us, is there not a danger, from our example, to the less concerned part of mankind, who, watching our

progress in the Christian course with a jealous eye, will have to consider us like the evil spies to the children of Israel, and thus receive, through our lukewarm profession, discouragements and hinderances, instead of being attracted to a pursuit of the prize by our more obvious faithfulness? "Be ye holy, for I the Lord your God am holy." (Deut. xix. 2.) "Be ye perfect even as your Father which is in heaven is perfect." (Matt. v. 48.)

Let us remember, that however we may be at peace with ourselves by thus professing, but not doing, the best in our power to attain this perfect stature of the Christian; that whatever our name or denomination as to religion may be, we are but branding ourselves with the odious character of hypocrites in the estimation of the more irreligious part of mankind: and let us call to mind that the sad effects of this dissembling will not end here; for if this mode of conduct be persisted in, we must expect that we shall incur the woe pronounced by our blessed Lord: "Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. xxiii. 13.) If every one that nameth the name of Christ is to depart from iniquity, is it not in an especial manner obligatory on all who are making a profession of Christianity, to endeavour to attain to a state of purity of conduct and converse amongst men?

In addition to the declarations of holy men of old, handed down to us through the medium of the sacred writings, I believe that the first reformers were also raised up in their day to bear testimony to the sufficiency of that divine principle of light and life in all mankind, through Jesus Christ, which would direct them to the heavenly Canaan, and strengthen them to walk in obedience thereunto; these confirming the truth of their testimony by the general tenour of their conduct; giving ample proof to even the more careless, that through submission to its holy appearance in their hearts and minds, they were mercifully redeemed from the world and its spirit—not only from its pleasures, but also from its profits—and were enabled to count all things appertaining to this life but as dross and as dung, so that they might win Christ. (Phil. iii. 8.) Thereby they became as an ensign to the nations; and were, I doubt not, made precious instrumental in the Divine hand to awaken others, and gather souls unto God.

But, alas! my professing Christian brethren, of every denomination, is there not cause, in this day, to take up the lamentation against us, and say: "How has the gold become dim, and the most fine gold changed!" How is the love of God, and that humility and self-denial formerly so manifest, now, by many professing the Christian name, exchanged for the love of other things—the pleasures and treasures of this world, and an eager desire to make an appearance of greatness amongst men! That this sorrowful change has taken place, and is increasingly so amongst the professed followers of a meek and humble Redeemer, cannot be denied, cannot be controverted.

Yet, notwithstanding the siftings that have of late years so frequently occurred relative to our commercial concerns as a nation, there is reason to fear that many have not profited by the things they have had for a time to endure, whilst sailing on the unstable ocean of commerce. Although they have seen, with clearness, the instability of all mundane concerns, the utter uncertainty of them, and the necessity of seeking after durable riches and righteousness, yet they have lost sight of these again when a season of calm has succeeded the heavy gales they had to endure, and the danger that threatened. Thus have they become "like unto a man who, beholding his natural face in a glass, goeth his way, and straight way forgetteth what manner of man he was." (James i. 23, 24.) For want of abiding under these renewed visitations of the great Head of the church, how evident is it that we soon forget again our own deformities, and are thus in danger of adding sin to sin.

Do not these things loudly call upon all professing Christians to be individually willing to enter timely into the closet of the heart, and seek for divine help to shut to the door thereof against carnal reasoning, the unsanctified use of great acquirements, and the love of the world, which there is cause to fear has overpowered the better judgment of many of the well disposed amongst the different professors of Christianity? Hereby, as we become willing to stand open to divine conviction, we may be favoured each one to see in what manner and how far we may have contributed to this sorrowful declension, and timely amend our ways and our doings; seeing we are yet mercifully followed as a nation, immediately, by the great Head of the church, Christ Jesus, the sent of the Father, in his spiritual appearance in our souls; in order, that through a willingness on our parts to become subject to his all-controlling power and government, he might redeem us from all iniquity; and also, instrumentally, with line upon line, line upon line. Oh! how applicable is the language of the Most High, (formerly uttered,) to his dealings as respects this our highly favoured nation: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim?" (Hosea xi. 8.)—cities that were overthrown for their rebellion. Then, how can we availing magnify that mercy and long-suffering which has hitherto spared us? Must it not be by unreserved obedience to the dictates of the Holy Spirit, in our daily walks through life?

May we no longer, as professing Christians, be found walking unworthy of these multiplied mercies, but be prevailed upon to return to the good old ways; that we may also be found in those paths of holiness of life and conversation, in which the holy men of old and first reformers walked, even under sore travail of mind and suffering of body, waste of their outward substance, and persecution unto death. Oh! let us be no longer trampling upon their testimonies, by slighting the many great and gracious privileges of this day of outward ease,

free from the dangers and persecutions our forefathers were exposed to, and unmolested as it respects our various religious tenets; lest, if we still continue refusing to yield our necks to the same precious yoke of Christ, which they took upon them, and will not cast away from us those things which have led into captivity to the world, to its spirit, its maxims, its manners, and deceitful ways—our gods of gold, of silver, of wood, and of stone—the Almighty may see meet, after long forbearing in love and mercy with this our favoured nation, to rise up and plead with it in judgment; and the declaration formerly uttered respecting the children of Israel may be fulfilled respecting this land: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos iii. 2.)

I have long been led to believe that the advancement of the Redeemer's kingdom is more especially obstructed by such as are making a profession of religion, and are active members of the society they are in connexion with, contending for the faith once delivered to the saints in words, but whose general conduct respecting their commercial transactions, manner of living, houses, and furniture, does not correspond with that humility and self-denial which the doctrines, precepts, and example of our Holy Redeemer enjoins; thus giving proof that they are friends of the world, and not of Christ Jesus: the fruits brought forth by such also testifying, that *within* they are like the whited sepulchres, full of dead men's bones and all uncleanness, (Math. xxiii. 27;) and that the spirit of the world is the governing principle in most, if not in all their actions amongst men; pursuing the world as if they counted gain godliness, and not, as must be the case with the true disciples and followers of Christ, godliness with contentment to be greatest riches. (1 Tim. vi. 5, 6.) Proclaiming, in the language of conduct, their disregard of the nature and extent of their business, if there be but a prospect of a good profit attached to it; whereby the gifts which the god of this world bestows upon these his votaries, have blinded the eyes of many whom, I doubt not, were once favoured to see clearly the things which belong to peace and salvation. Oh! these professing worldlings, who say they are Jews and are not; but whose fruits testify for them that they are of the synagogue of Satan. And how can it be likely to prove otherwise, but that such unworthy professors of the Christian name, who are refusing to become subject to the governing principle of Christ within them, will be stumbling-blocks to the honest enquirer after Zion, and instrumental in turning the blind out of the right way of the Lord?

So, let us look to ourselves, my highly professing brethren; you, in an especial manner, to whom these remarks more immediately apply—you who are resolving to obtain an impossibility, to be heirs of two kingdoms. For is it any marvel, that so little fruit appears from the instrumental labour bestowed under the Divine anointing, which I would humbly hope is known by many in the diffe-

rent denominations who are professing faith in our Lord and Saviour Jesus Christ, and who are standing forth in his name, to advocate his cause against the world, the flesh, and the devil; as I cannot doubt but that the word thus preached has been, at times, believed in and received. But on comparing things with things, the conduct of some of the more active members and esteemed pillars in the different religious communities, has been found so at variance with the doctrine preached, and this even with some who are standing forth as the Aarons and the Hurs by the side of the Lord's messengers, (Exodus xvii. 12,) as, I doubt not, to cause others to leave their place of worship with sorrowful hearts, and who instead of resolving, through the renewals of Divine aid, to pursue the path that has been pointed out towards the heavenly Canaan, have been tempted to form this conclusion—that they would rather remain as they were, and not persevere, as they clearly saw the inconsistency of many who stood high in profession: (see 2 Peter ii. 20, 21.)

Nor do the sad effects of this dissembling end here. I believe we may trace its sorrowful consequences to the rising generation, as being one of the causes, and not one of the least, why so few in early life, in this day of outward ease as to liberty of conscience, are coming forward in true religious usefulness, by being examples of real vital religion, in the different communities of which they are members; thereby serving the Lord's cause, by the religious exercise of their spirits, and by an endeavour to be found walking amongst men, consistently with the doctrines, the precepts, and example of our holy Redeemer. They may appear active in the religious concerns of the society they are in communion with, and yet be strangers to this religious exercise, without which none of us can become helpers in the Lord's cause, and lights in the world. (Matt. v. 14.)

The enemy of all good is ever on the alert, and ready with baits to answer his purposes; so that when the good hand of Divine help has been held out towards any, and they have been favoured to see and feel the need of a still further separation from all sublunary things, and the mind has become exercised with desires to experience this; then he has endeavoured to counteract the gracious designs of Omnipotence, by raising mountains of difficulty and discouragement in their way, and trying to persuade them that the path thus opened to their view, is not to be trodden by mortals. And as a confirmation of these, his evil suggestions, turning their attention towards such, in a more particular manner, who are standing foremost in taking an active part in religious matters, and are making a great profession of spirituality, but are not coming up, in a consistent conduct, with the nature and spirituality of the gospel of our Lord and Saviour Jesus Christ; whereby there is reason to fear the pure witness for God, in such awakened minds, has often again been put to silence.

Good qualities are the substantial riches of the mind; but 'tis good breeding sets them off. LOCKE.

Selected for "The Friend."

WHO IS MY NEIGHBOUR.

Thy neighbour? it is he whom thou
Hast power to aid and bless—
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbour? 'tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou, and succour him.

Thy neighbour? 'tis that weary man,
Whose years are at their brim,
But low with sickness, cares, and pain—
Go thou, and comfort him.

Thy neighbour? 'tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left—
Go thou and shelter them.

Thy neighbour? yonder toiling slave,
Fetter'd in thought and limb,
Whose hopes are all beyond the grave—
Go thou, and ransom him.

Where'er thou meet'st a human form
Less favour'd than thy own,
Remember, 'tis thy neighbour worm,
Thy brother or thy son.

O, pass not, pass not heedless by,
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

THE FRIEND.

SECOND MONTH, 25, 1832.

An obliging friend has placed in our hands a small pamphlet, printed for Harvey and Darton, &c. London, 1831, entitled "An Address to all professing Christians," by Thomas Shillitoe. Having given it an attentive reading, we can unreservedly commend it as reasonable and salutary. In plain, simple, but clear and impressive language, and in a spirit truly catholic, sound and edifying counsel is inculcated, altogether becoming a faithful servant and experienced minister of the gospel of Jesus Christ. Although in some respects more peculiarly adapted to the condition of the several Christian denominations in Great Britain, the main scope of the salutation is equally applicable to the churches in this country; and under this persuasion, we have concluded to insert the greater part, if not the whole, in "The Friend," commencing with the present number. As there are but few parts of these States, or of the Canadas, that he did not visit in his recent travels and gospel labours, on this continent, the venerable author must, by most of our readers, be retained in affectionate remembrance, and by such, we doubt not, our determination will be approved. Some possibly may be inclined to think that the precepts and doctrine of this truly pastoral address are too close—unnecessarily strict; but they will be found not more so than can be fully sustained by a comparison with the teaching of the first promulgators of evangelical truth, as recorded in the New Testament. This address moreover is interesting as evidence of a "green old age." The date affixed to the end of it is 1st of 5th month,

1831, at which time, it is believed, the writer was not far from his eightieth year.

In relation to the information below from the Richmond Whig, of Feb. 16th, the New York Mercury remarks—

"This is the first time that any member of our confederacy, coming fairly within the list of slave-holding states, has commenced a series of efforts designed eventually to free itself from the curse of slavery. It is an act which reflects great honour upon Virginia, and cannot fail to exert a powerful influence upon other states."

FREE NEGROES, &c.—The bill for deporting free negroes, has at length assumed a shape which seems to be acceptable to a majority, and which enables us to predict with certainty its passage through the House of Delegates—and probably the Senate also.

Under the judicious and discriminating instructions proposed by Mr. Miller of Powhatan, and accepted by the House, the select committee a few days ago reported a substitute, which was yesterday amended in various particulars, and ordered to be engrossed. This substitute excludes coercion, except as to those free negroes who remain in the state contrary to the law of 1806 (a numerous class), and as amended yesterday, its principal features are—1. The appropriation of \$35,000 for 1832—and of 90,000 for 1833, to the deportation of free negroes willing to go, of the class above mentioned who are compelled to go, and of such as may be emancipated, the owners not providing the means—to some place beyond the limits of the United States, left to the discretion of the Central Board. This board is to consist of the governor, treasurer, and auditor, *ex officio*, who are clothed with the power of appointing agencies at Norfolk, Petersburg, or other places.

We congratulate the country that the measure is thus put in a form which will divest it of the disapprobation of the benevolent, and secure for its execution the support of that public opinion, unless backed by which, no law can be efficient in this country.

P. S. The House of Delegates passed the above bill to-day, by a vote of 79 to 41.

DIED, on the morning of the 20th inst., in the 19th year of his age, SOLOMON, son of Josiah White, of this city.

The decease of this promising young man has left a mournful vacancy in the domestic circle where he was wont to mingle, and has deprived society of one whose sound principles and correct practice afforded the pleasing prospect of future usefulness. His disposition was amiable and affectionate, and accompanied with a mildness and modesty of manners which endeared him to all his associates. Possessed of good mental endowments, he endeavoured to cultivate them by the assiduous and persevering pursuit of useful studies; not however to the exclusion of higher and better things. He manifested from early life a love of piety, and a reverence and regard for religion, which led him to watchfulness over his words and actions, and preserved him from many of the temptations incident to youth. He supported the languor and sufferings attendant on a long and tedious illness with composure and patience, never uttering a murmur or complaint. The pain of separation, and the loss which his removal has occasioned to his friends and relatives is greatly mitigated by the consoling hope, that he has peacefully passed away to a better state of existence, where sickness, sorrow, and death are unknown.

A meeting of the Association of Friends for the free instruction of adult coloured persons, will be held this evening, at 7 o'clock, in Friends' School-house, on Willing's alley.

THOMAS BOOTH, Sec'y.

Philad. 2mo. 25th, 1832.

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For "The Friend."

HERSCHEL'S DISCOURSE ON THE STUDY OF NATURAL PHILOSOPHY.

The importance of a knowledge of the laws of nature, is briefly shown by a number of interesting examples, which we shall quote in the words of the discourse. He divides these advantages into four heads.

1. In showing us how to avoid impossibilities.
2. In securing us from important mistakes in attempting what is in itself possible, by means either inadequate, or actually opposed to the end in view.
3. In enabling us to accomplish our ends in the easiest, shortest, most economical, and most effectual manner.
4. In inducing us to attempt, and enabling us to accomplish objects which but for such knowledge we should never have thought of undertaking.

We shall, therefore, proceed to illustrate by examples the effects of physical knowledge under each of these heads.

It is not many years since an attempt was made to establish a colliery at Bexhill, in Sussex. The appearance of thin seams and sheets of fossil-wood and wood-coal, with some other indications similar to what occur in the neighbourhood of the great coal beds in the north of England having led to the sinking of a shaft, and the erection of machinery on a scale of vast expense, not less than eighty thousand pounds are said to have been laid out on this project, which it is almost needless to add proved completely abortive, as every geologist would have at once declared it must, the whole assemblage of geological facts being adverse to the existence of a regular coal bed in the Hastings' sand; while this, on which Bexhill is situated, is separated from the coal strata by a series of interposed beds of such enormous thickness as to render all idea of penetrating through them absurd. The history of mining operations is full of similar cases, where a very moderate acquaintance with the usual order of nature, to say nothing of theoretical views, would have saved many a sanguine adventurer from utter ruin.

The smelting of iron requires the application of the most violent heat that can be

raised, and is commonly performed in tall furnaces, urged by great iron bellows driven by steam engines. Instead of employing the power to force air into the furnace through the intervention of bellows, it was on one occasion attempted to employ the steam itself in, apparently, a much less circuitous manner, viz. by directing the current of steam in a violent blast, from the boiler at once into the fire. From one of the known ingredients of steam being a highly inflammable body, and the other that essential part of the air which supports combustion, it was imagined that this would have the effect of increasing the fire to tenfold fury, whereas it simply *blew it out*; a result which a slight consideration of the laws of chemical combination, and the state in which the ingredient elements exist in steam, would have enabled any one to predict without a trial.

After the invention of the diving-bell, and its success in subaqueous processes, it was considered highly desirable to devise some means of remaining for any length of time under water, and rising at pleasure without assistance, so as either to examine at leisure the bottom, or perform at ease any work that might be required. Some years ago an ingenious individual proposed a project by which this end was to be accomplished. It consisted in sinking the hull of a ship made quite water tight, with the decks and sides strongly supported by shores, and the only entry secured by a stout trap-door, in such a manner that by disengaging from within the weights employed to sink it, it might rise of itself to the surface. To render the trial more satisfactory, and the result more striking, the projector himself made the first essay. It was agreed that he should sink in 20 fathoms water, and rise again without assistance at the expiration of 24 hours. Accordingly, making all secure, fastening down his trap-door, and provided with all necessaries, as well as with means of making signals to indicate his situation, this unhappy victim of his own ingenuity entered and was sunk. No signal was made, and the time appointed elapsed. An immense concourse of people had assembled to witness his rising; but in vain; for the vessel was never seen more. The pressure of the water at so great a depth, had no doubt been completely under-estimated, and the sides of the vessel being at once crushed in, the unfortunate projector perished before he could even make the signal concerted to indicate his distress.

In the granite quarries near Seringapatam, the most enormous blocks are separated from the solid rock by the following neat and simple process. The workman, having found a portion of the rock sufficiently extensive, and

situated near the edge of the part already quarried, lays bare the upper surface, and marks on it a line in the direction of the intended separation, along which a groove is cut with a chisel, about a couple of inches in depth. Above this groove a narrow line of fire is then kindled and maintained till the rock below is thoroughly heated, immediately on which a line of men and women, each provided with a pot full of cold water, suddenly sweep off the ashes, and pour the water into the heated groove, when the rock at once splits with a clean fracture. Square blocks of six feet in the side, and upwards of 80 feet in length, are sometimes detached by this method, or by another equally simple and efficacious, but not easily explained without entering into particulars of mineralogical detail.*

Hardly less simple and efficacious is the process used in some parts of France where mill-stones are made. When a mass of stone sufficiently large is found, it is cut into a cylinder several feet high, and the question, then, arises how to subdivide this into horizontal pieces, so as to make as many mill-stones. For this purpose horizontal indentations or grooves are chiseled out quite round the cylinder, at distances corresponding to the thickness intended to be given to the mill-stones, into which wedges of dried wood are driven. These are, then, wetted, or exposed to the night dew, and next morning the different pieces are found separated from each other by the expansion of the wood, consequent on its absorption of moisture; an irresistible natural power thus accomplishing, almost without any trouble and at no expense, an operation which, from the peculiar hardness and texture of the stone, would otherwise be impracticable, but by the most powerful machinery, or the most persevering labour.

To accomplish our ends quickly, is often of at least as much importance as to accomplish them with little labour and expense. There are innumerable processes which, if left to themselves, *i. e.* to the ordinary operation of natural causes, are done and well done but with extreme slowness, and in such cases it is often of the highest practical importance to accelerate them. The bleaching of linen, for instance, performed in the natural way by exposure to sun, rain, and wind, requires many weeks or even months for its completion: whereas, by the simple immersion of the cloth in a liquid chemically prepared, the same effect is produced in a few hours. The whole

* Such a block would weigh between four and five hundred thousand pounds. See Dr. Kennedy's "Account of the Erection of a granite Obelisk of a single stone, about 70 feet high, at Seringapatam."—*Ed. Phil. Trans.* vol. ix. p. 312.

circle of the arts, indeed, is nothing but one continued comment upon this head of our subject. The instances above given are selected not on account of their superior importance, but for the simplicity and *directness* of application of the principles on which they depend, to the objects intended to be attained.

But so constituted is the mind of man, that his views enlarge, and his desires and wants increase in the full proportion of the facilities afforded to their gratification, and indeed with augmented rapidity, so that no sooner has the successful exercise of his powers accomplished any considerable simplification or improvement of processes subservient to his use or comfort, than his faculties are again on the stretch to extend the limits of his newly acquired power; and having once experienced the advantages which are to be gathered by availing himself of some of the powers of nature to accomplish his ends, he is led thence forward to regard them all as a treasure placed at his disposal, if he have only the art, the industry, or the good fortune to penetrate those recesses which conceal their immediate view. Having once learned to look on knowledge as power, and to avail himself of it as such, he is no longer content to limit his enterprise to the beaten track of former usage, but is constantly led onwards to contemplate objects which, in a previous stage of his progress, he would have regarded as unattainable and visionary had he even thought of them at all. It is here that the investigation of the hidden powers of nature become a mine, every vein of which is pregnant with inexhaustible wealth, and whose ramifications appear to extend in all directions wherever human wants or curiosity may lead us to explore.

Between the physical sciences and the arts of life there subsists a constant mutual interchange of good offices, and no considerable progress can be made in the one without of necessity giving rise to corresponding steps in the other. On the one hand, every art is in some measure and in many entirely dependent on those very powers and qualities of the material world which it is the object of physical inquiry to investigate and explain; and accordingly, abundant examples might be cited, of cases where the remarks of experienced artists or even ordinary workmen, have led to the discovery of natural qualities, elements, or combinations which have proved of the highest importance in physics. Thus, (to give an instance,) a soap-manufacturer remarks that the residuum of this ley when exhausted of the alkali for which he employs it, produces a corrosion of his copper boiler for which he cannot account. He puts it into the hands of a scientific chemist for analysis, and the result is the discovery of one of the most singular and important chemical elements—iodine. The properties of this being studied are found to occur most appositely in illustration and support of a variety of new, curious, and instructive views, then gaining ground in chemistry, and thus exercise a marked influence over the whole body of that science. Curiosity is excited: the origin of the new substance is traced to the sea plants from whose ashes the principal ingredient of soap

is obtained, and ultimately to the sea water itself. It is thence hunted through nature, discovered in salt mines and springs, and pursued into all bodies which have a marine origin; among the rest in sponge. A medical practitioner,* then, calls to mind a reputed remedy for the cure of one of the most grievous and unsightly disorders to which the human species is subject—the *goitre*—which infests the inhabitants of mountainous districts to an extent that, in this favoured land, we have happily no experience of, and which is said to have been originally cured by the ashes of burnt sponge. Led by this indication, he tries the effect of iodine on that complaint, and the result establishes the extraordinary fact, that this singular substance taken as a medicine, acts with the utmost promptitude and energy on *goitre*, dissipating the largest and most inveterate in a short time, and acting, (of course like all medicines even the most approved, with occasional failures,) as a specific or natural antagonist against that odious deformity. It is thus that any accession to our knowledge of nature is sure sooner or later to make itself felt in some practical application, and that a benefit conferred on science by the casual observation or shrewd remark of even an unscientific or illiterate person infallibly repays itself with interest, though often in a way, that could never have been at first contemplated.

It is to such observation, reflected upon, however, and matured into a rational and scientific form by a mind deeply imbued with the best principles of sound philosophy, that we owe the practice of vaccination; a practice which has effectually subdued in every country where it has been introduced, one of the most frightful scourges of the human race, and in some extirpated it altogether. Happily for us we know only by tradition the ravages of the small pox, as it existed among us hardly more than a century ago, and as it would in a few years infallibly exist again, were the barriers which this practice, and that of inoculation, oppose to its progress, abandoned. Hardly inferior to this terrible scourge on land, was, within the last seventy and eighty years, the scurvy at sea. The sufferings and destruction produced by this horrid disorder on board our ships, when, as a matter of course, it broke out after a few months' voyage, seem now almost incredible. Deaths to the amount of eight or ten a day in a moderate ship's company, bodies sewn up in hammocks, and washing about the decks for want of strength and spirits on the part of the miserable survivors to cast them overboard, and every form of loathsome and excruciating misery of which the human frame is susceptible:—such are the pictures which the narratives of nautical adventure in those days continually offer.† At present the scurvy is

almost completely eradicated in the navy, partly no doubt from increased and increasing attention to general cleanliness, comfort, and diet; but mainly from the constant use of a simple and palatable preventive, the acid of lemon served out in daily rations. If the gratitude of mankind be allowed on all hands to be the just meed of the philosophic physician, to whose discernment in seizing and perseverance in forcing it on public notice, we owe the great safe-guard of infant life, it ought not to be denied to those* whose skill and discrimination have thus obliterated one of the darkest features in the nautical profession.

(To be continued.)

For "The Friend."

SIR ISAAC NEWTON.

Continued from page 155.

Dr. Brewster thus speaks of Newton's theological writings.

"The history of the theological studies of Sir Isaac Newton will ever be regarded as one of the most interesting portions of his life. That he who among all the individuals of his species possessed the highest intellectual powers was not only a learned and profound divine, but a firm believer in the great doctrines of religion, is one of the proudest triumphs of the Christian faith. Had he distinguished himself only by an external respect for the offices and duties of religion; and had he left merely in his last words an acknowledgment of his faith, his piety would have been regarded as a prudent submission to popular feeling, and his last aspirations would have been ascribed to the decay or to the extinction of his transcendent powers. But he had been a Christian from his youth, and though never intended for the church, yet he interchanged the study of the Scriptures with that of the laws of the material universe; and from the examination of the works of the Supreme Creator he found it to be no abrupt transition to investigate the revelation of his will, and to contemplate the immortal destinies of mankind.

"But when the religious habits of Sir Isaac Newton could not be ascribed to an ambition of popularity, to the influence of weak health, or to the force of professional impulse, it became necessary for the apostles of infidelity to refer it to some extraordinary cause. His supposed insanity was therefore eagerly seized upon by some as affording a plausible origin for his religious principles; while others,

broken heart. Dr. Johnson, in the year 1778, could describe a sea-life in such terms as these:—"As to the sailor when you look down from the quarter-deck to the space below, you see the utmost extremity of human misery; such crowding, such filth, such stench!" "A ship is a prison with the chance of being drowned; it is worse—worse in every respect—worse room, worse air—worse company!"

* It is to the representations of Dr. Blair and Sir Gilbert Blane in their capacity of commissioners of the board for sick and wounded seamen, in 1795, we believe, that its *systematic introduction into nautical diet*, by a general order of the admiralty, is owing. The effect of this wise measure (taken, of course in conjunction with the general causes of improved health,) may be estimated from the following facts:—In 1780 the number of cases of scurvy received into Haslar hospital, was 1457; in 1806 one only; and in 1807 one. There are now many surgeons in the navy, who have never seen the disease.

* Dr. Coindet of Geneva.

† Journal of a Voyage to the South Seas, &c. &c. under the command of Commodore George Anson in 1740—1744, by Pascale Thomas, Lon. 1745. So tremendous were the ravages of scurvy that in the year 1726, Admiral Hosier sailed with seven ships of the line to the West Indies, and buried his ships' companies twice, and died himself in consequence of a

without any view of supporting the cause of scepticism, ascribed his theological researches to the habits of the age in which he lived, and to a desire of promoting political liberty, by turning against the abettors of despotism those powerful weapons which the Scriptures supplied. The anxiety evinced by M. de Laplace to refer his religious writings to a late period of his life seems to have been felt also by M. Biot, who has gone so far as to fix the very date of one of his most important works, and thus to establish the suspicions of his colleague.

“ ‘From the nature of the subject,’ says he, ‘and from certain indications which Newton seems to give at the beginning of his dissertation, we may conjecture with probability that he composed it at the time when the errors of Whiston, and a work of Dr. Clarke on the same subject, drew upon them the attacks of all the theologians of England, which would place the date between the years 1712 and 1719. It would then be truly a prodigy to remark, that a man of from seventy-two to seventy-five years of age was able to compose, *rapidly*, as he leads us to believe, so extensive a piece of sacred criticism, of literary history, and even of bibliography, where an erudition the most vast, the most varied, and the most ready, always supports an argument well arranged and powerfully combined. * * * At this epoch of the life of Newton the reading of religious books had become one of his most habitual occupations, and after he had performed the duties of his office, they formed, along with the conversation of his friends, his principal amusement. He had then almost ceased to care for the sciences, and, as we have already remarked, since the fatal epoch of 1693, he gave to the world only three really new scientific productions.’ ”

“ Notwithstanding the prodigy which it involves, M. Biot has adopted 1712–1719 as the date of this critical dissertation;—it is regarded as the composition of a man of seventy-two or seventy-five;—the reading of religious works is stated to have *become* one of his most habitual occupations, and such reading is said to have been one of his principal amusements; and all this is associated with ‘the fatal epoch of 1693,’ as if his illness at that time had been the cause of his abandoning science and betaking himself to theology. Carrying on the same views, M. Biot asks, in reference to Sir Isaac’s work on Prophecy, ‘How a mind of the character and force of Newton’s, so habituated to the severity of mathematical considerations, so exercised in the observation of real phenomena, and so well aware of the conditions by which truth is to be discovered, could put together such a number of conjectures without noticing the extreme improbability of his interpretations from the infinite number of arbitrary postulates on which he has founded them?’ We would apply the same question to the reasoning by which M. Biot fixes the date of the critical dissertation; and we would ask how so eminent a philosopher could hazard such frivolous conjectures upon a subject on which he had not a single fact to guide his inquiries. The obvious tendency, though not the design, of the conclusion at which he arrives, is injurious to the

memory of Newton, as well as to the interests of religion; and these considerations might have checked the temerity of speculation, even if it had been founded on better data. The Newtonian interpretation of the Prophecies, and especially that part which M. Biot characterises as unhappily stamped with the spirit of prejudice, has been adopted by men of the soundest and most unprejudiced minds; and in addition to the moral and historical evidence by which it is supported, it may yet be exhibited in all the fulness of demonstration. But the speculation of Biot respecting the date of Newton’s theological works was never maintained by any other person than himself, and is capable of being disproved by the most incontrovertible evidence.”

“ The logical acuteness, the varied erudition, and the absolute freedom from all prejudice which shine throughout the theological writings of Newton, might have protected them from the charge of having been written in his old age, and at a time when a failure of mind was supposed to have unfitted him for his mathematical investigations. But it is fortunate for his reputation, as well as for the interests of Christianity, that we have been able to prove the incorrectness of such insinuations, and to exhibit the most irrefragable evidence that *all the theological writings* of Newton were composed in the vigour of his life, and before the crisis of that bodily disorder which is supposed to have affected his reason. The able letters to Dr. Bentley were even written in the middle of that period when want of sleep and appetite had disturbed the serenity of his mind, and enable us to prove that this disturbance, whatever was its amount, never affected the higher functions of his understanding.”

“ When a philosopher of distinguished eminence, and we believe not inimical to the Christian faith, has found it necessary to make a laboured apology for a man like Newton writing on theological subjects, and has been led to render that apology more complete by referring this class of his labours to a mind debilitated by age, and weakened by its previous aberrations, it may be expected from an English biographer, and one who acknowledges the importance of revealed truth, and the paramount interest of such subjects above all secular studies, to suggest the true origin of Newton’s theological inquiries.”

“ When a mind of great and acknowledged power first directs its energies to the study of the material universe, no indications of order attracts his notice, and no proofs of design call forth his admiration. In the starry firmament he sees no bodies of stupendous magnitude, and no distances of immeasurable span. The two great luminaries appear vastly inferior in magnitude to many objects around him, and the greatest distances in the heavens seem even inferior to those which his own eye can embrace on the surface of the earth. The planets, when observed with care, are seen to have a motion among the fixed stars, and to vary in their magnitude and distances, but these changes appear to follow no law. Sometimes they move to the east, sometimes to the west, sometimes towards the north, and

sometimes towards the south, and at other times they are absolutely stationary. No system, in short, appears, and no general law seems to direct their motions. By the observations and inquiries of astronomers, however, during successive ages, a regular system has been recognised in this chaos of moving bodies, and the magnitudes, distances, and revolutions of every planet which composes it has been determined with the most extraordinary accuracy. Minds fitted and prepared for this species of inquiry are capable of understanding the great variety of evidence by which the truth of the planetary system is established; but thousands of individuals who are even distinguished in other branches of knowledge are incapable of such researches, and view with a sceptical eye the great and irrefragable truths of astronomy.”

“ That the sun is stationary in the centre of our system,—that the earth moves round the sun, and round its own axis,—that the earth is 8000 miles in diameter, and the sun *one hundred and ten* times as large,—that the earth’s orbit is 190 millions of miles in breadth,—and that if this immense space were filled with light, it would appear only like a luminous point at the nearest fixed star,—are positions absolutely unintelligible and incredible to all who have not carefully studied the subject. To millions of our species, then, the great book of nature is absolutely sealed, though it is in the power of all to unfold its pages, and to peruse those glowing passages which proclaim the power and wisdom of its mighty Author.”

“ The book of revelation exhibits to us the same peculiarities as that of nature. To the ordinary eye it presents no immediate indications of its divine origin. Events apparently insignificant—supernatural interferences seemingly unnecessary—doctrines almost contradictory—and prophecies nearly unintelligible occupy its pages. The history of the fall of man—of the introduction of moral and physical evil—the prediction of a Messiah—the actual advent of our Saviour—his instructions—his miracles—his death—his resurrection—and the subsequent propagation of his religion by the unlettered fishermen of Galilee, are each a stumbling-block to the wisdom of this world. The youthful and vigorous mind, when first summoned to peruse the Scriptures, turns from them with disappointment. It recognises in them no profound science—no secular wisdom—no divine eloquence—no disclosures of nature’s secrets—no direct impress of an Almighty hand. But, though the system of revealed truth which this book contains is, like that of the universe, concealed from common observation, yet the labours of centuries have established its divine origin, and developed in all its order and beauty the great plan of human restoration. In the chaos of its incidents we discover the whole history of our species, whether it is delineated in events that are past, or shadowed forth in those which are to come,—from the creation of man and the origin of evil, to the extinction of his earthly dynasty and the commencement of his immortal career.”

(To be continued.)

Debate in the Legislature of Virginia on Abolition. Extracts from the speech of Mr. Chandler of Norfolk.

The constitution of the United States has been quoted as authority in this debate, as of binding force in prohibiting our legislating upon this subject. What, sir, is that constitution? It is a compact between several sovereign and independent states, creating a new government not before in existence. That instrument consists of powers and restrictions. Powers conferred on the general government, and restrictions upon these powers, for the protection of the states and the people. Powers are also conferred by that instrument on the legislatures of the states, but they are exclusively of that character which are necessary to organize the federal government, and to preserve its motion by the election of its legislative and chief executive officers. Some restrictions are imposed by the constitution of the United States upon the action of the states. These are to be found in the 10th section of the first article, and with the exception of the prohibition to a state to "pass any bill of attainder, ex post facto law, or law impairing the obligation of contracts, or grant any title of nobility," they are all restraints upon powers, the exercise of which by the states, would be incompatible with, and destructive to the powers granted to the general government. It is not pretended, sir, that any of the restrictions upon the states enumerated in the section I have just quoted apply to the question in debate. But it is said that the fifth article of the amendments to that constitution, which declares "that private property shall not be taken for public uses, without just compensation," applies. This, sir, is a restraint imposed upon the government of the United States, by that article. I do not contend that private property can be taken by any government for public uses without just compensation; but in examining our chartered rights upon that subject, I wish to lay my finger upon the proper instrument, and that is not the constitution of the United States, as applicable to the power of this legislature over the property of its citizens, but the constitution and the bill of rights of Virginia; these, sir, I will now examine.

The constitution of Virginia contains the very identical provision mentioned in that of the United States, to wit: "that private property shall not be taken for public uses without just compensation," and this has been quoted over and over again, and relied upon as conclusive that the legislature cannot act in this matter. Who, sir, has dreamed of taking "private property for public use, without just compensation?" Does any one expect that the state shall derive any profit or emolument from the slaves? No, sir, on the contrary, does not every one anticipate that a heavy loss will fall on the commonwealth, in the transportation of this species of property to a foreign shore? The proposition, Mr. Speaker, is not whether the state shall take the slaves for public uses, but this, whether the legislature has the right to compel the owners of slaves, under a penalty, within a reasonable time, to remove the future increase out of the country. This, sir, is the proposition and the only one I intend to discuss. Is the power to compel an individual to remove his property, when it is dangerous to the community, unheard of, or even uncommon? Is it not exercised almost every day by our municipal authorities? Let a house be on the brink of a precipice, near a public street; let it be tottering and in danger of falling on the passers by—is there no power to control it? Are the rights of property so sacred that no one dare interfere to remove it? Are the lives and safety of the people to be jeopardized, without redress, by a destructive building of this nature? No sir, the town authorities acting upon the principle mentioned by the gentleman from Brunswick, *salus populi suprema lex esto*, will soon direct the police officer to pull it down, if the owner does not secure it. A merchant has a large quantity of gunpowder in his store. Its explosion would endanger the town. Can he not be compelled to remove it to a place of safety? He may, if he choose, jeopard his own life by his rashness, but he has no right to endanger mine. He may, sir, be compelled to remove it; the public security requires it, and that is superior to all other laws. A factory in a town is found to be injurious to the health of the citizens. It may be abated by process of law. Suppose, sir, a ves-

sel were to arrive in James River from Europe with a cargo infected with the disease that is now ravaging a portion of that continent. Suppose it were so thoroughly impregnated with the contagion, that it could not be eradicated? Think you, sir, the citizens of Richmond would hesitate to throw it overboard: and by what law would they be protected? The one I have alluded to—the supreme law of the land—the safety of the people; a law superior to the right of property. Now, sir, let us examine this principle in reference to the subject matter in debate. It is admitted by all who have addressed this house, that slavery already is a curse, and an increasing one. That it has been destructive to the lives of our citizens, history, with unerring truth, will record. That its future increase will create intestine commotion, cannot be doubted. The time then, sir, has arrived when the *salus populi* applies, and every consideration of patriotism requires us to act upon it.

This principle, this fundamental principle—the safety of the people, embraces not only the present race, but posterity also. The gentleman from Brunswick, with great force and eloquence, has insisted that the master has property not only in the female slave, but in the issue *ad infinitum*. And, sir, we have an interest not merely in our own welfare, but in that of our posterity. We are bound to legislate for them as well as for ourselves. This principle that posterity are interested in the acts of their ancestors, is recognized in the bill of rights, in the very first section of it. That instrument is hallowed by its antiquity—by the double confirmation of the people of this dominion. I may say that it is superior to the constitution itself, as that professes to be based upon the bill of rights. What says that instrument? "That man has certain unalienable rights, of which, when he enters into society, he cannot by any compact deprive his posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and of pursuing and obtaining happiness and safety." Has slavery interfered with our means of enjoying life, liberty, property, happiness and safety? Look at Southampton. The answer is written in letters of blood upon the floors of that unhappy county. Under these circumstances, may we not enquire into the right of our ancestors to inflict this curse upon us, seeing that it has already interfered so essentially with the first article in the bill of rights! But, sir, will this evil, this curse, not increase? Will not the life, liberty, property, happiness, and safety, of those who may come after us, be endangered in a still greater degree by it? How, then, can we reconcile it to ourselves, to fasten this upon them? Do we not endanger our very national existence by entailing slavery upon posterity?

I admit, sir, that slaves, and their increase, also, are property; I have always so considered them; I have argued upon the assumption that they are property; but I insist they are a curse to the land, and an increasing curse, which the legislature, not only by that law which is superior to all other laws—the public safety—but by the provisions of the bill of rights, has the power to remove.

Sir, the gentleman from Brunswick very emphatically asked, "are our slaves not our property?" and the gentleman from Dinwiddie, sustaining this position, said, in that integrity and frankness which characterize all his actions, that he would own no property, respecting which he was afraid to show his title paper. He even invited discussion upon the question of title to slaves as property. As a Virginian, I do not question the master's title to his slave; but I put it to that gentleman, as a man, as a moral man, as a Christian man, whether he has not some doubt of his claim to his slaves being as absolute and unqualified as that to other property? I do this, not for the purpose of raising any argument to sustain the power of the legislature to remove them, which I think I have satisfactorily shown, but merely to call his attention to the title, that if a doubt as to that should be created, it may operate, in some measure, in withdrawing opposition to the removal of the slaves.—Let us, sir, in the investigation of this title, go back to its origin. Whence came slaves into this country? From Africa. Were they freemen there? At one time they were. How came they to be converted into slaves? By the stratagems of war, and the strong arm of the conqueror: they were vanquished in battle, sold by the victorious party to the slave trader, who brought them to our shores, and disposed of them

to the planter of Virginia. Had the conqueror an absolute and unqualified right to them? The gentleman from Campbell, (Mr. Daniel,) in arguing this part of the subject, stated that ancient authors insisted upon two modes by which a freeman might become a slave, to wit, by voluntary compact and by conquest, but he was in the end compelled by the course of his reasoning, to admit, that these doctrines have been exploded by modern writers. If, then, liberty, rightfully, cannot be converted into slavery, may I not question whether the title of the master to the slave is absolute and unqualified, and beyond the disposal of the government? In general cases, the derivative title cannot be better than the primitive. If the warrior had no absolute right to the person of his captive, may there not be some doubt whether the Virginia planter has a better? What, sir, would be thought at the present day, if an elephant were taken by force or fraud from its true owner, on the coast of Africa, and brought to our country, and an individual knowing of the circumstance were to purchase it? Would you not say that he participated in the crime? Would not the old adage "that the receiver of stolen goods is as bad as the thief," apply? And, sir, is the reasoning different, when the subject is a human being? when man has been taken by fraud or force from his native shore, and sold in your market? It may be said that our ancestors did not know the circumstances under which the slave had lost his liberty. I hope they did not. It will in some measure extenuate the crime, but cannot enhance the title. The truth is that our ancestors had no title to this property, and we have acquired it only by legislative enactments, sanctioned by the necessity of the case.

It may be urged, that length of time has created a title. Some thirty years ago, a frigate which had been captured from the French by the valour and skill of our gallant tars, after having been brought into port was re-fitted and sailed on a cruise; she has never been heard of since. Suppose, for a moment, that it was now announced to this nation that that ship had foundered on the coast of Africa, and her crew, or a part of them, were alive *slaves* to some petty monarch on that coast? Think you, sir, that we would listen to the plea of length of time? No—the voice of a mighty people, with resistless force, would proclaim that free men never can become slaves, and the hum of preparation to demand our long lost brethren would soon resound throughout the land. And, sir, but for the degradation and absence of nationality in Africa, one of the most interesting principles of international law might be presented to the American people, which has ever engaged the attention of the statesman. A principle that would be advocated by the good and the wise throughout the universe. Were Africa erected into a sovereign and independent state, and recognized as a nation by the potentates of the world, to make a demand upon our government for her long lost and enslaved children, accompanied with a recital of all the circumstances of fraud by which they were taken from their native country, it would present a claim too strong not to be discussed—a demand too just to be denied by the free-born sons of Virginia. These reflections I have thrown out, Mr. Speaker, in the hope that if masters of slaves should perceive some defect in their title, they may be inclined "to let them go."

The gentleman from Dinwiddie observed that the proposition of the gentleman from Harrison (Mr. Williams,) that the west would give the east a *carte blanche* in this matter, fell upon his ear like soft and sweet music in the silent hour of midnight; and, sir, permit me to say that the pledge of the gentleman from Campbell (Mr. Rives,) that he would give to this subject his persevering and abiding support, came like love upon my heart. I reciprocate with him most cordially the pledge and promise to give to the riddance of my native state of this curse, my persevering and abiding support.

I have, Mr. Speaker, entered into but few statistical details; the course of my argument, I trust, made them unnecessary. One estimate, however, I will mention—it is this: that if the slave population increase as it has for some years past, in the year 1880, less than fifty years hence, there will be in the seven states of Virginia, N. and S. Carolina, Georgia, Alabama, Louisiana, and Mississippi, something more than five millions of slaves, of which Virginia will possess largely upwards of a million—an amount too great, too appalling for a statesman not to apprehend some danger from,

For "The Friend."

An Affectionate Address to all Professing Christians. By THOMAS SHILLITOE.

(Continued from page 160.)

I cannot doubt, but that a desire to do a great stroke of business, get great riches, and make a great figure in the world, is as much some men's besetting sin, as ever the love of strong drink has been that of others: but where the temptation is yielded to, which of these do we conceive to be the greatest sinner—he, whose mind and faculties are so besotted with strong drink, that he is rendered thereby unequal to the performance of either his civil or religious duties; or he, in whom the same effect is produced by an overcharge of business, and a desire to make a splendid appearance in the world? This must disqualify for a faithful discharge of those duties, when the mind and spiritual faculties of any person are so benumbed and overcome, if not with surfeiting and drunkenness, yet with the cares and gratifications of this life, (Luke xxi. 34,) with the love of his gold and silver, houses and lands, so intent on his mortgages and bonds, his interest, and compound interest, trying to make a heaven here below; whilst in this state of mind, is there not sufficient ground for believing that his religious performances and offerings are made, like the niggard's, grudgingly; scarcely at his place set apart for religious worship in due time; with his heart so full of the world, so much like the inn of old, that there is no room, no fit place for his Saviour there; it is no marvel that such should be thus spending the time they profess to sacrifice to the Lord, to little or no benefit to themselves, or others they are in religious connexion with. I am aware the former character, is, with men deemed the most immoral; but if our minds are unfitted for the faithful discharge of our civil and religious duties, whether such disqualification proceeds from the love of gold and worldly splendour, or of strong drink, I believe the crime is still heinous in the Divine estimation. I hope I may in truth say I have not been wanting, at times, in endeavouring to cast a veil of charity over the conduct of such, who, it is evident, have become in this way Satan's bond slaves, wedded to the treasures and splendour of this world; and at such times, my heart has been sad on their account, under an assurance, that whatsoever our temptations and besetments may be, or our dangers through the evil example of others, to whose company we may be unavoidably exposed, if we are but willing to resist and seek for Divine help to overcome them, both he, who covets great trade, great riches, and to make a figure of splendour in the world, as well as he who covets strong drink, will then experience a sure way to be cast up in due time by the Lord, for his merciful escape from this otherwise impassable gulph, between him and an eternal resting-place with the righteous; for the Scriptures declare, that neither drunkards nor covetous, shall inherit the kingdom of God, (1st Cor. vi. 10;) and again, that "without holiness no man shall see the Lord." But if we will continue to harden our hearts against the holy intimations and offers of restraining

love, that thus in mercy follow us, we must expect to wander into the many byeways, and crooked paths of the enemy of our soul's peace; and shall be making for ourselves a labyrinth, which we never may clearly escape from, and which, it is to be feared, has been the case of many that are gone before us. Restraint must be submitted to by those who will live godly in Christ Jesus: not only as to the quantity and quality of our trade and business, but also in the use of the Lord's outward blessings, which he has in mercy given us, richly to enjoy: and that mode of getting a livelihood avoided, which either directly, or indirectly, has a tendency to lead away the mind from the pure, peaceable, and self-denying path, and to foster the contrary disposition in ourselves or others.

In proportion as the mind is let out, and desires increase after wealth and worldly greatness, it becomes indifferent as to consequences, neither fearing the overcharge of quantity, nor properly regarding the quality of business. Happy had it been for many in those seasons of sore conflict which commerce has, at times of later years, experienced, had they willingly and timely yielded to those divine intimations they had been favoured with; for I believe that none ever were suffered to turn aside from the path of safety, totally ignorant thereof, but that in the beginning of their erring and straying, the witness for God followed them, and at times smote them; but if we will disregard its invitations and secret monitions, it is then most just on the part of Almighty God, to leave us to the power and insinuations of Satan, the god of this world, who rules in the hearts of the children of disobedience. (Eph. ii. 2.) Yet even whilst thus promoting the cause of the evil one, such may continue to make a fair show in the flesh, as to a profession of religion, and to be very tenacious respecting some externals, as were the Pharisees, (Matt. xxiii. 23;) things comparable to the mint, anise, and cummin; and in which Satan will not oppose them, so long as they rest satisfied herewith, and continue to rebel against the light of Christ Jesus in their souls, (Job. xxiv. 13,) refusing to submit to the heart-cleansing operation of God's word and power, which alone can effectually cleanse the inside of the cup and platter. (Matt. xxiii. 25, 26.)

Happy, I say, had it been for many, had they timely attended to the pure limitations of the Divine Spirit in their own souls, in their trade, and in the right use of the Lord's outward gifts; who now are, through this neglect, plunged, with their families, into accumulated difficulties, and unlooked for distress; and respecting whom, the declaration of the Apostle has been verified—"they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. vi. 10.) Is it to be wondered at, that such disgraceful failures in the discharge of just debts should so sorrowfully prevail with those who are making a profession of the Christian name, when their con-

duct has been so opposed to their profession, which demands of such that they be men fearing God, and hating covetousness? (Exod. xviii. 21.) How opposite is this disposition of mind, (the love of the world,) to that warfare which the true Christian should daily maintain! For as this is brought about in us, and abode in, the mind as much dreads, the approach of any of Satan's gilded baits, as if surprised by any venomous creature whose wound is fatal; because, if we suffer ourselves to be beguiled by him, spiritual death will surely follow. And there is ground for believing, that this has been sorrowfully verified by not a few who had given proof that they were the visited children of the Lord our God; having covenanted with him, and for a time evidently confirmed their covenants by sacrifice; but who, for want of continuing to ask wisdom daily, (James i. 5,) to go in and out with acceptance before the Lord, (who still fails not to grant liberally to those who thus ask of him,) have given the riches and greatness of this world the preference; and if they have been suffered to obtain their heart's desire, it has been evident, that which they have coveted did not come alone, but was attended by its never-failing companion. Those who covet an evil covetousness, (Habb. ii. 9,) must expect to possess leanness of soul; the sorrowful consequences of which will be, unfruitfulness towards God; which, although it may appear to be very slow in its gradations, yet, such may rest assured that it will take place, whatsoever they may have known aforetime of an enlargement of heart towards God, and the cause of our Holy Redeemer. For when the door of the heart is open towards covetousness and the love of this world, its pleasures and gratifications, and there is a stumbling at the cross of Christ, (Gal. vi. 14,) refusing to become crucified unto the world, and the world unto us; this love of God once known and felt, in time takes its departure, and leaves in the soul an awful, aching void.

Consider from whence the determination proceeds which many have ventured upon making, this willingness to sacrifice every thing that should be nearest and dearest to them in order to gratify their thirst for wealth, and the making a splendid appearance in the world—to add ten thousand to ten thousand, double it, and treble it again, if possible. Let these things speak for themselves: can they proceed from any other disposition than the love of the world? Oh! let such who are professing to be called by the Lord's name, of whatever denomination of professing Christians they may be, (for it is for such I feel so deeply interested,) consider whether the Apostle's declaration be not true, (as to them,) that the love of the Father is not in them. (1 John ii. 15.) For many years it has appeared to me to be a reproach to the character of any professing the Christian name, that when summoned from works to rewards, it has been found they have left large sums of money behind them of their own accumulation. Oh! what a cloud has it brought over their best actions, however conspicuous they may have stood in the religious society they have been in communion with. Oh! the sorrowful feel-

ings which have clothed my mind on account of such, language fails me to set forth. I find that, if my feeble efforts are accepted, the whole council given me must be imparted. (Acts. xx. 27.) I would not be understood to criminate those who leave large property behind them, which they came to by inheritance; but even when this is the case, great care is necessary on the part of such, that a righteous distribution is made of it at their death, which I believe would be more conducive to their peace, when about to leave this world, than if they had left their property, in large sums, where it did not appear to be needed. He that oppreseth the poor, to increase his riches, *and he that giveth to the rich, shall surely come to want.* (Prov. xxii. 16.) Let these considerations have due weight with us, that by a right distribution of our property, we may be preserved from embittering our last moments. The idea may be new to some, but it has long been my belief, that we shall be made as much accountable for the righteous disposal of our property when we leave this world, as we are for the right use of it whilst we have it in our possession.

Some profess to say, when remonstrated with on these subjects, that they are at a loss to define the word "enough" of this world's goods: this difficulty, I am fully of the mind, solely rests with themselves. In the first place, through an unwillingness to have their wants circumscribed by that power which is from above; and in the next, for want of a sincere desire to have this word defined for them by that wisdom which is competent to direct in this, as any other important step in life. It is a duty we owe to the body, to make suitable provision for its comfort and conveniences, especially for old age; and that we may rather be helpful to others, than require their help; and also to put our children in a way to get their living by moderate industry, and to provide for such of them who may not be in a capacity to keep themselves. When a kind Providence has entrusted to us so much as may answer all these lawful purposes, if, after this, there remains a disposition to accumulate, then, I believe, should we give way to such disposition, we are violating that command of the Divine Master, "Lay not up for yourselves treasures upon earth," (Matt. vi. 19;) and are giving full proof where our hearts are. Not that I apprehend it would be better for all who have attained this competency to quit their trades and occupations, because some may be more in the way of their duty in continuing to pursue them honourably; when, besides introducing deserving persons as their successors, they may be the means of helping the widow and fatherless, the infirm who frequently are obliged to labour under extreme pain and suffering, and such who, although industriously disposed, cannot succeed in whatever they may undertake as masters for themselves;—but there must be no adding to the enough on their own account, lest that enough, which has been mercifully dispensed, be taken away again; for, "covet all, lose all," has been, I believe, the reward of such conduct.

(To be continued.)

From the Vermont Chronicle.

ABOLITION OF SLAVERY IN MEXICO.

We have been engaged in conversation, for several hours, with a gentleman of liberal education and religious principle, a native of this state, afterwards, for five years, a slave holder in Mississippi, and now a resident at Metamoras, in Mexico. He has resided in that republic for about ten years, and is personally acquainted in most of the Mexican states. Our conversation turned principally on the abolition of slavery in that country. The fact that slavery was abolished at the time of their declaration of independence was announced in the newspapers; but we have never seen any such minute account of the circumstances, mode, and result of the transaction, as rendered the information of much value. Believing that the subject would interest our readers, and even hoping that it might excite inquiry, and eventually throw some light upon the path which our countrymen must pursue to escape from the evils of slavery, we have obtained the consent of our informant to lay the substance of our conversation before the public.

In some of the southern provinces, Africans had been introduced, purchased and held, as in the West Indies and in the United States. In the northern provinces, the slaves were, at least generally, of Indian extraction. They were surrounded, too, by a state of society less enlightened and less virtuous than that of our slave holders. Civil government was less understood, and less effectually administered.

Immediately upon the declaration of independence, a law was passed by the general government, for the entire abolition of slavery throughout the Mexican Republic. Each of the provinces, now states, arranged the details of the process of emancipation for itself, but the principles, and in all important respects, the details, were every where the same, and substantially these.

The master at once opened an account with each of his servants, like the following:

LOTT CARY TO ———, Dr.	
Jan. 1, 1810.	To cash paid for yourself, \$600
	Do. for Mary, your wife, 400
	Do. for John, your son, 200
22.	To calico for Mary, 2
Feb. 1.	To cash for schooling your children, 5
20.	To lost 5 days, 1
March 29.	To beef, 3
	\$1,211
	Cr.
April 1, 1810.	By 3 months' labor, at \$6 per month, \$18
	Do. of Mary, at \$4, 12
	Do. of John, at \$2, 6
	\$36

Here the original debt is supposed to have been \$1211, and the balance due to the master at the end of three months, is \$1175. At this rate, the whole debt will be paid, and the whole family redeemed, in twelve years. The actual result was that the great body of those

who had been slaves were out of debt in a shorter time.

Till the debt is paid, the servant is required by law to continue on the hacienda (plantation) and labour as formerly. While thus employed, he is entitled to his rations, which are a little less than half a bushel of Indian corn per week. If he wishes for more or other food, it is furnished by the master and charged in his account. The same of all the other necessities and comforts of life. Lest the master should take advantage of the improvidence of the servant, to keep him always in debt, it is enacted that the charges for supplies for a specified time shall never exceed half the amount of the wages of the family for that time, and any charge above that amount is absolutely void in law.

The master has no power to punish his servant, in any manner whatever. The duties of the servant are fixed by law, as definitely as the nature of the case admits, and magistrates are appointed in every neighbourhood, for the express purpose of enforcing them. If the servant is in any way worthy of punishment, the master complains to the magistrate, who investigates the matter, and takes the necessary measures to insure good conduct. And on the other hand, if the master neglects his duty, the servant has the same means of enforcing its performance.

Among the other duties of the master, he is required to furnish those on his plantation with suitable means of literary, moral and religious instruction; and so generally do the servants avail themselves of this privilege, that nearly all the rising generation will be tolerably versed in reading, writing and arithmetic.

If any servant, whose debts are unpaid, wishes to leave the hacienda to which he belongs, he may demand of the master a written statement of his account; and if he can persuade any person to advance the sum due, the master is obliged to receive it, and the servant is transferred to him who advanced the money. Similar transfers take place for the accommodation of the master, but never without the consent of the servant. When his debts are paid, the servant may leave the hacienda if he chooses, or remain upon it, if the owner sees fit to employ him; but whether he remains there or removes to another, the mutual duties of master and servant continue the same, and there is the same system of laws to enforce the performance of them.

As the result of this system, the servants paid up their debts, purchase money and all, in a few years. During the process, they acquired habits of forethought and economy. The hope of bettering their condition gave a spring to their minds, and elevation to their whole characters. Thus they were fitted for the enjoyment of perfect liberty, by the very process of acquiring it. Meanwhile, the despotic character of slavery is changed into the conciliating form of parental oversight. The master, when the servant asks for supplies which he ought not to have, commonly says, "My son, you cannot afford it. Such and such purchases are more suitable." The grudge which the slave naturally bears his master gives way to filial confidence, and both

parties regard themselves as members of the same family. Generally, when freed from debt, and at liberty to choose their residence, servants have chosen to remain on the *hacienda* to which they formerly belonged. Some have purchased small building lots, and erected houses on them; but more generally, the excess of their wages over their expenditures is laid up in cash.

Our informant thinks the example of Mexico invaluable to the United States. He thinks our situation, both as an established and well regulated civil government, and in respect to the character of masters and slaves, much more favourable to the success of such an experiment than theirs was. He declares, without hesitation, that, were he again a planter in Mississippi, and the laws of the state would permit, he would immediately commence the manumission of his slaves on the Mexican system, and has no doubt of a beneficial result.

We asked him one question, which we were almost ashamed to ask, and are now almost ashamed to record; but degrading as is the thought of introducing such considerations, on a subject which involves the mental and moral well being of millions, we think it necessary, in order to remove an objection which *will* exist and have its influence in minds that are quite ashamed to avow it. We asked him, whether any planter had been made poor by the termination of slavery. He at once answered in the negative, and stated that the plantations were now worth more than the plantations with the slaves on them formerly were. No one has been made poorer by it. It has given property to the servant, and increased the riches of the master.

The justice of charging the slaves with their purchase money, how the amount of that charge is to be determined, and what modifications the system needs to adapt it to our southern states, are subjects on which we shall not at present speak. We commend the whole subject to the serious consideration of the people of the United States, and especially to that part of our citizens, whom it most nearly concerns.

For "The Friend."

LANGUAGE.

That language was not merely of human contrivance, but was originally the gift of God, is apparent from the circumstance, that before there was a help-meet found for Adam, or any created rational being with whom he could hold conversation, "the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof." Like all other gifts of the Creator, it was pure, and the channel of truth. And however man may have perverted this gift, the disciple of our Lord is bound under a fearful responsibility to use it only according to its original design. Our Saviour says, "That every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt.

xii. 56, 57.) The apostle admonishes Titus to use "sound speech that cannot be condemned," and Timothy, "to hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus."

The ground then is very manifest on which is founded the testimony of our religious Society, respecting plainness of speech, and avoiding the corrupt conversation of the world. We keep to that sound speech, and to the form of sound words used by our Lord and his apostles. Let no one think light of this matter, for the apostle James says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Now seeing it is undeniable that our Lord Jesus is a perfect example unto us, that form of speech must be correct which has his uniform sanction. And as it regards the use of titles of compliment, our Lord says "The Pharisees love greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren. And call no man your Father upon the earth: for one is your Father, which is in heaven. Neither be ye called Masters, for one is your Master, even Christ." (Matt. xxiii. 7—10.) Having then this pointed testimony against the Pharisees assuming to themselves such titles of honour and distinction, we cannot make use of similar epithets, without an evident breach of our Lord's commandment. F.

For "The Friend."

THE QUAKER FIRE-SIDE.

The enjoyment of the members of the Society of Friends, must, in a peculiar manner, be looked for within themselves, and in the domestic circle. Forbidden to participate in the vain amusements of the world, to foster unholy imaginings by luxurious living, and depraved appetites by intemperate draughts, they are predisposed to cheerfulness, though restrained from boisterous mirth; and rightly to appreciate the rational recreations of a well organized family of our Society, it is necessary to close the shutters to the world, and behold the different branches of it assembled in the evening circle.

In this city, there are in many families very pleasant specimens of the *Quaker fireside*, where father, mother, brothers and sisters meet, after the more active employments of the day are over,

——— "To beguile the time,

"Not waste it,"

in such manner as seems best suited to the different tastes of individuals. The females, for in all that it is useful or agreeable in domestic life they have a conspicuous share, are busily occupied, with the needle or the book—the aged sire (if such there be) comfortably seated in his arm-chair, and ever and anon, as passing occurrences bring to mind events of by-gone years, giving from the fount of experience, lessons from the past as land-marks to the future;—brothers have brought home some valuable and unexceptionable production of literature, which, by consent of all present is read aloud, while

"Mute attention lists the words rehearsed."

There is always a welcome and a chair for any one of congenial habits and dispositions, who may chance to step in; but if the footsteps of an *apprentice*, whose parents and relatives are far away, should be bent hither, there is an especial care and interest exerted that he may refer to the visit with pleasure, and be induced to renew it, that finding all innocent enjoyment within our borders, he may not be tempted to wander from the pastures of the flock. This is a Christian care and a most important obligation. Youths from the country are in an especial manner entitled to the rights of fraternity in the families of exercised Friends, and much good has, and more may be done, by bringing them within the influence of Christian family discipline. This is a subject I have much at heart; and I have been led to fear, nay I know, that the mere visits of a committee to an individual when a certificate is brought from a distance, is not all that is required, and the best advice given on such an occasion may be unavailing without something more. The doors of concerned Friends *must* be opened to such, and they *invited* to enter.

It is pleasing to behold, as age increases, the enjoyments of heads of families more and more centering in home. I do not mean, in seeking an exemption from the *duties* of their station, for it behoves all to employ their talent until the Master calls for it, but a withdrawing from the cares and bustle of the world, from things that have hitherto perhaps too much interested them, and loosening as it were the cords that bind to earth, until they are enabled to say, "I have waited for thy salvation, O God."

As the time for rest approaches in a family circle thus organized, and especially after the reading of some judicious book has been concluded, a quietness will sometimes gradually spread over the little gathering; one by one, the females lay aside their work, the books of the males are closed, inward and outward stillness prevails, and the mind is sweetly drawn to the source and centre of all good, while the inward, and perhaps the vocal voice of thanksgiving ascends. How beautiful a close to a well-spent day! X.

THE POWER OF MEMORY.

Seneca says he could in his youth repeat a thousand names in the same order as they were read to him. Themistocles made himself master of the Persian language in a year's time. Mithridates understood as many languages as he commanded nations, that is, no less than twenty-two. Cyrus retained the name of every soldier in his army. Tully says of Julius Caesar, in his oration for Ligarius, that he never forgot any thing but an injury. A girl at a Sabbath evening school at the north, repeated the 119th Psalm in prose without a mistake. A blind man who lived in the town of Stirling could repeat the whole Bible, which he acquired by hearing children reading it at school. He used to say, that if he heard any thing read twice he never forgot it. But, though he could repeat the Bible, he seemed very ignorant of its great truths, and not aware of their value. Mr. Wesley remarks, "Thomas Walsh was so

thoroughly acquainted with the Bible, if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New Testament, he could tell, after a little pause, not only how often one or the other occurred in the Bible, but also what it meant in every place."

For "The Friend."

Richard Humphreys, who died on the 5th ult. was a native of the Island of Tortola. His parents, who were respected members of our religious Society, dying while he was in his boyhood, he was sent to this country to be educated in compliance with their wishes. At an early age he married and settled in this city. About the commencement of the revolutionary war, his ardent feelings and vivacious disposition, influenced by the spirit of the times, induced him to join a military company, and he continued for some time to serve as an officer of the American army. Soon after, resuming his usual avocations, it pleased Divine Providence to renew the convictions of his youth, and awaken him to a sense of the necessity of repentance and amendment of life. Happily yielding to these impressions, he became qualified by a life of self-denial and dedication to the service of his Maker, to be a useful member of society;—acceptably filling the stations of an overseer and elder. In his habits simple but not penurious—in his charities liberal and unostentatious—in social intercourse courteous, cheerful and instructive. During the latter part of his life he was frequently confined by indisposition, but when his health would permit, he was an animating and sympathizing visitor to those, who like himself were suffering under the accumulated infirmities of age. In a word, taught by the things which he had suffered, and obedient to the manifestations of duty, he was mercifully enabled to set an example of Christian meekness and watchfulness—to maintain a conscience void of offence toward God and toward man.

A few days before his death, he sustained a severe injury by a fall, which produced extreme suffering. Throughout this afflicting scene, he was preserved in great calmness, reposing in full confidence upon Him who had said, "I will never leave thee nor forsake thee." To a Friend who remarked that his sufferings must be great, he replied, "my pains are very grievous, it is indeed a great affliction—may I have patience granted me to bear it without murmuring: I am a poor weak creature, and have nothing of my own to depend upon: My reliance is on the merits of a crucified Saviour, my dear Redeemer—if it was not so, how miserable should I now be." "I have been followed," he said, upon another occasion, "by a merciful God all my life long; if it had not been so, what would have become of me!" "Suffer me to kneel at thy holy foot-stool, and there give thanks, with high praises to thee and thy dear Son, our Lord and Saviour Jesus Christ, in whom I trust." To a Friend who enquired if he had any message to send to some Friends who were much interested in him, he replied, "Communicate my love to them in the blessed gospel which is above all, and tell them I trust, through the mercy, mer-

its, compassion and intercession of my dear Redeemer, that I shall ascend." The day previous to his death, he exclaimed, this is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent. He has been my only Saviour and Redeemer.

Selected for "The Friend."

MARCH.

THE stormy March is come at last,
With wind and cloud and changing skies,
I hear the rushing of the blast,
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild stormy month! in praise of thee;
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou, to northern lands again,
The glad and glorious sun dost bring,
And thou hast joined the gentle train
And wear'st the gentle name of Spring.

And in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And heaven puts on the blue of May.

Then sing aloud the gushing rills,
And the full springs from frost set free,
That, brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But, in thy sternest frown, abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom, on earth that lies,
Seems of a brighter world than ours.

BRYANT.

THE FRIEND.

THIRD MONTH, 3, 1832.

In the 7th and 8th numbers of our present volume, we inserted the first chapter of "Herschel's admirable preliminary discourse, on the study of Natural Philosophy." To day we commence the publication of part of the 3d chapter of the same work, which will be found imbued with the philosophic temper and practical wisdom so conspicuous in our former extract. The enlarged application of the principles and discoveries of Natural Philosophy to the promotion of our comforts and to the advancement of general civilization, forms one of the distinguishing characteristics of the present age. Science in all its branches is made tributary to the improvement of the physical condition of man, and its principles and results are placed within the reach of popular enquirers.

Herschell belongs to a class of philosophers embracing some of the most eminent men now living in England, who are desirous of improving the intellectual and moral, conjointly with the physical condition of mankind, and of infusing into all scientific enquiries that Christian temper and spirit, which explores the works of nature with reverence for their great Author, and with a desire to render the bounties of his creation subservient to the good of his rational creatures. In proportion as such a spirit prevails, not only will the knowledge of the nature and uses of visible things rapidly increase, but a kindred feeling will lead to a closer study of the structure and designs of social society: the moral improvement of our species will be more

earnestly and sedulously pursued, and the way be more and more opened, for the universal diffusion of that blessed religion which breathes peace on earth and good will to men.

Upon the supposition that the feelings and sympathies of a majority of our readers, are in unison with our own, in regard to the late debates in the Virginia legislature, on the subject of slavery, we cannot be mistaken in the belief that we do but conform to their wishes, in presenting them pretty copiously with quotations from the speeches delivered on the occasion. We have had in reserve several marked for the purpose, one of which, inserted to-day, for manly freedom, and liberality of sentiment, is among the most remarkable. The argument against the right of property in slaves, with its happy illustrations, cannot be evaded. By the annexed paragraph it will be seen that Maryland is about to adopt measures similar to those of Virginia, as announced in our paper of last week.

"*Free Negroes and Slaves in Maryland.*—We have read with much interest an abstract of the bill reported to the Maryland house of delegates on the 15th inst. on the subject of free negroes and slavery. It makes upwards of two columns in the Baltimore American. What is the length of the bill itself, we are not informed, but it extended at least to 34 sections. Its leading provisions we will endeavour to state in a few words. In the first place it enacts that no *free negro* or *mulatto* shall emigrate to, or settle in the state of Maryland, under heavy penalties, and ultimate liability to be sold as a slave. 2. That after the first of June next, no slave shall be brought into the state, either for sale or to reside, under penalty of forfeiture. 3. It appropriates \$100,000 for the removal of free blacks now in the state, to be borrowed by the state treasurer at 5 per cent. redeemable in 15 years; and directs a tax of \$10,000 per annum to be levied upon the different counties for the payment of the principal and interest.

Said \$100,000 to be apportioned among the several counties according to the ratio of free black population in each, agreeably to the census of 1830. If any county refuses to be taxed (and it has the liberty of so doing,) it shall receive no portion of the money raised; and the amount to be raised shall be proportionally diminished."

Departed this life, on the 20th of the 9th mo. last THOMAS EDGE, a useful and exemplary elder in Downingtown meeting, in the 58th year of his age.

A stated annual meeting of the contributors to the Asylum for the relief of persons deprived of the use of their reason, will be held at Friends' meeting house in Mulberry street, on fourth day, the 14th of the present month, at 3 o'clock in the afternoon.

NEWBERRY SMITH, Jr. Clerk.
Philada. 3d mo. 2d, 1832.

An adjourned meeting of the Association of Friends for the free instruction of adult coloured persons, will be held this evening, at 7½ o'clock, in Friends' School-house, on Willing's Alley.

THOMAS BOOTH, Sec'y.
2mo. 25th, 1832.

THE FRIEND.

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For "The Friend."

HERSCHEL'S DISCOURSE ON THE STUDY
OF NATURAL PHILOSOPHY.

Continued from page 162.

These last, however, are instances of simple observation, limited to the point immediately in view, and assuming only so far the character of science, as a systematic adoption of good, and rejection of evil, when grounded on experience carefully weighed, justly entitled it to do. They are not on that account less appositely cited as instances of the importance of a knowledge of nature and its laws to our well being; though, like the great inventions of the mariner's compass, and of gun-powder, they may have stood, in their origin, unconnected with more general views. They are rather to be looked upon as the spontaneous produce of a territory essentially fertile, than as forming part of the succession of harvests, which the same bountiful soil, diligently cultivated, is capable of yielding. The history of iodine, above related, affords, however, a perfect specimen of the manner in which a knowledge of natural properties and laws collected from facts, having no reference to the object to which they have been subsequently applied, enables us to set in array the resources of nature against herself; and deliberately of aforethought to devise remedies against the dangers and inconveniences which beset us. In this view, we might instance, too, the *conductor*, which in countries where thunder-storms are more frequent and violent than in our own, and at sea, (where they are attended with peculiar danger, both from the greater probability of accident, and its more terrible consequences when it does occur,) forms a most real and efficient preservative against the effects of lightning:—the *safety-lamp*, which enables us to walk with light and security, while surrounded with an atmosphere more explosive than gunpowder:—the *life-boat* which cannot be sunk, and which offers relief in circum-

* Throughout France, the conductor is recognized as a most valuable and useful instrument, and in those parts of Germany, where thunder-storms are still more common and tremendous, they are become nearly universal. In Munich, there is hardly a modern house unprovided with them, and of a much better construction than ours—several copper wires twisted into a rope.

stances of all others the most distressing to humanity, and of which a recent invention promises to extend the principle to ships of the largest class:—the *light-house*, with the capital improvements which the lenses of Brewster and Fresnel, and the elegant lamp of lieutenant Drummond, have conferred, and promise yet to confer, by their wonderful powers, the one of producing the most intense light yet known, the others of conveying it undispersed to great distances:—the discovery of the disinfectant powers of chlorine, and its application to the destruction of miasma and contagion:—that of *quinine*, the essential principle in which reside the febrifuge qualities of the Peruvian bark, a discovery by which posterity is yet to benefit in its full extent, but which has already begun to diffuse *comparative* comfort and health, through regions almost desolated by pestiferous exhalations:—and if we desist, it is not because the list is exhausted, but because a sample, not a catalogue, is intended.

One instance more, however, we will add, to illustrate the manner in which a most familiar effect, which seemed destined only to amuse children, or at best to furnish a philosophic toy, may become a safeguard of human life, and a remedy for a most serious and distressing evil. In needle manufactories, the workmen who point the needles are constantly exposed to excessively minute particles of steel, which fly from the grind-stones, and mix, though imperceptible to the eye, as the finest dust in the air, and are inhaled with their breath. The effect, though imperceptible on a short exposure, yet being constantly repeated from day to day, produces a constitutional irritation, dependent on the tonic properties of steel, which is sure to terminate in pulmonary consumption: insomuch that persons employed in this kind of work, used scarcely ever to attain the age of forty years.† In vain was it attempted to purify the air before its entry into the lungs by gauze or linen guards: the dust was too fine and penetrating to be obstructed by such coarse expedients till some ingenious person bethought him of that wonderful power, which every child who searches for its mother's needle with a magnet, or admires the motions and arrangement of a few steel filings on a sheet of paper, held above it, sees in exercise. Masks of magnetized

* We have been informed by an eminent physician in Rome, (Dr. Morichini,) that a vast quantity of the sulphate of quinine is manufactured and consumed in Campagna, with an evident effect in mitigating the severity of the malarious complaints which affect its inhabitants.

† Dr. Johnson, Memoirs of the Medical Society, vol. v.

steel wire, are now constructed and adapted to the faces of the workmen. By these, the air is not merely *strained*, but *searched* in its passage through them, and each obnoxious atom arrested and removed.

Perhaps there is no result which places in a stronger light, the advantages which are to be derived from a mere knowledge of the *usual order of nature*, without any attempt on our part to modify it, and apart from all consideration of its causes, than the institution of life-assurances. Nothing is more uncertain than the life of a single individual; and it is the sense of this insecurity which has given rise to such institutions. They are in their nature and objects the precise reverse of gambling speculations, their object being to equalize vicissitude, and to place the pecuniary relations of numerous masses of mankind, in so far as they extend, on a footing independent of individual casualty. To do this with the greatest possible advantage, or indeed with any advantage at all, it is necessary to know the *laws of mortality*, or the average numbers of individuals, out of a great multitude, who die at every period of life, from infancy to extreme old age. At first sight, this would seem a hopeless inquiry; to some, perhaps a presumptuous one. But it has been made, and the result is, that abating extraordinary causes, such as wars, pestilence, and the like, a remarkable regularity *does* obtain quite sufficient to afford grounds not only for general estimations, but for nice calculations of risk and adventure, such as infallibly to insure the success of any such institution, founded on good computations; and thus to confer such stability on the fortunes of families, dependent on the exertions of one individual, as to constitute an important feature in modern civilization. The only thing to be feared in such institutions, is their too great multiplication and consequent competition, by which a spirit of gambling and underbidding is liable to be generated among their conductors; and the very mischief may be produced on a scale of frightful extent, which they are especially intended to prevent.

We have hitherto considered only cases in which a knowledge of natural laws enables us to improve our condition by counteracting evils, of which, but for its possession, we must have remained for ever the helpless victims. Let us now take a similar view of those in which we are enabled to call in nature, as an auxiliary to augment our actual power and capacitate us for undertakings which, without such aid, might seem to be hopeless. Now to this end, it is necessary that we should form a just conception of what those powers of nature *are*, which we can at pleasure call into action: how far they transcend the measure of

human force, and set at nought the efforts not only of individuals, but of whole nations of men.

It is well known to modern engineers, that *there is virtue* in a bushel of coals properly consumed, to raise seventy millions of pounds weight a foot high. This is actually the *average* effect of an engine at this moment working in Cornwall.* Let us pause a moment, and consider what this is equivalent to in matters of practice.

The ascent of Mont Blanc from the valley of Chamouni, is considered, and with justice, as the most toilsome feat that a strong man can execute in two days. The combustion of two pounds of coal, would place him on the summit.

The Menai bridge, one of the most stupendous works of art that has been raised by man in modern ages, consists of a mass of iron, not less than four millions of pounds in weight, suspended at a medium height of about 120 feet above the sea. The consumption of seven bushels of coal, would suffice to raise it to the place where it hangs.

The great pyramid of Egypt is composed of granite. It is 700 feet in the side of its base, and 500 in perpendicular height, and stands on eleven acres of ground. Its weight is therefore, 12,760 millions of pounds at a medium height of 125 feet; consequently it would be raised by the effort of about 630 chaldrons of coal, a quantity consumed in some foundries in a week.

The annual consumption of coal in London, is estimated at 1,500,000 chaldrons. The effort of this quantity, would suffice to raise a cubical block of marble, 2200 feet in the side, through a space equal to its own height, or to pile one such mountain upon another. The Monte Nuovo, near Pozzuoli, (which was erupted in a single night by volcanic fire,) might have been raised by such an effort from a depth of 40,000 feet, or about eight miles.

It will be observed, that in the above statement, the inherent power of fuel is, of necessity greatly under-rated. It is not pretended by engineers, that the economy of fuel is yet pushed to its utmost limit, or that the whole effective power is obtained in any application of fire yet devised; so that, were we to say 100 millions instead of 70, we should probably be nearer the truth.

The powers of wind and water, which we are constantly impressing into our service, can scarcely be called latent or hidden, yet it is not fully considered in general, what they *do* effect for us. Those who would judge of what advantage may be taken of the wind even on land (not to speak of navigation) may turn their eyes on Holland. A great portion of the most valuable and populous tract of this country, lies much below the level of the sea, and is only preserved from inundation by the maintenance of embankments. Though these suffice to keep out the abrupt influx of the ocean, they cannot oppose that law of nature, by

which fluids, in seeking their level, insinuate themselves through the pores and subterraneous channels of a loose sandy soil, and keep the country in a constant state of infiltration from below upwards. To counteract this tendency, as well as to get rid of the rain water which has no natural outlet, pumps worked by windmills are established in great numbers, on the dams and embankments which pour out the water as from a leaky ship, and in effect preserve the country from submersion by taking advantage of every wind that blows. To drain the Haarlem lake* would seem a hopeless project to any speculators, but those who had the steam-engine at their command, or had learned in Holland what might be accomplished by the constant agency of the desultory, but unwearied powers of wind. But the Dutch engineer measures his surface, calculates the number of his pumps, and trusting to time and his experience of the operation of the winds, for the success of his undertaking, boldly forms his plans to lay dry the bed of an inland sea, of which those who stand on one shore cannot see the other.†

To gunpowder as a source of mechanical power, it seems hardly necessary to call attention; yet it is only when we endeavour to *confine* it that we get a full conception of the immense energy of that astonishing agent. In Count Rumford's experiments, twenty-eight grains of powder confined in a cylindrical space *which it just filled*, tore asunder a piece of iron which would have resisted a strain of 400,000 lbs., applied at no greater mechanical disadvantage.

But chemistry furnishes us with means of calling into sudden action, forces of a character infinitely more tremendous than that of gunpowder. The terrific violence of the different fulminating compositions is such, that they can only be compared to those untamable animals whose ferocious strength has hitherto defied all useful management, or rather to spirits evoked by the spells of a magician, manifesting a destructive and unapproachable power, which makes him but too happy to close his book and break his wand as the price of escaping unhurt from the storm he has raised. Such powers are not yet subdued to our purposes, whatever they may hereafter be; but, in the expansive force of gases, liberated slowly and manageably from chemical mixtures, we have a host of inferior, yet still more powerful energies, capable of being employed in a variety of useful ways, according to emergencies.

Such are the forces which nature lends us for the accomplishment of our purposes, and which it is the province of practical mechanics to teach us to combine and apply in the most advantageous manner; without which, the mere command of power would amount to nothing.

* Its surface is about 40,000 acres, and medium depth about 20 feet. It was proposed to drain it by running embankments across it, and thus cutting it up into more manageable portions to be drained by windmills.

† No one doubts the *practicability* of the undertaking. Eight or nine thousand chaldrons of coal duly burnt, would evacuate the whole contents. But many doubt whether it would be profitable, and some considering that a few hundred of fishermen, who gain their livelihood on its waters, would be dispossessed, deny that it would be *desirable*.

Practical mechanics is, in the most preeminent sense, a *scientific art*; and it may be truly asserted, that almost all the great combinations of modern mechanism, and many of its refinements and nicer improvements, are creations of pure intellect, grounding its exertion upon a moderate number of very elementary propositions in theoretical mechanics and geometry. On this head we might dwell long and find ample matter both for reflection and wonder; but it would require not volumes merely, but libraries to enumerate and describe the prodigies of ingenuity which have been lavished on every thing connected with machinery and engineering. By these it is that we are enabled to diffuse over the whole earth, the productions of any part of it; to fill every corner of it with miracles of art and labour, in exchange for its peculiar commodities; and to concentrate around us, in our dwellings, apparel and utensils, the skill and workmanship not of a few expert individuals, but of all who in the present and past generations, have contributed their improvements to the processes of our manufactures.

(To be continued.)

For "The Friend."

SIR ISAAC NEWTON.

(Continued from page 132.)

"The antiquity and authenticity of the books which compose the sacred canon,—the fulfilment of its prophecies,—the miraculous works of its founder,—his death and resurrection, have been demonstrated to all who are capable of appreciating the force of historical evidence; and in the poetical and prose compositions of the inspired authors we discover a system of doctrine and a code of morality traced in characters as distinct and legible as the most unerring truths in the material world. False systems of religion have indeed been deduced from the sacred record,—as false systems of the universe have sprung from the study of the book of nature,—but the very prevalence of a false system proves the existence of one that is true; and though the two classes of facts necessarily depend on different kinds of evidence, yet we scruple not to say that the Copernican system is not more demonstrably true than the system of theological truth contained in the Bible. If men of high powers, then, are still found, who are insensible to the evidence which sustains the system of the universe, need we wonder that there are others whose minds are shut against the effulgent evidence which intrenches the strongholds of our faith?

"If such, then, is the character of the Christian faith, we need not be surprised that it was embraced and expounded by such a genius as Sir Isaac Newton. Cherishing its doctrines, and leaning on its promises, he felt it his duty, as it was his pleasure, to apply to it that intellectual strength which had successfully surmounted the difficulties of the material universe. The fame which that success procured him he could not but feel to be the breath of popular applause, which administered only to his personal feelings; but the investigation of the sacred mysteries, while it prepared his own mind for its final destiny, was calculated to promote the spiritual inte-

* The engine at Huel Towan. See Mr. Henwood's statement "of the performance of steam-engines in Cornwall for April, May, and June, 1829." Brewster's Journal, Oct. 1829. The *highest* monthly average of this engine, extends to 79 millions of pounds.

rests of thousands. This noble impulse he did not hesitate to obey, and by thus uniting philosophy with religion, he dissolved the league which genius had formed with scepticism, and added to the cloud of witnesses the brightest name of ancient or of modern times."

"The social character of Sir Isaac Newton was such as might have been expected from his intellectual attainments. He was modest, candid, and affable, and without any of the eccentricities of genius, suiting himself to every company, and speaking of himself and others in such a manner that he was never even suspected of vanity. 'But this,' says Dr. Pemberton, 'I immediately discovered in him, which at once both surprised and charmed me. Neither his extreme great age nor his universal reputation had rendered him stiff in opinion, or in any degree elated. Of this I had occasion to have almost daily experience. The remarks I continually sent him by letters on the Principia were received with the utmost goodness. These were so far from being any ways displeasing to him, that on the contrary it occasioned him to speak many kind things of me to my friends, and to honour me with a public testimony of his good opinion.'

"The modesty of Sir Isaac Newton in reference to his great discoveries was not founded on any indifference to the fame which they conferred, or upon any erroneous judgment of their importance to science. The whole of his life proves that he knew his place, as a philosopher, and was determined to assert and vindicate his rights. His modesty arose from the depth and extent of his knowledge, which showed him what a small portion of nature he had been able to examine, and how much remained to be explored in the same field in which he had himself laboured. In the magnitude of the comparison he recognised his own littleness; and a short time before his death he uttered this memorable sentiment:—'I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me.' What a lesson to the vanity and presumption of philosophers,—to those especially who have never even found the smoother pebble or the prettier shell! What a preparation for the latest inquiries, and the last views of the decaying spirit,—for those inspired doctrines which alone can throw a light over the dark ocean of undiscovered truth!

"The native simplicity of Sir Isaac Newton's mind is finely portrayed in the affecting letter in which he acknowledges to Locke that he had thought and spoken of him uncharitably; and the humility and candour in which he asks forgiveness could have emanated only from a mind as noble as it was pure.

"In the religious and moral character of our author there is much to admire and to imitate. While he exhibited in his life and writings an ardent regard for the general interests of religion, he was at the same time a firm believer in revelation. He was too deeply versed in the Scriptures, and too much imbued with their spirit, to judge harshly of other men who took

different views of them from himself. He cherished the great principle of religious toleration, and never scrupled to express his abhorrence of persecution, even in its mildest form. Immorality and impiety he never permitted to pass unproved; and when Dr. Hallett ventured to say any thing disrespectful to religion, he invariably checked him, and said, 'I have studied these things,—you have not.' "After Sir Isaac Newton took up his residence in London, he lived in a very handsome style, and kept his carriage, with an establishment of three male and three female servants. In his own house he was hospitable and kind, and on proper occasions he gave splendid entertainments, though without ostentation or vanity. His own diet was frugal, and his dress was always simple; but on one occasion, when he opposed the honourable Mr. Annesley in 1705, as a candidate for the university, he is said to have put on a suit of laced clothes.

"His generosity and charity had no bounds, and he used to remark, that they who gave away nothing till they died never gave at all. Though his wealth had become considerable by a prudent economy, yet he had always a contempt for money, and he spent a considerable part of his income in relieving the poor, in assisting his relations, and in encouraging ingenuity and learning. The sums which he gave to his relations at different times were enormous; and in 1724 he wrote a letter to the Lord Provost of Edinburgh, offering to contribute 20*l.* per annum to a provision for Mr. Maclaurin, provided he accepted the situation of assistant to Mr. James Gregory, who was professor of mathematics in the university.

"The habits of deep meditation which Sir Isaac Newton had acquired, though they did not show themselves in his intercourse with society, exercised their full influence over his mind when in the midst of his own family. Absorbed in thought he would often sit down on his bedside after he rose, and remain there for hours without dressing himself, occupied with some interesting investigation which had fixed his attention. Owing to the same absence of mind, he neglected to take the requisite quantity of nourishment, and it was therefore often necessary to remind him of his meals.

"Sir Isaac Newton is supposed to have had little knowledge of the world, and to have been very ignorant of the habits of society. This opinion has, we think, been rashly deduced from a letter which he wrote in the twenty-seventh year of his age to his young friend, Francis Aston, Esq., who was about to set out on his travels. This letter is a highly interesting production; and while it shows much knowledge of the human heart, it throws a strong light upon the character and opinions of its author.

"In his personal appearance, Sir Isaac Newton was not above the middle size, and in the latter part of his life was inclined to be corpulent. According to Mr. Conduit 'he had a very lively and piercing eye, a comely and gracious aspect, with a fine head of hair as white as silver, without any baldness, and when his peruke was off was a venerable sight.' Bishop Atterbury asserts, on the other hand, that the lively and piercing eye did not belong to Sir Isaac during the last twenty years of his life. 'Indeed,'

says he, 'in the whole air of his face and make there was nothing of that penetrating sagacity which appears in his compositions. He had something rather languid in his look and manner which did not raise any great expectation in those who did not know him.' This opinion of Bishop Atterbury is confirmed by an observation of Mr. Thomas Hearne, who says 'that Sir Isaac was a man of no very promising aspect. He was a short, well set man. He was full of thought, and spoke very little in company, so that his conversation was not agreeable. When he rode in his coach, one arm would be out of his coach on one side, and the other on the other.' Sir Isaac never wore spectacles, and never 'lost more than one tooth to the day of his death.' "

For "The Friend."

As I much approve of the efforts that are now successfully making by the Temperance Societies in our country, to remove the desolating, scourge occasioned by the use of ardent spirits, and having recently read this circular with much satisfaction, concluded that I would send it to the Editor of "The Friend." If it should be thought suitable to have a place in that Journal, it may possibly be useful to some of its readers, for, if after all the labour of our Society on this subject for so many years, the public should now leave us in the back ground, in promoting so important a reformation, it will indeed be a sad reflection on us. M. R.

CIRCULAR

Of the New-York State Temperance Society, to the Citizens of the State.

FELLOW CITIZENS,

We want your aid in a great work. Not your money nor your time, nor the sacrifice of any real interest. We want your names with the pledge and the influence which is attached to them. We are earnest in our application: You will therefore ask us three questions.

What is your enterprise?

What is to be gained by its successful accomplishment?

What service can our names render?

We respectfully ask your attention, while we attempt to answer these inquiries. What is the enterprise? It is one of pure benevolence and patriotism, in which we have no separate interest. We have been driven to it by facts which concern you. Our state is now harbouring a fatal enemy; cherishing a plague of dreadful malignity; submitting to a tax which brings no increase to our treasury, while it perpetuates poverty, misery, and crime. To prove this, let us state a few facts which may be relied on. Whatever may be said in favour of the temperate use of ardent spirits, (if that indefinite line could ever be drawn,) facts will show incontestibly, that the excessive use of them is the severest scourge with which our nation and our state are visited; and you know that all drunkenness commences in the moderate use of them. Ardent spirit destroys health: ardent spirit creates idleness: ardent spirit ruins character: ardent spirit makes paupers: ardent spirit makes criminals: ardent spirit brutalizes men: ardent spirit destroys domestic happiness: ardent spirit ensures premature death: ardent spirit makes three-fourths of the business and expense of our criminal courts, jails, and almshouses: ardent spirit throws an immense tax on a Christian community to support vice: ardent spirit unfits thousands and tens of thousands for the duties of this life, and exposes them to the awful retribution of the next. All these charges, and more, can be substantiated. The testimony of the most eminent medical men in New-England, New-York, Pennsylvania, and Europe, has been obtained on the first point. Some of them say, that three-quarters, some that one half their practice would at once cease if ardent spirits were no longer drank as a beverage. That ardent spirit makes three-fourths of our crimi-

nals, is the united testimony of judges and lawyers in this country and in England. The most shocking cases of murder have occurred under the influence of alcohol. Almost all the cases of assault and battery likewise. Those guilty of burglary, larceny, counterfeiting, riots, &c. are almost uniformly ascertained to have destroyed their moral sensibilities, and emboldened themselves for the violation of their country's laws, by the inebriating cup. That every man loses his character when he drinks to excess is obvious. That it brutalizes the man, the husband, the father, the mother; that it induces poverty, disease, and premature death; that it unfits for social and refined enjoyments; for duty to man and to our Maker in this life; for the pure and elevated joys of Heaven, none can question who have ever seen its operations in an individual case. But to what extent it is inflicting all these evils upon our fellow citizens is now the point which we wish more immediately to contemplate.

In the early part of the present year a careful investigation was made by a committee consisting of gentlemen chosen from the most respected citizens in one of the wards of the city of Albany, relative to the intemperance of that section. The result was most alarming. It was ascertained that there were in the ward 112 places where ardent spirits were retailed; and that the quantity thus sold, amounted to 45,500 gallons, and cost to the consumers 56,875 dollars. In this ward there was found one place for retailing liquor for every 45 inhabitants, or about one to every nine families. The enormous profits were also adverted to; being about 200 per cent. on foreign, and 600 on domestic spirits, when sold by the single glass. The ward alluded to contains a population of 5,000; and should the four remaining wards consume in the same proportion, then the consumption for the whole city would amount to the enormous sum of 284,355 dollars. In candour it may be admitted, that the ward mentioned consumes more than the average of the city; but when it is calculated that there are in the city 415 licenses granted to taverns and groceries, and that should each one sell only \$2 dollars per day, then the whole amount would be \$302,950 for the whole city; when, therefore, we take into consideration the

Time spent in drinking, recovery from drunkenness, and the strength diminished by it;

Paupers made by intemperance, thrown on the poor-house, or relieved by private charity;

Expenses of criminal prosecutions, and imprisonments occasioned by intemperance;

Loss to the public by carelessness, mismanagement, &c. of the intemperate;

There cannot be a doubt that the city suffers a dead yearly loss of three hundred thousand dollars; a tax which is annually paid by the temperate and intemperate of Albany, to support a most detestable monster. Now suppose the city should entirely abandon the use of ardent spirit, and raise this sum by a direct tax on the very individuals who now pay it. Merely to give up the use of the article would enable the former customers to meet the tax; and would at once secure more physical strength, more industry, more economy, and more happiness among the labouring classes who now suffer the principal part of the evils of intemperance, than can be estimated. Such is the cost, and such the quantity of distilled spirit drank in the city of Albany in one year. How many families are beggared by it, our alms-house records can tell. How great a nuisance it is, our public officers can testify. How much of the sinew, and strength, and intellect, of the city it destroys; how many sighs and tears of wives, worse than widows; how much beggary and wickedness of children, who have exchanged their fathers for brutes; how many broken-hearted parents; how much blasphemy, and poverty, and crime, and death, no one can tell. But we can make one or two other calculations which will bring the subject before us in another light. We have clearly shown the tax the city of Albany now pays for the use of ardent spirit. Let us now see to what beneficial purposes it could be applied; while the very abstinence secures the improvement of health, competence, morals, and happiness among us. Each individual can indeed exercise his own invention in devising methods for such an expenditure of the sum as would improve the intellectual, social, physical, and moral condition of all classes, and particularly of those who suffer most severely by intemperance. How many schools could be erected, for carrying the educa-

tion of the poorest to an extent not yet attained in any country. How many hospitals and houses of humanity for the unfortunate, the sick, the friendless, would it not build. Then again, at the present value of money, the tax the city of Albany pays to alcohol would pay the interest of six millions of dollars yearly; would build 200 houses each year costing 1500 dollars each; and rent 2000 tenements at 150 dollars rent per year. Should the whole nation be taxed in the same proportion, say 300,000 dollars, for every 25,000 inhabitants, it would amount to the enormous sum of one hundred and forty-four millions of dollars yearly. These facts and statements will apply with greater or less force to every city, town, and village in the state.

We are now prepared to say what we want to accomplish. It is to awaken the attention of our fellow citizens throughout the state to these facts; to excite the public indignation against the insidious foe; to induce all to abandon the use and sale of ardent spirit, and discountenance such use in all over whom they have influence. All must be enlisted in it, or the work will never be entirely accomplished. It is true we are engaged in a war of extermination; but we wield no other weapons than the truth exhibited in love and candour. We expect to conquer by nothing but a moral influence. You can now see what we want to accomplish, and what will be the results of our success. We shall dry up some of the deepest fountains of disease, crime, poverty, blasphemy, indolence, needless taxes, orphan's tears, and widows' broken hearts. Some may perhaps think we have given an exaggerated view of things; but such a supposition can only arise from a want of minute observation of the scenes of wretchedness, poverty, and crime, which intemperance creates among us. Were we now to name any one evil within the power of man to remove, which is chief of all others, and yet to be removed by the simplest, easiest process—that should be intemperance. If before the present year closes, all the alcohol now in the state, and yet to come in, could be consigned to the apothecaries for the compounding of medicine, or to the artist whose business requires it, it would be an immeasurably greater blessing than if some neighbouring state should put into our coffers millions of dollars, and ensure us a diminution of three fourths of our criminal trials and imprisonments, and of our alms-house tenants. And now, in view of these facts, can we appeal in vain, when it can be shown that never was there so dire a curse so entirely within our power to remove? It is the strongest of enemies—more terrible, cruel, and unrelenting than the Turk; and yet, none was ever attacked with such absolute certainty of conquest. It is the most dire of all the plagues which have ever scourged our beloved country; and yet no epidemic could ever be so readily stopped in its ravages, were all but willing to have it stopped. It only requires a unanimous vote of the state, and tomorrow we are unburthened from the heaviest of our taxes—saved from the most malignant and destructive plague with which Heaven ever chastened us. Surely, then, indifference on this subject must be criminal, if it would be criminal to sit still and see our neighbours' property devastated, their children beggared, their temporal and eternal prospects blasted, and yet make no effort to prevent it.

In the name of humanity, and for the honour of our state, let us arise as one man, and break the chains of self-imposed slavery. If the ruthless savage had invaded our frontier, surely the appeal would not be in vain—our young men would forsake their homes, their business, and risk their lives in their country's defence. But here is an enemy as real and as cruel; and where then is the spirit of '76, if we are unwilling to make a sacrifice, if such it be, of personal gratification, or of pecuniary interest, that the community may be delivered from so great a curse? But you may inquire, what can I, a single individual, do? Much. The state is composed of individuals. If every individual adopts the resolution for the public good, "I WILL USE NO MORE ARDENT SPIRITS," then the work is accomplished, or if you singly adopt this resolution, the making it known will exert an influence on some one or more to do the same. This is the reason why your name is requested. THE PLEDGE TO OTHERS IS NOT NEEDED FOR YOUR OWN SAKE. Some have scorned to bind themselves in this way; but they have mistaken the design of it. It is not for yourself, but for others. Our forefathers pledged themselves to drink no tea under British taxation. Now, is it not manifest that, however firmly any num-

ber of individuals around Boston might have kept the secret resolution of drinking no tea, the moral influence of that resolution on the country would have been wholly lost had they not made this public pledge? And if you would see the moral influence of pledges on a larger scale, recur to the solemn day of '76, when the band of patriots rallied round the altar of Liberty, and pledged their lives, their fortunes, and their sacred honour. That pledge shook the political world. But these men did not need the pledge for themselves. It was to confirm the wavering: to present to tyranny a solid phalanx of men bent on liberty or death. We want their sons to imitate them. Almost all that has been accomplished already, to diminish the amount of drunkenness in our land, has been effected by the temperate, who have publicly enlisted their influence in favour of total abstinence, as the only effectual remedy. Your name may save one, two, one hundred, and ultimately, perhaps, a thousand, from the disgrace, the wretchedness, the grave of a drunkard.

Ministers of the gospel, of every denomination, we call upon you to increase your efforts in this work of mercy, and if agreeable to your feelings, read this address to your people from the pulpit.

Parents, we call upon you to enlist your children on the side of total abstinence. It can do them no injury, and may save one or more of them from ruin; and will make your family a little regiment in the army of reform. Enlist your domestics, because it will increase the respectability, happiness, and value of this class of our citizens.

Masters of apprentices, employers of labourers, and clerks, we call upon you, as men possessed of influence, to combine with us in a cause of the deepest importance to those who are under your charge.

Magistrates, and men elected to public offices, we appeal to you as guardians of the general interest, and protectors of the public morals, to give the sanction of your influence to this work.

Christians, professing to have the spirit of Christ, surely this appeal cannot be in vain to you. Your very profession is a declaration that you live for the glory of God, the good of men, and the advancement of truth, temperance, righteousness, and happiness. All these are to be secured, to a very great extent, by the success of the Temperance Reformation. To you we look with the fullest confidence, because you have already pledged yourselves to abstain from every thing that will injure others.

To Ladies, we would suggest for imitation the example already set by the most influential females in many parts of the state. Your influence is great; and the peculiar considerations are weighty, which urge you to enlist in this cause. While husbands, brothers, fathers, sons, have been drinking from the fiery cup, many of you have drank, in solitude, the bitterest dregs in the cup of sorrow. Mothers, daughters, sisters, wives, we entreat you to throw your gentle influence around society, to hold it back from the enchanted cup of death. Surely your hearts will bleed at the facts we have recited. Surely you will unite with us. And with all your sex on our side, we shall feel that the work is more than half accomplished.

The state society claim from an intelligent community a serious attention to the subject of this circular. It seeks only to enlighten and persuade by the free distribution of information, and by mild argument. From the first, the avowed object has been, to persuade the community to abandon entirely the use of ardent spirits. The society would recommend to all the friends of the cause, great forbearance, and charity.

The subject is still of recent agitation; the habit which is attempted to be reformed has been of long duration; no one should be judged hastily for not, at once, being convinced; all the friends of the cause have to do, is to be diligent and persevering, in placing the important matter fairly and kindly before the public.

Editors of our numerous public papers are solicited to give this address a place in their columns.

It is proposed to place a copy of this circular in the hands of every family in the state, through the agency of the county and town societies, and the officers of all societies will exert themselves to carry the plan into operation.

Orders for the circular can be directed to Mr. W. C. Miller, Secretary, No. 58 State-street, Albany.

REUBEN H. WALWORTH, President,
EDWARD C. DELAVAN, JOHN F. BACON, JOHN T. NOR-

TON, HENRY TROWBRIDGE, RICHARD V. DE WITT, ARCHIBALD CAMPBELL, JOSHUA A. BURKE—*Executive Committee.*

NOTE.—When the pledge is called for, you may tear it from the circular; or if not called for, and where signed by any part of the family, it can be delivered to the Secretary of the nearest Temperance Society, that the names may be enrolled. Those whose names are already enrolled as members of the society, are not expected to sign.

PLEDGE.

We the subscribers, residing in the _____ in the county of _____ believing that the drinking of ardent spirit is, for persons in health, not only unnecessary, but injurious; and that its use is the cause of forming intemperate appetites and habits; and while it is continued, the evils of intemperance can never be prevented; do therefore agree, that we will not, except as a medicine in case of bodily infirmity, use distilled spirits ourselves, or procure them for the use of our families, or provide them for the entertainment of friends, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of them in the community.

Selected for "The Friend."

TO THE FRINGED GENTIAN.

Thou blossom bright with autumn dew,
And coloured with the heaven's own blue,
That openest, when the quiet light
Succeeds the keen and frosty night.

Thou comest not when violets lean
O'er wandering brooks and springs unseen,
Or columbines, in purple drest,
Nod o'er the ground bird's hidden nest.

Thou waitest late, and com'st alone,
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged year is near its end.

Then doth thy sweet and quiet eye
Look through its fringes to the sky,
Blue—blue—as if that sky let fall
A flower from its cerulean wall.

I would that thus, when I shall see
The hour of death draw near to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

BRYANT.

Visit to the Valley of Death, in the Island of Java. By A. Loudon, Esq., in a letter to Professor Jameson.

MY DEAR SIR:—The following is an extract from my journal of a tour through the Islands of Java and Madara, last year:—

"Balor, 3d July, 1830.—This evening, while walking round the village with the Patteh, (native chief) he told me that there is a valley only three miles from Balor, that no person could approach without forfeiting their lives, and that the skeletons of human beings, and all sorts of beasts and birds covered the bottom of the valley. I mentioned this to the commandant, Mr. Van. Spreewenberg, and proposed going on to see it; Mr. Daendel, the assistant-resident, agreed to go with us. At this time I did not credit all that the Javanese chief told me. I knew that there was a lake close to this, that it was dangerous to approach too near, but I had never heard of the Valley of Death.

"Balor, 4th July.—Early this morning we made an excursion to the extraordinary valley, called by the natives *Guwo Upas*, or *Poisoned Valley*: it is three miles from Balor,

on the road to the Djiang. Mr. Daendel had ordered a foot-path to be made from the main road to the valley. We took with us two dogs and some fowls, to try experiments in the poisonous hollow. On arriving at the foot of the mountain, we dismounted and scrambled up the side, about a quarter of a mile, holding on by the branches of trees, and we were a good deal fatigued before we got up the path, being very steep and slippery, from the fall of rain during the night. When within a few yards of the valley, we experienced a strong nauseous suffocating smell, but, on coming close to the edge, this disagreeable smell left us. We were now all lost in astonishment at the awful scene before us. The valley appeared to be about half a mile in circumference, oval, and the depth from 30 to 35 feet, the bottom quite flat—no vegetation—some very long, in appearance, river-stones, and the whole covered with the skeletons of human beings, tigers, pigs, deer, peacocks, and all sorts of birds. We could not perceive any vapour or any opening in the ground, which last appeared to be of a hard sandy substance. The sides of the valley from the top to the bottom are covered with trees, shrubs, &c. It was now proposed by one of the party to enter the valley; but at the spot where we were, this was difficult, at least for me, as one false step would have brought us to eternity, as no assistance could be given. We lighted our cigars, and, with the assistance of a bamboo, we went down within 18 feet of the bottom. Here we did not experience any difficulty in breathing, but an offensive nauseous smell annoyed us. We now fastened a dog to the end of a bamboo, 18 feet long, and sent him in; we had our watches in our hands, and in 14 seconds he fell on his back, did not move his limbs or look round, but continued to breathe 18 minutes. We then sent in another, or rather he got loose from the bamboo, but walked in to where the other dog was lying: he then stood quite still, and in 10 seconds he fell on his face, and never moved his limbs afterwards: he continued to breathe for 7 minutes. We now tried a fowl, which died in 1½ minute. We threw in another, which died before touching the ground. During these experiments we experienced a heavy shower of rain; but we were so interested by the awful scene before us, that we did not care for getting wet. On the opposite side, near a large stone, was the skeleton of a human being, who must have perished on his back, with the right arm under the head; from being exposed to the weather, the bones were bleached as white as ivory. I was anxious to procure the skeleton, but any attempt to get at it would have been madness. After remaining two hours in this Valley of Death, we returned, but found some difficulty in getting out. From the heavy shower, the sides of the valley were slippery, and had it not been for two Javanese behind us, we might have found it no easy matter to escape from the pestilential spot. On reaching our rendezvous, we had some brandy and water, and left this most extraordinary valley, came down the slippery foot-path sometimes on our hands to the main

road, mounted our horses, and returned to Balor, quite pleased with our trip. The human skeletons are supposed to have been rebels, who had been pursued from the main road, and taken refuge in the different valleys, as a wanderer cannot know his danger till he is in the valley, and when once there, one has not the power of presence of mind to return.

"There is a great difference between this valley and the *Grotto del Cano*, near Naples, where the air is confined to a small aperture; while here the circumference is fully half a mile, and not the least smell of sulphur, nor any appearance of an eruption ever having taking place in it, although I am aware that the whole chain of mountains is volcanic, as there are two craters at no great distance from the side of the road at the foot of the Djiang, and they constantly emit smoke.—Fahr. 22°.

"In the 8th volume of the proceedings of the Batavian Society of Arts and Sciences, Dr. Horsfield, of the East India house, gives a description of the mineral constitution of the different mountains of Java. He examined several parts of the chain of hills, and states that he heard of this valley, but that he could not prevail on the natives to show him where it was. I have sent the Doctor a copy of the above extract."

Edinburgh New Philosophical Journal.

For "The Friend."

Extract from the speech of Henry Clay on the tariff.—Mr. Clay stated that he assumed the quantity which was generally computed, but he believed it much greater, and subsequent information justifies his belief. It appears from the report of the cotton committee, appointed by the New-York convention, that *partial* returns show a consumption of upwards of 250,000 bales; that the cotton manufacture employs near 40,000 females, and about 5,000 children; that the total dependents on it are 131,489; that the annual wages paid are \$12,155,723; the annual value of its products \$32,036 76; the capital, \$44,914,984; the number of mills, 795; of spindles, 1,246,503; and of cloth made, 260,464,990 yards. This statement does not comprehend the Western manufactures.

From the "*Richmond Whig*" of March 3.—"Slavery is not only a million of degrees more ruinous to the prosperity of the south than the Tariff, but it is the very cause which makes the Tariff itself oppressive (if it be oppressive—which we do not see, and do not believe.) Is not the entire non-slave holding quarter of the Union flourishing under the Tariff to an extent without any parallel in the history of the world? Would prosperity cease precisely at the line of the Ohio and Mason and Dixon, and decay begin, if slavery did not exert an influence to produce it—if it were not *the* cause itself, the great and undeniable cause—or by its presence, excluded those benevolent causes from operating, which throughout the North, Middle and West, have astonished the world by their results?"

An Affectionate Address to all Professing Christians. By THOMAS SHILLITOE.

(Continued from page 166.)

I am aware of the trying state of trade and commercial affairs, and the great difficulty many honest minds have had to struggle through, who are obliged to give credit in their trade, thus depending on others to make good their own payments; yet I believe complaints of want of punctuality in fulfilling engagements would not be so general as they are, were such in earnest to do every thing in their power that the chief cause, the inordinate pursuit of business, might be removed. Therefore, by others' harms let such take warning; and lessen your temporal concerns where necessary, you that have been permitted to weather the storm that has at times blown a heavy gale. It is true there have been some intermissions, something that at times might be termed sunshine; and a hope has been entertained by many of those who had deeply felt the pressure of the times, that the worst was past, and that better times, as to trade and commerce, were hastening. How soon has the expectation of such been disappointed! and how many that have been tempted, by these prospects, to venture out on the wide ocean of commerce, have again become a total wreck! the next cloud that has gathered exceeding those which had gone before in magnitude and terrific appearance, sometimes as if ready to burst and carry destruction before it. My brethren, lessen your trade and business where they exceed the bounds of Christian moderation, with all the resolution of which you are capable. Take especial heed of the Good Pilot at the helm; get into a safe port, if possible—to as safe an anchoring place as the nature of your various outward circumstances in these times will allow of, before the day of the Lord come “upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures.” (Isaiah ii. 12—16.) Read the remainder of this remarkable chapter, and the foregoing one, and let none be saying, “such things have been declared aforetime, and what has come of it?” lest their calamity come upon them as a thief in the night, in a day when they look not for it, and at an hour when they are not aware. (1 Thes. v. 2, 3. Matt. xxiv. 44—51.)

You that sail on the wide ocean of trade and commerce, and have its tempestuous billows to contend with, and to whom it has appeared as if nothing less than a total wreck could be the result, be no longer unwilling to act the part of the wise mariner; for, when danger like this threatens him, he looks well to the helm, reduces his sails, and lightens the vessel by lessening his cargo, rather than risk the loss of the whole. I am not unmindful of the distress that nature must have to endure before the mind is at all likely to be brought into a wil-

lingness to take such steps as these; and I think I can enter into feeling with those who have families, and have so far extended their manner of living, as that, from the depressed state of their trade, and the losses they are assailed with, their income barely covers their expenses, while perhaps their families are increasing; because it is gratifying to human nature to appear to the world to be increasing in its substance, but mortifying to retrench, lest it should be suspected that we are going down hill in the world. This must be the case with many in the present day, or I am mistaken in my view of the state of things. Many must be content with the moderate portion of the things of this life allotted by a wise Providence for them. Lessen your business, and regulate your family expenses accordingly, otherwise you may be brought into the same trying situation that many are now in, who once carried their heads high in the commercial world, and moved in what are called the more genteel circles, but who have now no bread at all they can strictly call their own.

Let me now claim your attention, who are females in families, by pressing upon you the necessity of your being willing to do your part in facilitating the escape of your husbands and parents from the troubled waters and sunk rocks of commercial difficulty, which the keen eye of human policy is so often unable to discover. With you generally rests the management of household affairs, it being chiefly for these supplies that the labouring oar is kept at work, you must be willing, (both mothers and children,) to examine closely the mode and circumstance of your expenditure with a mind fully made up to relieve, as far as in you lies, the head of the family, who may have both wind and tide to contend with. Where it is needful, search your houses, search your tables, search your garments; and where any expense can be spared, seek for holy help to pursue the path of Christian moderation. I am well assured, from our natural proneness to gratification, that it will require holy help to take such steps as these; but this I am also as well assured will not be wanting, if sought after in a proper disposition, “the perfect heart and willing mind” accompanying our endeavours after it. Hereby we shall find that those things which have been sacrificed, being calculated only to please the vain mind in ourselves and others, and to pamper a depraved appetite, had not the effect of contributing to our real comforts. Regard not the world's dread laugh, but set your intimates and neighbours this salutary example of Christian moderation; an example, I believe, that all who profess faith in Christ, and in the sufficiency of his power to redeem from all iniquity, are in a peculiar manner called upon to hold out to the world at large; although this mode of proceeding may, for a time, produce a sore conflict to such, supposing that they shall let themselves down in the eyes and estimation of the worldly-minded, yet, in the end, they will appear more honourable than those who have compelled the head of the family to go on pushing business, to keep up an appearance which their circumstances do not justify, clothing and feeding themselves and their children with that which

they were not able to pay for. And you that are of bodily ability, be entreated to learn to wait more upon yourselves; teach your children industry and a well regulated economy, even admitting they have a prospect of a large patrimony, remembering that riches have wings, (Prov. xxiii. 5.) and various may be the ways and means Providence may see meet to permit this their patrimony to take wings and fly away from them, and they be left, as others have been before them, who were once similarly circumstanced, but now placed in a very destitute situation as to outward support. It must be self-evident to every rightly considerate mind, that there is great need in the present day to press upon parents the necessity of this wholesome practice, wholesome both for body and mind; for, next to a pious example, accompanied by a religious education, parents cannot bestow a better portion on their children, than to teach them industry, and the art of living well at little expense. Labour is a part of the penance enjoined to man in the fall: “By the sweat of thy brow shalt thou get thy bread.” (Gen. ix. 19.) This sentence, pronounced upon Adam, I believe, descends to all his posterity. I do not mean to infer, from the words of the text, that all are called upon to be engaged in manual and servile work, but that all are called upon to be usefully employed in some way or other for the good of their fellow-creatures. I fully believe that suitable employment, under the regulating influence of an all-wise Creator, is salutary, and qualifies us the better to feel for and proportion labour to those who may be placed under us: it may even prove a secondary means of keeping our nature under subjection, which we cannot be ignorant is corrupt, and requires much subduing—something to check its impetuosity, and have rule in all our actions. There is yet another precious advantage resulting from bringing up children in habits of well regulated industry and economy; a moderate share of business will then be found sufficient to bring up a family reputably, when our wants are confined to real comforts and conveniences, which I find the religion of Jesus fully allows of. It is those things which have nothing to recommend them but show and an appearance of what the world calls gentility, that the religion of Jesus Christ opposes in each of our minds, did we but attend to it more faithfully. For want of this attention, how easily do we become bond-slaves to appearances; and where this well-regulated industry and economy are wanting, and idleness and fulness of bread prevail, how little is to be observed, in the conduct of such, of reverential thankfulness for the bounties they are receiving from heaven. Although I am well aware that our constitutions are so varied by nature, we cannot, nor must we presume to draw a precise line one for another, respecting that in which real comforts and conveniences consist; yet I am as fully satisfied as I am of my own existence, that we have a Divine principle implanted in each one of us, (to the truth of which the sacred writings, from the beginning to the end of them, bear ample testimony, although spoken of under various characters, such as—“the law written in the heart”—“the

spirit in the inward parts"—"the teacher that cannot be removed into a corner"—"the anointing that teaches as man never taught"—"the inspeaking voice of God," &c. &c. &c.) and if we are willing to receive and attend to its secret and sacred monitions, it will not fail faithfully to impart to us the conduct we must each one pursue, so as that we may be found only in the right and proper use of the good things of this life, which our beneficent Creator has given us richly to enjoy. It will be clearly pointed out to us, what are the real comforts and conveniences allowed us, and what are the imaginary ones we are to deny ourselves of. If we neglect to attend to these secret monitions in our own hearts, we must expect, from our natural proneness to gratification and the delights of the world, that we shall in various ways violate the trust our heavenly Father has reposed in us, by using these temporal things contrary to his designs, and to our unspeakable and eternal loss.

When we are made willing thus to move in true humility, we are prepared the better to meet reverses that may come upon us. Let none be saying in their hearts, "I am out of the reach of reverses," because none are out of the reach of them; for, however variously our outward substance may be secured, all sublunary things are unstable as waters, and various as may be our resources, every supply may be cut off. The Philistines may be permitted to stop all the wells which we have dug for ourselves and our children; (Gen. xxvi. 15;) the Most High may permit his great army of little causes to enter our vineyards and oliveyards, strip us of all, without power on our parts to prevent the devastation; for what the palmer-worm leaves, the locust may eat; and that which the locust leaves, the canker-worm may eat; and what the canker-worm leaves, the caterpillar may so destroy, that not the least vestige of our once greenness and greatness may remain. (Joel i. 4.) This has been the case within my memory. The crafty have been so taken in their own craftiness, and the lofty so brought down from their seats, and men of low degree exalted, that he who was the servant, has become the master, and his master's children have served his children. (Job v. 13.) What has been, may be again; for thus has the All-wise Disposer, to whom belong the cattle of a thousand hills, and every visible thing, (for nothing is mine or thine any longer than he sees meet we should possess it,) evinced his sovereignty and power to humble his creature, man: thus convincing him of the great uncertainty of all visible things. (Psalm i. 10.) May these turnings and over-turnings, which from time to time we have heard of, and of which some have more keenly felt the smart, in commercial concerns and in families, prove the means of stimulating us to an honest endeavour to forget the things that are behind, all of which are perishing, and renewedly to seek for holy help, to be found daily pressing forward to those which are before, and which are eternal!

Great talent for conversation requires to be accompanied with great politeness. He who eclipses others, owes them great civilities; and whatever a mistaken vanity may tell us, it is better to please in conversation than to shine in it.—*Preceptor.*

OBITUARY.

From Annual Monitor, 1832.

Sarah Lidbetter, of Brighton (England) was the daughter of Bridger and Elizabeth Lidbetter, and died 9th month, 3d, 1831, in the 10th year of her age.

She was from a very little child fond of reading the Holy Scriptures, and other religious books. She also enjoyed attending our meetings for worship; and very early experienced the comfort and advantage of secret prayer. She was obedient, obliging, and affectionate to her parents, of steady carriage and behaviour; and although much hidden, being a child of few words, she was much beloved and respected by all who knew her; and her mother says: "I never remember her to have needed correction; but when at any time she detected herself in error, her sorrow and grief were such as to need all the consolation and comfort I could give."

From the age of seven years, it was her practice to read a portion of the Holy Scriptures to the other children before going to bed: this she continued till too weak to attend to them; when she exhorted them not to omit it, but to be frequent in reading the Bible; which, she added, "is the best of books."

Her desires for faith and patience to hold out to the end were very strong; and she would often request those about her to pray that they might not fail. She often remarked when any one noticed her patience: "I have never once thought my situation hard; I have not one pain too many." About three weeks before her death, she had her sister, her little brother, and two orphan cousins, who lived with them around her bed, to each of whom she gave much suitable counsel. She also imparted suitable advice to those who attended her in her protracted illness; often expressing in grateful terms her acknowledgment of their kindness. Sometimes in the night when she had sharp spasms in her side, so that the perspiration ran down her face, she said with a sweet smile: "Mother, how these pains remind me of the sufferings of my dear Saviour."

On fifth-day, the 18th of the 8th month, when the whole length of the spine was much inflamed, she said: "Oh my dear mother! the pain, the pain in my back is extreme, pray for me;—Oh my dear, my gracious Saviour! if it be thy holy will, take me to thyself, or give me patience to endure this suffering." This she repeated several times, and added: "Oh my beloved mother, if my prayer is not heard! I seem as if I could not pray. What, if after all I should be turned out, and go among the wicked! what shall I do? Oh my dear mother, there seems a doubt! do pray for me. But O my dear, my own Heavenly Father, take me to thyself." On her mother saying: "My dear, I believe this to be a temptation of the evil one, who is permitted at times to tempt Christians almost to the last!"—she became quiet; and after a short time of silence, she sweetly smiled, and soon after, in an ecstasy, exclaimed: "O mother! now I can pray, how happy! how comforted I feel that I can pray! I know not how to be thankful enough for this favour:

the word in me is, 'I will deliver thee from the power of the enemy, and take thee shortly into heaven.' How happy I am!" she added though in a feeble voice: "I believe the worst of my sufferings are over, I do not know how to be thankful enough to my Heavenly Father for ease. I feel so happy that I am able to pray; and though you cannot hear me, that does not matter, though my lips do not utter, I pray inwardly." After lying some time in this happy state, she said: "O that great enemy! I hope he will not again be suffered to tempt me."

At another time: "O! how full of love I feel to my dear Saviour; O! his arms seem open to receive me! How I long to rush into them and embrace Him for the happiness I this moment feel! I am happier now than I have ever been. O! how thankful I ought to be! He seems to say: 'I am preparing a mansion for thee.' O my dear mother! the heavenly voice, I think it is, says: 'Thy day's work is done; thou hast only to wait.'"

The next morning, after a quiet, though sleepless night, being free from those acute spasms and convulsive throes, from which she had lately so much suffered, the dear child appeared unusually low. On her mother's anxiously inquiring the cause, after a little reluctance and shedding many tears, she said: "I believe I am better, and perhaps likely to live some time longer. This is a great trial to me, and I fear very wicked of me; Oh the impatience I suffer to be gone! Oh pray for me, that I may get rid of such anxious thoughts! for how wrong it must be of me to feel so impatient. Oh! that my faith and patience may hold out to the end!"

After this she enjoyed some hours of calm; and smiling said: "Now I seem not to mind pain; and, though sharp, can rejoice in the midst of it; I feel so sure it will be well with me, and so comforted in thinking that every pain makes me weaker, and brings me nearer heaven." One evening she said: "Dear mother, this has been a day of prayer for thee; that thou mayest be supported through all. Do not grieve when I am gone; I know thou wilt feel it much; but I have prayed for thee to be supported. As for myself I seem to have nothing to do but to wait my dismissal."

The day she died, she said: "Mother, I believe my breath is going; give me a sweet kiss, and send for father and uncle up stairs, that I may bid them farewell." This being done she took an affectionate leave of them, and then said: "I feel cold chills in my chest, are they not the cold chills of death?"

"That voice, O believer! shall cheer and protect thee, When the cold chill of death thy frail bosom invades." Adding: "but I will say no more of these feelings, they may make me shrink at death, which I do not wish to do." After taking leave of her beloved mother, she dozed until within a few minutes of her close; when, agreeably to her earnest prayer, that whatever pain she might endure, she might be favoured to retain her senses to the last, she was enabled to speak with her latest breath: on awaking and her mother saying: "My dear, thou art just entering glory," she with a smile and the enquiry—"Am I?"—ceased to breathe.

THE FRIEND.

THIRD MONTH, 10, 1832.

Our readers are generally aware that the case of the imprisonment of the missionaries by the authorities of Georgia, has been for some time before the Supreme Court, at Washington, for the purpose of testing its legality, or rather constitutionality. The cause of the missionaries was plead by J. Sergeant and W. Wirt, with an eloquence and weight of argument, we learn, fully equal to the expectations naturally raised by their fame as advocates. The summary statement below, from the National Intelligencer, will sufficiently show the deeply interesting result of the trial, the grounds of the decision, and its important bearing upon the Cherokee question at large. The Editor of the National Gazette thus remarks upon the decision. "There is not a sound and candid jurist in the country, who will not pronounce it to be *right*. The practical and momentous question now is—shall the constitution and laws, as interpreted and vindicated by the Supreme Court, be carried into effect; or the Court itself, or rather the whole Federal Judiciary, be *nullified*? Is an independent, integral, essential part of the federal system to be rendered impotent? A high responsibility rests upon Georgia and the President. The Supreme Court have merely performed an unavoidable duty; they could not, by any possibility, avert, evade, suppress, or mince the subject. Their virtual unanimity ratifies the decision; the reasoning of the Chief Justice will make it plain and irresistible for all understandings."

From the National Intelligencer of the 5th inst.

THE CHEROKEE CASE.

IN THE SUPREME COURT OF THE UNITED STATES.

Saml. A. Worcester vs. the State of Georgia.

On Saturday last, Mr. Chief Justice Marshall delivered the opinion of the court in this case, reversing the judgment of the superior court of Gwinett county, in Georgia. The effect of this decision is, that the recent acts of Georgia taking possession of the Cherokee country, and providing for the punishment of persons therein residing without the license of the governor, and without taking an oath of allegiance to the state, are declared null and void, as contrary to the constitution, treaties and laws of the United States.

The opinion of the Chief Justice was very elaborate and clear. He took a review of the origin of the European title to lands in America, upon the grounds of discovery. He established that this right was merely conventional among the European governments themselves, and for their own guidance, and the regulation of their own claims in regard to each other, and in no respect changed or affected to change the rights of the Indians as occupants of the soil: That the only effect of the European title was, as between European nations, to recognize an exclusive right of trade and intercourse with the Indians, and of ultimate domain in the territories occupied by the Indians in favour of the nation or government whose subjects were the first discoverers: That all the European governments, Spain, France, and especially Great Britain,

has uniformly recognized the Indian tribes and nations as distinct communities, capable of, and entitled to, self-government, as states, and in no respect, except as to their right of intercourse with other European nations, and the right of pre-emption in the discoverers to purchase their soil, as under the control or power of Europeans. They were treated as nations capable of holding and ceding their territories, capable of making treaties and compacts, and entitled to all the powers of peace and war, and not as conquered or enslaved communities. He demonstrated this from various historical facts; and showed that when upon the revolution the united colonies succeeded to the rights and claims of the mother country, the American Congress uniformly adopted and adhered to the same doctrine, before and after the confederation; that since the adoption of the constitution the same doctrine had as uniformly prevailed in all the departments of the government; and that the treaties with the Indians were held to be treaties, and obligatory in the same sense as treaties between European sovereigns. He showed also that this had been the established course of things recognized by Georgia herself, from the adoption of the constitution down to the year 1829, as evidenced by her solemn acts, compacts and laws.

He then showed that by the constitution, the exclusive power belonged to the United States to regulate intercourse with the Indians, and to receive cessions of their lands; and to make treaties with them. That their independence of the state governments had been constantly upheld; that the right of possession to their land was solemnly guaranteed by the United States, and by treaties with them, until that title should, with their own consent, be extinguished; and that the laws passed by congress had regulated the trade and intercourse with them accordingly. He now reviewed the laws of Georgia in question, and pronounced them to be repugnant to the constitution, treaties and laws of the United States. And he concluded by maintaining that the party defendant in the present indictment was entitled to the protection of the constitution, treaties, and laws of the United States; and that Georgia had no authority to extend her laws over the Cherokee country, or to punish the defendant for disobedience to those laws in the Cherokee country.

Mr. Justice McLean delivered a separate opinion, concurring, in all things, in the opinion of the court. Mr. Justice Baldwin dissented.

The following letter, which we copy from the last number of the 'African Repository,' will, no doubt, be gratifying to our readers. Captain Abels is spoken of as a man of integrity and piety.

WASHINGTON, Feb. 10, 1832.

DEAR SIR:—Having just arrived in the United States from the Colony of Liberia, to which place I went as master of the Schooner Margaret Mercer, and where I remained thirteen days, during which time I was daily on shore, and carefully observed the state of affairs, and inquired into the condition of the people, I venture to state some facts in regard to the circumstances and prospects of the colony. On the 14th December I arrived, and on the 15th went on shore, and

was received in the most polite and friendly manner by the Governor Dr. Mechlin, who introduced me to the ministers and principal inhabitants. All the colonists appeared to be in good health. All my expectations in regard to the aspect of things, the health, harmony, order, contentment, industry, and general prosperity of the settlers, were more than realized. There are about two hundred buildings in the town of Monrovia, extending along the Cape Montserado, not far from a mile and a quarter.—Most of these are good substantial houses and stores, (the first story of many of them being of stone,) and some of them handsome, spacious, painted, and with venetian blinds. Nothing struck me as more remarkable than the great superiority, in intelligence, manners, conversation, dress, and general appearance in every respect, of the people over their coloured brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report, it would hardly be credited in the United States. Among all that I conversed with, I did not find a discontented person, or hear one express a desire to return to America. I saw no intemperance, nor did I hear a profane word uttered by any one. Being a minister of the Gospel, on Christmas day I preached both in the Methodist and Baptist church, to full and attentive congregations of from three to four hundred persons in each. I know of no place where the Sabbath appears to be more respected than in Monrovia. I was glad to see that the colonial agent or governor is a constant attendant of divine service, and appears desirous of promoting the moral and religious welfare of the people. Most of the settlers appear to be rapidly acquiring property; and I have no doubt they are doing better for themselves and their children in Liberia, than they could do in any other part of the world. Could the free people of colour in this country but see the real condition of their brethren who have settled in Africa, I am persuaded they would require no other motive to induce them to emigrate. This is my decided and deliberate judgment.

Very respectfully, sir, your friend and servant.

WILLIAM ABELS.

We are requested to correct an inaccuracy in our notice of our friend, RICHARD HUMPHREYS, inserted in the last number. It was there stated that he came to this country after the death of his parents; the fact is that his mother dying while he was still young, his father sent him here under the care of a valuable friend.

An annual meeting of "The Association of Friends for the printing and distribution of Tracts on moral and religious subjects," will be held on the evening of fifth-day, the 15th inst., at 7½ o'clock, in the Committee room, Arch street.

JOHN CARTER, Clerk.

Philadelphia, 3d mo. 10th, 1832.

A stated annual meeting of the contributors to the Asylum for the relief of persons deprived of the use of their reason, will be held at Friends' meeting house in Mulberry street, on fourth day, the 14th of the present month, at 3 o'clock in the afternoon.

3d mo. 2d.

NEWBERRY SMITH, Jr. Cl.

DIED in Miami county, Ohio, on the 8th of the 2d month, 1832, PAUL MACY, a Member and Elder in the Society of Friends, aged 91 years and 9 months and 5 days. He was born on Nantucket Island in 1740, emigrated to North Carolina in 1773, again emigrated to the state of Ohio in 1818, and by the best calculation that can be made, he has seven surviving children, 54 grand children, 122 great grand children, and one great great grand child, and has outlived 4 of his children, 15 of his grand children, and 11 of his great grand children.

DIED on the 24th ult., MARY PANCOAST, in the 78th year of her age. The humble and pious Christian was instructively exemplified in the character of this excellent woman; mild and conciliating in her demeanour, she endeared herself strongly to her relatives and friends. A few hours previous to her decease she expressed her confidence in the mercies of her Saviour, and the tenor of her life induces the consoling belief, that her spirit is at rest with her God.

THE FRIEND.

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THE CHEROKEE CASE.

*Opinion of the Supreme Court, delivered by
Mr. Chief Justice Marshall, January Term,
1832.*

SAMUEL A. WORCESTER VS. THE STATE OF GEORGIA.

This cause, in every point of view in which it can be placed, is of the deepest interest.

The defendant is a state, a member of the Union, which has exercised the powers of government over a people who deny its jurisdiction, and are under the protection of the United States.

The plaintiff is a citizen of the state of Vermont, condemned to hard labour for four years in the penitentiary of Georgia, under colour of an act which he alleges to be repugnant to the constitution, laws, and treaties, of the United States.

The legislative power of a state, the controlling power of the constitution and laws of the United States, the rights, if they have any, the political existence of a once numerous and powerful people, the personal liberty of a citizen, are all involved in the subject now to be considered.

It behoves this court, in every case, more especially in this, to examine into its jurisdiction with scrutinizing eyes, before it proceeds to the exercise of a power which is controverted.

The first step in the performance of this duty is the inquiry whether the record is properly before the court.

It is certified by the clerk of the court which pronounced the judgment of condemnation under which the plaintiff in error is imprisoned, and is also authenticated by the seal of the court. It is returned with, and annexed to a writ of error issued in regular form, the citation being signed by one of the associate judges of the supreme court, and served on the governor and attorney general of the state more than thirty days before commencement of the term to which the writ of error was returnable.

The judicial act,* so far as it prescribes the mode of proceeding, appears to have been literally pursued.

In February, 1797, a rule† was made on

this subject, in the following words: "It is ordered by the court that the clerk of the court to which any writ of error shall be directed, may make return of the same by transmitting a true copy of the record, and of all proceeding in the same under his hand and seal of the court."

This has been done. But the signature of the judge has not been added to that of the clerk. The law does not require it. The rule does not require it.

In the case of *Martin vs. Hunter's* lessee*, an exception was taken to the return of the refusal of the state court to enter a prior judgment of reversal by this court, because it was not made by the judge of the state court to which the writ was directed; but the exception was overruled, and the return was held sufficient. In *Buel vs. Van Ness*,† also a writ of error to a state court, the record was authenticated in the same manner. No exception was taken to it. These were civil cases. But it has been truly said at the bar, that, in regard to this process, the law makes no distinction between a criminal and civil case. The same return is required in both. If the sanction of the court could be necessary for the establishment of this position, it has been silently given.

McCulloch vs. the State of Maryland,‡ was a *qui tam* action, brought to recover a penalty, and the record was authenticated by the seal of the court and the signature of the clerk, without that of a judge. *Brown et al. vs. the State of Maryland*, was an indictment for a fine of forfeiture. The record in this case, too, was authenticated by the seal of the court and the certificate of the clerk. The practice is both ways.

The record, then, according to the judiciary act, and the rule and practice of the court, is regularly before us.

The more important inquiry is, does it exhibit a case cognizable by this tribunal?

The indictment charges the plaintiff in error and others, being white persons, with the offence of "residing within the limits of the Cherokee nation without a license," and "without having taken the oath to support and defend the constitution and laws of the state of Georgia."

The defendant in the state court appeared in proper person, and filed the following plea:

"And the said Samuel A. Worcester, in his own proper person, comes and says, that this court ought not to take further cognizance of the action and prosecution aforesaid, because, he says, that, on the 15th day of July, in the

year 1831, he was, and still is, a resident in the Cherokee nation; and that the said supposed crime or crimes, and each of them were committed, if committed at all, at the town of New Echota, in the said Cherokee nation, out of the jurisdiction of this court, and not in the county of Gwinnett, or elsewhere within the jurisdiction of this court: And this defendant saith, that he is a citizen of the state of Vermont, one of the United States of America, and that he entered the aforesaid Cherokee nation, in the capacity of a duly authorized missionary of the American Board of Commissioners for Foreign Missions, under the authority of the president of the United States, and has not since been required by him to leave it: that he was, at the time of his arrest, engaged in preaching the gospel to the Cherokee Indians, and in translating the sacred Scriptures into their language, with the permission and approval of the said Cherokee nation, and in accordance with the human policy of the government of the United States for the civilization and improvement of the Indians; and that his residence there, for this purpose, is the residence charged in the aforesaid indictment: and this defendant further saith, that this prosecution the state of Georgia ought not to have or maintain, because, he saith, that several treaties have, from time to time, been entered into between the United States and the Cherokee nation of Indians, to wit: at Hopewell, on the 28th day of November, 1785; at Holston, on the 2d day of July, 1791; at Philadelphia, on the 26th day of June, 1794; at Tellico, on the 2d day of October, 1798; at Tellico, on the 24th day of October, 1804; at Tellico, on the 25th day of October, 1805; at Tellico, on the 27th day of October, 1805; at Washington city, on the 7th day of January, 1805; at Washington city, on the 22d day of March, 1816; at the Chickasaw Council House, on the 14th day of September, 1816; at the Cherokee Agency, on the 8th day of July, 1817; and at Washington city, on the 22d day of February, 1819; all which treaties have been duly ratified by the Senate of the United States of America; and by which treaties, the United States of America acknowledge the said Cherokee nation to be a sovereign nation, authorized to govern themselves, and all persons who have settled within their territory, free from any right of legislative interference by the several states composing the United States of America, in reference to acts done within their own territory; and by which treaties the whole of the territory now occupied by the Cherokee nation, on the east of the Mississippi, has been solemnly guaranteed to them; all of which treaties are existing treaties at this day, and

* Judicial act, sec. 22, 25, v. 2, p. 64, 65.
† 6 Wh. Rules.

* 1st Wh. 304, 361.
† 4th Wh. 316.

† 8th Wh. 312.

in full force. By these treaties, and particularly by the treaties of Hopewell and Holston, the aforesaid territory is acknowledged to lie without the jurisdiction of the several states composing the Union of the United States; and it is thereby specially stipulated, that the citizens of the United States shall not enter the aforesaid territory, even on a visit, without a passport from the governor of a state, or from some one duly authorized thereto, by the president of the United States; all of which will more fully and at large appear, by reference to the aforesaid treaties. And this defendant saith, that the several acts charged in the bill of indictment, were done, or omitted to be done, if at all, within the same territory so recognized as belonging to the said nation, and so, as aforesaid, held by them under the guaranty of the United States: that, for those acts, the defendant is not amenable to the laws of Georgia, nor to the jurisdiction of the courts of the said state; and that the laws of the state of Georgia, which profess to add the said territory to the several adjacent counties of the said state, and to extend the laws of Georgia over the said territory, and persons inhabiting the same; and, in particular, the act on which this indictment *vs.* this defendant is grounded, to wit: "An act entitled an act to prevent the exercise of assumed and arbitrary power, by all persons, under pretext of authority from the Cherokee Indians, and their laws, and to prevent white persons from residing within that part of the chartered limits of Georgia, occupied by the Cherokee Indians, and to provide a guard for the protection of the gold mines, and to enforce the laws of the state within the aforesaid territory," are repugnant to the aforesaid treaties, which, according to the constitution of the United States, compose a part of the supreme law of the land; and that these laws of Georgia are, therefore, unconstitutional, void, and of no effect; that the said laws of Georgia are also unconstitutional and void, because they impair the obligation of the various contracts formed by and between the aforesaid Cherokee nation and the said United States of America, as above recited: also, that the said laws of Georgia are unconstitutional and void, because they interfere with, and attempt to regulate and control the intercourse with the said Cherokee nation, which, by the said constitution, belongs exclusively to the congress of the United States; and because the said laws are repugnant to the statute of the United States, passed on the — day of March, 1802, entitled "An act to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontiers," and that, therefore, this court has no jurisdiction to cause this defendant to make further or other answer to the said bill of indictment, or further to try and punish this defendant for the said supposed offence or offences alleged in the bill of indictment, or any of them; And, therefore, this defendant prays judgment whether he shall be held bound to answer further to said indictment."

This plea was overruled by the court. And the prisoner, being arraigned, pleaded not guilty. The jury found a verdict against him,

and the court sentenced him to hard labour, in the penitentiary, for the term of four years.

By overruling this plea, the court decided that the matter it contained was not a bar to the action. The plea, therefore, must be examined for the purpose of determining whether it makes a case which brings the party within the provisions of the 25th section of the "Act to establish the judicial courts of the United States."

The plea avers that the residence, charged in the indictment, was under the authority of the president of the United States, and with the permission and approval of the Cherokee nation. That the treaties subsisting between the United States and the Cherokees, acknowledge their right as a sovereign nation to govern themselves and all persons who have settled within their territory, free from any right of legislative interference by the several states composing the United States of America. That the act under which the prosecution was instituted is repugnant to the said treaties, and is, therefore, unconstitutional and void. That the said act, is, also, unconstitutional; because it interferes with, and attempts to regulate and control, the intercourse with the Cherokee nation, which belongs, exclusively, to congress; and, because, also, it is repugnant to the statute of the United States, entitled "An act to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontiers."

Let the averments of this plea be compared with the 25th section of the judicial act.

That section enumerates the cases in which the final judgment or decree of a state court may be revised in the supreme court of the United States. These are, "where is drawn in question the validity of a treaty, or statute of, or an authority exercised under the United States, and the decision is against their validity; or where is drawn in question the validity of a statute of, or an authority exercised under, any state, on the ground of their being repugnant to the constitution, treaties, or laws of the United States, and the decision is in favour of such their validity; or where is drawn in question the construction of any clause of the constitution, or of a treaty, or statute of, or commission held under, the United States, and the decision is against the title, right, privilege, or exemption, specially set up or claimed by either party, under such clause of the said constitution, treaty, statute, or commission."

The indictment and plea, in this case, draw in question, we think, the validity of the treaties made by the United States with the Cherokee Indians. If not so, their construction is certainly drawn in question; and the decision has been, if not against their validity—"against the right," privilege, or exemption, specially set up and claimed under them." They also draw into question the validity of a statute of the state of Georgia, "on the ground of its being repugnant to the constitution, treaties, and laws of the United States, and the decision is in favour of its validity."

It is, then, we think, too clear for controversy, that the act of Congress, by which this court is constituted, has given it the power, and, of course, imposed on it the duty, of ex-

ercising jurisdiction in this case. This duty, however unpleasant, cannot be avoided. Those who fill the judicial department have no discretion in selecting the subjects to be brought before them. We must examine the defence set up in this plea. We must enquire and decide whether the act of the legislature of Georgia, under which the plaintiff in error has been prosecuted and condemned, be consistent with, or repugnant to, the constitution, laws, and treaties, of the United States.

It has been said at the bar, that the acts of the legislature of Georgia seize on the whole Cherokee country, parcel it out among the neighbouring counties of the state, extend her code over the whole country, abolish its institutions and its laws, and annihilate its political existence.

If this be the general effect of the system, let us inquire into the effect of the particular statute and section on which the indictment is founded.

It enacts, that, "all white persons residing within the limits of the Cherokee nation on the first day of March next, or at any time thereafter, without a license or permit from his excellency, the governor, or from such agent as his excellency the governor shall authorize to grant such permit or license, and who shall not have taken the oath hereinafter required, shall be guilty of a high misdemeanor, and upon conviction thereof, shall be punished by confinement to the penitentiary, at hard labour, for a term of not less than four years."

The 11th section authorizes the governor, "should he deem it necessary for the protection of the mines, or the enforcement of the laws in force within the Cherokee nation, to raise and organize a guard," &c.

The 13th section enacts "that the said guard or any member of them, shall be, and they are hereby, authorized and empowered to arrest any person legally charged with or detected in a violation of the laws of this state, and to convey, as soon as practicable, the person so arrested before a justice of the peace, judge of the superior, or justice of inferior court of this state, to be dealt with according to law."

The extra territorial power of every legislature being limited in its action, to its own citizens or subjects, the very passage of this act is an assertion of jurisdiction over the Cherokee nation, and of the rights and powers consequent on jurisdiction.

The first step, then, in the inquiry which the constitution and laws impose on this court, is an examination of the rightfulness of this claim.

America, separated from Europe by a wide ocean, was inhabited by a distinct people, divided into separate nations, independent of each other and of the rest of the world, having institutions of their own, and governing themselves by their own laws. It is difficult to comprehend the proposition, that the inhabitants of either quarter of the globe could have rightful original claims of dominion over the inhabitants of the other, or over the lands they occupied; or that the discovery of either by the other should give the discoverer rights in the country discovered which annul the pre-existing rights of its ancient possessors.

After lying concealed for a series of ages, the enterprise of Europe, guided by nautical science, conducted some of her adventurous sons into this western world. They found it in possession of a people who had made small progress in agriculture or manufactures, and whose general employment was war, hunting, and fishing.

Did these adventurers, by sailing along the coast, and occasionally landing on it, acquire for the several governments to whom they belonged, or by whom they were commissioned, a rightful property in the soil, from the Atlantic to the Pacific; or rightful dominion over the numerous people who occupied it? Or has nature or the great Creator of all things conferred their rights over hunters and fishermen, or agriculturists and manufacturers?

But power, war, conquest, give rights, which after possession, are conceded by the world, and which can never be controverted by those on whom they descend. We proceed, then to the actual state of things, having glanced at their origin; because holding it in our recollection might shed some light on existing pretensions.

The great maritime powers of Europe discovered and visited different parts of this continent at nearly the same time. The object was too immense for any one of them to grasp the whole, and the claimants were too powerful to submit to the exclusive or unreasonable pretensions of any single potentate. To avoid bloody conflicts, which might terminate disastrously to all, it was necessary for the nations of Europe to establish some principle which all would acknowledge, and which should decide their respective rights as between themselves. This principle, suggested by the actual state of things, was "that discovery gave title to the government by whose subjects or by whose authority it was made, against all other European governments, which title might be consummated by possession."*

This principle, acknowledged by all Europeans, because it was the interest of all to acknowledge it, gave to the nation making the discovery, as its inevitable consequence, the sole right of acquiring the soil, and making settlements on it. It was an exclusive principle, which shut out the right of competition among those who had agreed to it; not one which could annul the previous rights of those who had not agreed to it. It regulated the right given by discovery among the European discoverers; but could not affect the rights of those already in possession, either as aboriginal occupants, or as occupants by virtue of a discovery made before the memory of man. It gave the exclusive right to purchase, but did not found that right on a denial of the right of the possessor to sell.

The relation between the Europeans and the natives was determined in each case by the particular government which asserted and could maintain this pre-emptive privilege in the particular place. The United States succeeded to all the claims of Great Britain, both territorial and political; but no attempt, so far as is known, has been made to enlarge them. So

far as they existed merely in theory, or were in their nature only exclusive of the claims of other European nations, they still retain their original character, and remain dormant. So far as they have been practically exerted, they exist in fact, are understood by both parties, are asserted by the one, and admitted by the other.

Soon after Great Britain determined on planting colonies in America, the king granted charters to companies of his subjects, who associated for the purpose of carrying the views of the crown into effect, and of enriching themselves. The first of these charters was made before possession was taken of any part of the country. They purport generally to convey the soil, from the Atlantic to the South Sea. This soil was occupied by numerous and warlike nations, equally willing and able to defend their possessions. The extravagant and absurd idea, that the feeble settlements made on the sea coast, or the companies under whom they were made, acquired legitimate power by them to govern the people, or occupy the lands from sea to sea, did not enter the mind of any man. They were well understood to convey the title which, according to the common law of European sovereigns respecting America, they might rightfully convey, and no more. This was the exclusive right of purchasing such lands as the natives were willing to sell. The crown could not be understood to grant what the crown did not affect to claim, nor was it so understood.

The power of making war is conferred by these charters on these colonies, but *defensive* war alone seems to have been contemplated. In the first charter to the first and second colonies, they are empowered, "for their several *defences* to encounter, expulse, repel, and resist, all persons who shall, without license," attempt to inhabit "within the said precincts and limits of the said several colonies, or that shall enterprise or attempt at any time hereafter, the least detriment or annoyance of the said several colonies or plantations.

The charter to Connecticut concludes a general power to make defensive war with these terms: "and upon *just causes* to invade and destroy the natives, or other enemies of the said colony."

The same power, in the same words, is conferred on the government of Rhode Island.

This power to repel invasion, and, upon just cause, to invade and destroy the natives, authorizes offensive as well as defensive war, but only "on just cause." The very terms imply the existence of a country to be invaded, and of an enemy who has given just cause of war.

The charter to Wm. Penn contains the following recital: "and because, in so remote a country, near so many barbarous nations, the incursions, as well of the savages themselves as of other enemies, pirates and robbers, may probably be feared, therefore we have given," &c. The instrument then confers the power of war.

These barbarous nations whose incursions were feared, and to repel whose incursions the power to make war was given, were sure-

ly not considered as the subjects of Penn, or occupying his lands during his pleasure.

The same clause is introduced into the charter to Lord Baltimore.

The charter to Georgia professes to be granted for the charitable purposes of enabling poor subjects to gain a comfortable subsistence by cultivating lands in the American provinces, "at present waste and desolate." It recites, "and whereas our provinces in North America have been frequently ravaged by Indian enemies, more especially that of South Carolina, which in the late war, by the neighbouring savages, was laid waste by fire and sword, and great numbers of the English inhabitants miserably massacred; and our loving subjects who now inhabit there, by reason of the smallness of their numbers, will, in case of any new war, be exposed to the like calamities, inasmuch as their whole southern frontier continueth unsettled, and lieth open to the said savages."

These motives for planting the new colony are incompatible with the lofty ideas of granting the soil, and all its inhabitants, from sea to sea. They demonstrate the truth, that these grants asserted a title against Europeans only, and were considered as blank paper, so far as the rights of the natives were concerned. The power of war is given only for defence, not for conquest.

The charters contain passages showing one of their objects to be the civilization of the Indians, and their conversion to Christianity—objects to be accomplished by conciliating conduct and good example, not by extermination.

The actual state of things, and the practice of European nations, on so much of the American continent as lies between the Mississippi and the Atlantic, explain their claims and the charters they granted. Their pretensions unavoidably interfered with each other; though the discovery of one was admitted by all to exclude the claim of any other, the extent of that discovery was the subject of unceasing contest. Bloody conflicts arose between them, which gave importance and security to the neighbouring nations. Fierce and warlike in their character, they might be formidable enemies or effective friends. Instead of rousing their resentments, by asserting claims to their lands, or to dominion over their persons, their alliance was sought by flattering professions, and purchased by rich presents. The English, the French, and the Spaniards, were equally competitors for their friendship and their aid. Not well acquainted with the exact meaning of words, nor supposing it to be material whether they were called the subjects or the children of their father in Europe; lavish in professions of duty and affection, in return for the rich presents they received; so long as their actual independence was untouched, and their right to self-government acknowledged, they were willing to profess dependence on the power which furnished supplies of which they were in absolute need, and restrained dangerous intruders from entering their country; and this was probably the sense in which the term was understood by them.

* 8 Wheaton, 573.

Certain it is, that our history furnishes no example from the first settlement of our country, of any attempt, on the part of the crown, to interfere with the internal affairs of the Indians, farther than keep out the agents of foreign powers, who, as traders or otherwise, might seduce them into foreign alliances. The king purchased their lands when they were willing to sell, at a price they were willing to take; but never coerced a surrender of them. He also purchased their alliance and dependence by subsidies; but never intruded into the interior of their affairs, or interfered with their self-government, so far as respected themselves only.

The general views of Great Britain, with regard to the Indians, were detailed by Mr. Stuart, superintendent of Indian affairs, in a speech delivered at Mobile, in the presence of several persons of distinction, soon after the peace of 1763. Towards the conclusion he says—"Lastly, I inform you that it is the king's order to all his governors and subjects to treat the Indians with justice and humanity, and to forbear all encroachments on the territories allotted to them; accordingly, all individuals are prohibited from purchasing any of your lands; but, as you know that your white brethren cannot feed you when you visit them, unless you give them grounds to plant, it is expected that you will cede lands to the king for that purpose. But, whenever you shall be pleased to surrender any of your territories to his majesty, it must be done, for the future, at a public meeting of your nation, when the governors of the provinces, or the superintendent shall be present, and obtain the consent of all your people. The boundaries of your hunting grounds will be accurately fixed, and no settlement permitted to be made upon them. As you may be assured that all treaties with you will be faithfully kept, so it is expected that you also will be careful strictly to observe them."

The proclamation issued by the king of Great Britain, in 1763, soon after the ratification of the articles of peace, forbids the governors of any of the colonies to grant warrants of survey, or pass patents upon any lands whatever, which not having been ceded to, or purchased by us (the king) as aforesaid, are reserved to the said Indians, or any of them.

The proclamation proceeds, "and we do further declare it to be our royal will and pleasure, for the present, as aforesaid, to reserve, under our sovereignty, protection, and dominion, for the use of said Indians, all the lands and territories" "lying to the westward of the sources of the rivers which fall into the sea, from the west and north-west as aforesaid; and we do hereby strictly forbid, on pain of our displeasure, all our loving subjects from making any purchases or settlements whatever, or taking possession of any of the lands above reserved, without our special leave and license for that purpose first obtained.

"And we do further strictly enjoin and require all persons whatever, who have, either wilfully or inadvertently, seated themselves upon any lands within the countries above described, or upon any other lands, which, not having been ceded to, or purchased by us, are

still reserved to the said Indians, as aforesaid, forthwith to remove themselves from such settlements."

A proclamation, issued by Governor Gage, in 1772, contains the following passage:—"Whereas, many persons, contrary to the positive orders of the king upon this subject, have undertaken to make settlements beyond the boundaries fixed by the treaties made with the Indian nations, which boundaries ought to serve as a barrier between the whites and the said nations," particularly on the Ouabache, the proclamation orders such persons to quit these countries without delay.

Such was the policy of Great Britain towards the Indian nations inhabiting the territory from which she excluded all other Europeans; such her claims, and such her practical exposition of the charters she had granted: she considered them as nations capable of maintaining the relations of peace and war; of governing themselves, under her protection; and she made treaties with them, the obligation of which she acknowledged.

This was the settled state of things when the war of our Revolution commenced. The influence of our enemy was established; her resources enabled her to keep up that influence; and the colonists had much cause for the apprehension that the Indian nations would, as the allies of Great Britain, add their arms to hers. This, as was to be expected, became an object of great solicitude to congress. Far from advancing a claim to their lands, or asserting any right of dominion over them, Congress resolved "that the securing and preserving the friendship of the Indian nations, appears to be a subject of the utmost moment to these colonies."

The early journals of congress exhibit the most anxious desire to conciliate the Indian nations. Three Indian departments were established; and commissioners appointed in each, "to treat with the Indians in their respective departments, in the name and in behalf of the united colonies, in order to preserve peace and friendship with the said Indians, and to prevent their taking any part in the present commotions."

The most strenuous exertions were made to procure those supplies on which Indian friendship was supposed to depend, and every thing which might excite hostility was avoided.

The first treaty was made with the Delawares, in September, 1773.

The language of equality in which it is drawn, evinces the temper with which the negotiation was undertaken, and the opinion which then prevailed in the United States.

"1st. That all offences or acts of hostility, by one or either of the contracting parties against the other, be mutually forgiven, and buried in the depth of oblivion, never more to be had in remembrance.

"2d. That a perpetual peace and friendship shall, from henceforth, take place and subsist between the contracting parties aforesaid, through all succeeding generations: and if either of the parties are engaged in a just and necessary war, with any other nation or nations, that then each shall assist the other, in due proportion to their abilities, till their ene-

mies are brought to reasonable terms of accommodation," &c.

3d. The third article stipulates, among other things, a free passage for the American troops through the Delaware nation, and engages that they shall be furnished with provisions and other necessaries at their value.

"4th. For the better security of the peace and friendship now entered into by the contracting parties against all infractions of the same by the citizens of either party, to the prejudice of the other, neither party shall proceed to the infliction of punishments on the citizens of the other, otherwise than by securing the offender or offenders, by imprisonment, or any other competent means, till a fair and impartial trial can be had by judges or juries of both parties, as near as can be to the laws, customs, and usages of the contracting parties, and natural justice," &c.

5th. The fifth article regulates the trade between the contracting parties, in a manner entirely equal.

6th. The sixth article is entitled to peculiar attention, as it contains a disclaimer of designs which were, at that time, ascribed to the United States, by their enemies, and from the imputation of which congress was then peculiarly anxious to free the Government. It is in these words: "Whereas the enemies of the United States have endeavoured, by every artifice in their power, to possess the Indians in general with an opinion that it is the design of the States aforesaid to extirpate the Indians, and take possession of their country: To obviate such false suggestion, the United States do engage to guarantee to the aforesaid nation of Delawares, and their heirs, all their territorial rights, in the fullest and most ample manner, as it hath been bounded by former treaties, as long as the said Delaware nation shall abide by, and hold fast, the chain of friendship now entered into."

The parties further agree, that other tribes, friendly to the interest of the United States, may be invited to form a State, whereof the Delaware nation shall be the head, and have a representation in congress.

This treaty, in its language, and in its provisions, is formed, as near as may be, on the model of treaties between the crowned heads of Europe.

The sixth article shows how congress then treated the injurious calumny of cherishing designs unfriendly to the political and civil rights of the Indians.

During the war of the Revolution, the Cherokees took part with the British. After its termination, the United States, though desirous of peace, did not feel its necessity so strong as while the war continued. Their political situation being changed, they might very well think it advisable to assume a higher tone, and to impress on the Cherokees the same respect for congress which was before felt for the king of Great Britain. This may account for the language of the treaty of Hopewell. There is the more reason for supposing that the Cherokee chiefs were not very critical judges of the language, from the fact that every one makes his mark; no chief was capable

of signing his name. It is probable the treaty was interpreted to them.

The treaty is introduced with the declaration, that "the commissioners plenipotentiary of the United States give peace to all the Cherokees, and receive them into the favour and protection of the United States of America on the following conditions."

When the United States gave peace, did they not also receive it? Were not both parties desirous of it? If we consult the history of the day, does it not inform us that the United States were at least as anxious to obtain it as the Cherokees? We may ask further: Did the Cherokees come to the seat of the American government to solicit peace, or did the American commissioners go to them to obtain it? The treaty was made at Hopewell, not at New-York. The word "give," then, has no real importance attached to it.

The first and second articles stipulate for the mutual restoration of prisoners, and are of course equal.

The third article acknowledges the Cherokees to be under the protection of the United States of America, and of no other power.

This stipulation is found in Indian treaties generally. It was introduced into their treaties with Great Britain, and may probably be found in those with other European powers. Its origin may be traced to the nature of their connection with those powers; and its true meaning is discerned in their relative situation.

The general law of European sovereigns, respecting their claims in America, limited the intercourse of Indians, in a great degree, to the particular potentate, whose ultimate right of domain was acknowledged by the others. This was the general state of things in times of peace. It was sometimes changed in war. The consequence was, that their supplies were derived chiefly from that nation, and their trade confined to it. Goods, indispensable to their comfort, in the shape of presents were received from the same hand. What was of still more importance, the strong hand of government was interposed to restrain the disorderly and licentious from intrusions into their country, from encroachments on their lands, and from those acts of violence which were often attended by reciprocal murder. The Indians perceived in this protection, only what was beneficial to themselves—an engagement to punish aggressions on them. It involved practically no claim to their lands, no dominion over their persons. It merely bound the nation to the British crown, as a dependant ally, claiming the protection of a powerful friend and neighbour, and receiving the advantages of that protection without involving a surrender of their national character.

This is the true meaning of the stipulation; and is undoubtedly the sense in which it was made. Neither the British government nor the Cherokees ever understood it otherwise.

The same stipulation entered into with the United States, is undoubtedly to be construed in the same manner. They receive the Cherokee nation into their favour and protection. The Cherokees acknowledge themselves to be under the protection of the United States, and of no other power. Protection does not im-

ply the destruction of the protected. The manner in which this stipulation was understood by the American government, is explained by the language and acts of our first president.

The fourth article draws the boundary between the Indians and citizens of the United States. But, in describing this boundary, the term "allotted," and the term "hunting ground" are used.

Is it reasonable to suppose, that the Indians who could not write, and most probably could not read, who certainly were not critical judges of our language, should distinguish the word "allotted" from the words "marked out." The actual subject of contract was the dividing line between the two nations, and their attention may very well be supposed to have been confined to that subject. When in fact, they were ceding lands to the United States, and describing the extent of their cession, it may very well be supposed that they might not understand the term employed, as indicating that instead of granting they were receiving lands. If the term would admit of no other signification, which is not conceded, its being misunderstood is so apparent, results so necessarily from the whole transaction, that it must, we think, be taken in the sense in which it was most obviously used.

So with respect to the words "hunting grounds." Hunting was at that time the principal occupation of the Indians, and their land was more used for that purpose than for any other. It could not, however, be supposed, that any intention existed of restricting the full use of the lands they reserved.

To the United States, it could be a matter of no concern, whether their whole territory was devoted to hunting grounds, or whether an occasional village, an occasional corn field, interrupted, and gave some variety to the scene.

These terms had been used in their treaties with Great Britain, and had never been misunderstood. They had never been supposed to imply a right in the British Government to take their lands, or to interfere with their internal government.

The 5th article withdraws the protection of the United States from any citizen who has settled or shall settle on the lands allotted to the Indians, for their hunting grounds; and stipulates that, if he shall not remove within six months, the Indians may punish him.

The 6th and 7th articles stipulate for the punishment of the citizens of either country, who may commit offences on or against the citizens of the other. The only inference to be drawn of them is, that the United States considered the Cherokees as a nation.

The 9th article is in these words: "For the benefit and comfort of the Indians, and for the prevention of injuries or oppressions on the part of the citizens or Indians, the United States in congress assembled, shall have the sole and exclusive right of regulating the trade with the Indians, and *managing all their affairs*, as they think proper."

To construe the expression "managing all their affairs," into a surrender of self-government, would be, we think, a perversion of their

necessary meaning, and a departure from the construction, which has been uniformly put on them. The great subject of the article is, the Indian trade. The influence it gave, made it desirable that congress should possess it. The commissioners brought forward the claim, with the profession that their motive was, "the benefit and comfort of the Indians, and the prevention of injuries or oppressions." This may be true, as respects the regulation of all affairs connected with their trade, but cannot be true, as respects the management of all their affairs. The most important of these is the cession of their lands, and security against intruders on them. Is it credible, that they could have considered themselves as surrendering to the United States the right to dictate their future cessions, and the terms on which they should be made? or to compel their submission to the violence of disorderly and licentious intruders? It is equally inconceivable that they could have supposed themselves, by a phrase thus slipped into an article, on another and most interesting subject, to have divested themselves of the right of self-government on subjects not connected with trade. Such a measure could not be for "their benefit and comfort," or for "the prevention of injuries and oppression." Such a construction would be inconsistent with the spirit of this and of all subsequent treaties; especially of those articles which recognize the right of the Cherokees to declare hostilities, and to make war. It would convert a treaty of peace covertly into an act, annihilating the political existence of one of the parties. Had such a result been intended, it would have been openly avowed.

This treaty contains a few terms capable of being used in a sense which could not have been intended at the time, and which is inconsistent with the practical construction which has always been put upon them; but its essential articles treat the Cherokees as a nation capable of maintaining the relations of peace and war; and ascertain the boundaries between them and the United States.

The treaty of Hopewell seems not to have established a solid peace. To accommodate the differences still existing between the state of Georgia and the Cherokee nation, the treaty of Holston was negotiated, in July, 1791. The existing constitution of the United States had been then adopted, and the government, having more intrinsic capacity to enforce its just claims, was perhaps less mindful of high sounding expressions denoting superiority. We hear no more of giving peace to the Cherokees. The mutual desire of establishing permanent peace and friendship, and of removing all causes of war, is honestly avowed, and, in pursuance of this desire, the first article declares, that there shall be perpetual peace and friendship between all the citizens of the United States of America, and all the individuals composing the Cherokee nation.

The second article repeats the important acknowledgment, that the Cherokee nation is under the protection of the United States of America, and of no other sovereign whatsoever.

The meaning of this has been already ex-

plained. The Indian nations were, from their situation, necessarily dependent on some foreign potentate for the supply of their essential wants, and for their protection from lawless and injurious intrusions into their country. That power was naturally termed their protector. They had been arranged under the protection of Great Britain; but the extinguishment of the British power in their neighbourhood, and the establishment of that of the United States in its place, led naturally to the declaration on the part of the Cherokees, that they were under the protection of the United States, and of no other power. They assumed the relation with the United States which had before subsisted with Great Britain.

This relation was that of a nation claiming and receiving the protection of one more powerful; not that of individuals abandoning their national character, and submitting as subjects to the laws of a master.

The third article contains a perfectly equal stipulation for the surrender of prisoners.

The fourth article declares, that "the boundary between the United States and the Cherokee nation shall be as follows: Beginning," &c. We hear no more of "allotments," or of "hunting grounds." A boundary is described, between nation and nation, by mutual consent. The national character of each, the ability of each, to establish this boundary, is acknowledged by the other. To preclude for ever all disputes, it is agreed that it shall be plainly marked by commissioners, to be appointed by each party; and, in order to extinguish for ever all claim of the Cherokees to the ceded lands, an additional consideration is to be paid by the United States. For this additional consideration the Cherokees release all right to the ceded land, for ever.

By the fifth article, the Cherokees allow the United States a road through their country, and the navigation of the Tennessee river. The acceptance of these cessions is an acknowledgment of the right of the Cherokees to make or withhold them.

By the sixth article it is agreed, on the part of the Cherokees, that the United States shall have the sole and exclusive right of regulating their trade. No claim is made to the "management of all their affairs." The stipulation has already been explained. The observation may be repeated, that the stipulation is itself an admission of their right to make or refuse it.

By the seventh article, the United States solemnly guaranty to the Cherokee nation all their lands not hereby ceded.

The eighth article relinquishes to the Cherokees any citizens of the United States who may settle on their lands, and the ninth forbids any citizen of the United States to hunt on their lands, or to enter their country without a passport.

The remaining articles are equal, and contain stipulations which would be made only with a nation admitted to be capable of governing itself.

This treaty, thus explicitly recognising the national character of the Cherokees, and their right of self-government; thus guarantying their lands; assuming the duty of protection,

and of course pledging the faith of the United States for that protection; has been frequently renewed, and is now in full force.

To the general pledge of protection have been added several specific pledges, deemed valuable by the Indians. Some of these restrain the citizens of the United States from encroachments on the Cherokee country, and provide for the punishment of intruders.

From the commencement of our government, congress passed acts to regulate the trade and intercourse with the Indians, which treat them as nations, respect their rights, and manifest a firm purpose to afford that protection which treaties stipulate. All these acts, and especially that of 1802, which is still in force, manifestly consider the several Indian nations as distinct political communities, having territorial boundaries, within which their authority is exclusive, and having a right to all the lands within these boundaries, which is not only acknowledged, but guaranteed by the United States.

In 1819, congress passed an act for promoting those humane designs of civilizing the neighbouring Indians, which had long been cherished by the executive. It enacts, "that, for the purpose of providing against the further decline and final extinction of the Indian tribes adjoining to the frontier settlements of the United States, and for introducing among them the habits and arts of civilization, the president of the United States shall be, and he is hereby authorized, in every case where he shall judge improvement in the habits and condition of such Indians practicable, and that the means of instruction can be introduced, *with their own consent*, to employ capable persons, of good moral character, to instruct them in the mode of agriculture suited to their situation; and for teaching their children in reading, writing, and arithmetic; and for performing such other duties as may be enjoined, according to such instructions and rules as the president may give and prescribe for the regulation of their conduct in the discharge of their duties."

This act avowedly contemplates the preservation of the Indian nations as an object sought by the United States, and proposes to effect this object by civilizing and converting them from hunters into agriculturists. Though the Cherokees had already made considerable progress in this improvement, it cannot be doubted that the general words of the act comprehend them. Their advance in the "habits and arts of civilization," rather encouraged perseverance in the laudable exertions still further to meliorate their condition. This act furnishes strong additional evidence of a settled purpose to fix the Indians in their country by giving them security at home.

The treaties and laws of the United States contemplate the Indian territory as completely separated from that of the States; and provide that all intercourse with them shall be carried on exclusively by the government of the Union.

Is this the rightful exercise of power, or is it usurpation?

While these states were colonies, this power, in its utmost extent, was admitted to reside in the crown. When our revolutionary struggle

commenced, congress was composed of an assemblage of deputies, acting under specific powers granted by the legislatures, conventions of the several colonies. It was a great popular movement, not perfectly organized, nor were the respective powers of those who were entrusted with the management of affairs accurately defined. The necessities of our situation produced a general conviction that those measures which concerned all, must be transacted by a body in which the representatives of all were assembled, and which could command the confidence of all; congress, therefore, was considered as invested with all the powers of war and peace, and congress dissolved our connection with the mother country, and declared these United Colonies to be independent States. Without any written definition of powers, they employed diplomatic agents to represent the United States at the several courts of Europe; offered to negotiate treaties with them, and did actually negotiate treaties with them. From the same necessity, and on the same principles, congress assumed the management of Indian affairs; first in the name of these United Colonies, and afterwards in the name of the United States. Early attempts were made at negotiation, and to regulate trade with them. These not proving successful, war was carried on under the direction and with the forces of the United States, and the efforts to make peace by treaty were earnest and incessant. The confederation found congress in the exercise of the same powers of peace and war, in our relations with Indian nations, as with those of Europe. Such was the state of things when the confederation was adopted. That instrument surrendered the powers of peace and war to congress, and prohibited them to the states, respectively, unless a state be actually invaded, "or shall have received certain advice of a resolution being formed by some nation of Indians to invade such state, and the danger is so imminent as not to admit of delay till the United States in congress assembled can be consulted."

This instrument also gave the United States in Congress assembled the sole and exclusive right of "regulating the trade and managing all the affairs with the Indians, not members of any of the states: *Provided*, That the legislative power of any state within its own limits be not infringed or violated."

The ambiguous phrases which follow the grant of power to the United States, was so construed by the states of North Carolina and Georgia as to annul the power itself. The discontents and confusion resulting from these conflicting claims, produced representations to congress, which were referred to a committee, who made their report in 1787. The report does not assent to the construction of the two states, but recommends an accommodation, by liberal cessions of territory, or by an admission on their part, of the powers claimed by congress. The correct exposition of this article is rendered unnecessary by the adoption of our existing constitution. That instrument confers on congress the powers of war and peace; of making treaties, and of regulating commerce with foreign nations, and among the several states, and *with the Indian tribes*. These pow-

ers comprehend all that is required for the regulation of our intercourse with the Indians. They are not limited by any restrictions on their free action. The shackles imposed on this power, in the confederation, are discarded.

The Indian nations had always been considered as distinct, independent, political communities, retaining their original natural rights, as the undisputed possessors of the soil, from time immemorial, with the single exception of that imposed by irresistible power, which excluded them from intercourse with any other European potentate than the first discoverer of the coast of the particular region claimed: and this was a restriction which these European potentates imposed on themselves, as well as on the Indians. The very term "nation," so generally applied to them, means "a people distinct from others." The constitution, by declaring treaties already made, as well as those to be made, to be the supreme law of the land, has adopted and sanctioned the previous treaties with the Indian nations, and, consequently, admits their rank among those powers who are capable of making treaties. The words "treaty" and "nation" are words of our own language, selected in our diplomatic and legislative proceedings, by ourselves, having each a definite and well understood meaning. We have applied them to Indians as we have applied them to the other nations of the earth. They are applied to all in the same sense.

Georgia, herself, has furnished conclusive evidence that her former opinions on this subject concurred with those entertained by her sister states, and by the government of the United States. Various acts of her legislature have been cited in the argument, including the contract of cession made in the year 1802, all tending to prove the acquiescence in the universal conviction that the Indian nations possessed a full right to the lands they occupied, until that right should be extinguished by the United States, with their consent; that their territory was separated from that of any state within whose chartered limits they might reside, by a boundary line, established by treaties; that, within their boundary, they possessed rights with which no state could interfere; and that the whole power, regulating the intercourse with them, was vested in the United States. A review of these acts, on the part of Georgia, would occupy too much time, and is the less necessary, because they have been accurately detailed in the argument at the bar. Her new series of laws, manifesting her abandonment of these opinions, appears to have commenced in December, 1828.

In opposition to this original right possessed by the undisputed occupants of every country, to this recognition of that right, which is evidenced by our history, in every change through which we have passed, is placed the charters granted by the monarch of a distant and distinct region, parcelling out a territory in possession of others, whom he could not remove, and did not attempt to remove, and the cession made of his claims by the treaty of peace.

The actual state of things at the time, and all history since, explain these charters; and the king of Great Britain, at the treaty of peace, could cede only what belonged to his

crown. These newly asserted titles can derive no aid from the articles so often repeated in Indian treaties, extending to them, first, the protection of Great Britain, and afterwards that of the United States. These articles are associated with others, recognizing their title to self-government. The very fact of repeated treaties with them recognizes it; and the settled doctrine of the law of nations is, that a weaker power does not surrender its independence—its right to self-government—by associating with a stronger and taking its protection. A weak state, in order to provide for its safety, may place itself under the protection of one more powerful, without stripping itself of the right of government, and ceasing to be a state. Examples of this kind are not wanting in Europe. "Tributary and feudatory states (says Vattel,) do not thereby cease to be sovereign and independent states, so long as self-government and sovereign and independent authority is left in the administration of the state." At the present day more than one state may be considered as holding its right of self-government under the guarantee and protection of one or more allies.

The Cherokee nation, then, is a distinct community, occupying its own territory, with boundaries accurately described, in which the laws of Georgia can have no force, and which the citizens of Georgia have no right to enter, but with the assent of the Cherokees themselves, or in conformity with treaties, and with the acts of congress. The whole intercourse between the United States and this nation is, by our constitution and laws, vested in the government of the United States.

The act of the State of Georgia, under which the plaintiff in error was prosecuted, is consequently void, and the judgment a nullity. Can this court revise and reverse it?

If the objection to the system of legislation lately adopted by the legislature of Georgia in relation to the Cherokee nation, was confined to its extra-territorial operation, the objection, though complete, so far as it respected mere right, would give this court no power over the subject. But it goes much further. If the review which has been taken be correct, and we think it is, the acts of Georgia are repugnant to the constitution, laws, and treaties of the United States.

They interfere forcibly with the relations established between the United States and the Cherokee nation, the regulation of which, according to the settled principles of our constitution, are committed exclusively to the government of the Union.

They are in direct hostility with treaties, repeated in a succession of years, which mark out the boundary that separates the Cherokee country from Georgia; guarantee to them all the land within their boundary; solemnly pledge the faith of the United States to restrain their citizens from trespassing on it; and recognise the pre-existing power of the nation to govern itself.

They are in equal hostility with the acts of congress for regulating this intercourse and giving effect to the treaties.

The forcible seizure and abduction of the plaintiff in error, who was residing in the na-

tion, with its permission and by the authority of the President of the United States, is also a violation of the acts which authorize the chief magistrate to exercise this authority.

Will these powerful considerations avail the plaintiff in error? We think they will. He was seized and forcibly carried away while under the guardianship of treaties guaranteeing the country in which he resided, and taking it under the protection of the U. States. He was seized while performing, under the sanction of the chief magistrate of the Union, those duties which the humane policy adopted by congress had recommended. He was apprehended, tried, and condemned, under colour of a law which has been shown to be repugnant to the constitution, laws, and treaties, of the United States. Had a judgment, liable to the same objections, been rendered for property, none would question the jurisdiction of this court. It cannot be less clear when the judgment affects personal liberty, and inflicts disgraceful punishment, if punishment could disgrace when inflicted on innocence. The plaintiff in error is not less interested in the operation of this unconstitutional law than if it affected his property. He is not less entitled to the protection of the constitution, laws, and treaties, of his country.

It is the opinion of this court that the judgment of the superior court for the county of Gwinnett, in the state of Georgia, condemning Samuel A. Worcester to hard labour, in the penitentiary of the state of Georgia, for four years, was pronounced by that court under colour of a law which is void, as being repugnant to the constitution, treaties, and laws of the United States, and ought therefore to be reversed and annulled.

For "The Friend."

YEARLY MEETING.

The approach of a yearly meeting brings to the members its appropriate feelings of interest. In the aged and experienced who have borne the burden and heat of the day, it kindles up that deep concern they have long felt for the cause of religion and for the welfare of their fellow members, to promote which, these annual convocations were originally instituted. The changes which the revolution of a year effects by the death of co-labourers, and by the inroads of a worldly spirit, captivating many who seemed to have enlisted in the Redeemer's cause, tend to heighten their anxiety for the safety of the church, and for the honour of the great name in the earth. They cannot but secretly implore his continued mercy and goodness, that as their sands are run, a portion of the same spirit which rested upon the faithful of past generations, may descend to their successors, imparting wisdom and courage to exalt the sacred doctrines and testimonies, which He, who is to be head over all things to his church, raised up this people to bear. To those who have reached and just passed the meridian, and upon whom must be shifted in the lapse of a short period, the responsibilities which now rest on the fathers, the prospect of their own situation is affecting and fraught with deep importance to themselves and to the body

at large. Accustomed to watch their movements and partake of the counsels of wisdom and religious experience, and to confide in the judgment of their ancient friends, they must often close their eyes at the prospect of their removal, when, instead of sheltering themselves under their wing, depending upon their directions, they must take their accountability, stand in their places as examples to the flock, and sustain the weight of the ark on their shoulders as well as the burdens of the weak and inexperienced. Each annual meeting presents some vacant seat, and reminds them that as the standard bearers are fast receding from their sight, it is with advancing years more and more needful they should be redeeming from the world, and devoting themselves to the Captain of their salvation, that they may be thoroughly equipped with his divine armour, and prepared for duty as soldiers and watchmen under his command.

Yearly Meeting brings round also its various anticipations in the minds of the junior members. To mingle in the society of their friends both older and younger, produces agreeable and often instructive impressions. It strengthens the ties of friendship, and preserves a healthful circulation of that Christian fellowship and interest, which the members of a religious body ought sedulously to cultivate with one another. Pleasurable pictures may attract some to the city where the grave assembly convenes, but who, when little expecting it, may be taken in the gospel nets, and return to their habitations with reflections far different from those with which they left them. Let the number of this description be not a few. In the beauty and freshness of youth, there are many whose countenances betray them to have been with Jesus, who go up to the solemn feast with hearts filled with desires after good—that the King may reign gloriously in the midst of his church—that the ark of his strength may arise, and his priests may be clothed with righteousness and his saints shout for joy. These are the days in which they are nourished from the breasts, and not having felt it, know not what it is to endure hardness as the experienced soldiers of the Lamb. But if they are faithful to their Lord, in due time they will be brought forward, and by courses of discipline according as they can bear it, will be ushered into scenes of actual service, and thus make up that succession in the militant church, which it must be the joy of their elder friends to see preparing in the Lord's hand.

May the sons of the ancients go down in brightness, their spirits animated with faith and hope, that notwithstanding the besom of destruction has swept through our borders, the tender mercy of the unslumbering Shepherd of the sheep will not be withdrawn, but according to the predictions of many who have rested from their labours, brighter days of life and power will break upon and overspread this highly favoured, but deeply revolting people, in which the pure spiritual religion of the gospel of Jesus Christ will again more eminently flourish amongst them. To cheer their anxious and often borne-down spirits, must be the delight of every one who

has a proper regard for them, and for the toils and services which they have steadfastly endured for the great cause of faith, and the welfare of their beloved Society. And like the venerable apostle, who had no greater joy than to see the children walking in the truth, nothing can more contribute to solace their weary spirits, besides the immediate consolations of the gospel, than the evidence that the youth and the strong men are following them as they follow Christ; and connected as it is with the prosperity of our Society, and the salvation of immortal souls, the incitements and obligations are powerful to yield to the means by which those ends may be accomplished. S.

THE FRIEND.

THIRD MONTH, 17, 1832.

We have inserted in to-day's paper the whole of the opinion of the Supreme Court of the United States in the great case of the missionaries, formerly resident in the Cherokee country against the state of Georgia.

The magnitude of the interests involved in this decision, and its intimate connexion with our national character and reputation, preclude the necessity of any apology for the space we have allotted to it in our columns. Our readers will perceive that the decision of the venerable chief justice and his associates covers the whole ground of the Cherokee controversy. It confirms in the fullest manner the following important propositions, for which the friends of the Ahorigines have earnestly contended. 1st. That the Indian tribes have an original underived right to the full possession and enjoyment of all lands which they have not specifically ceded to the United States by treaty. 2d. That they are to be regarded as independent sovereign nations, except in so far as they may have relinquished the attributes which belong to separate sovereignties. 3d. That they are independent of the control of those states, to whose territories their lands are adjacent; and lastly, that they are altogether unconnected with and irresponsible to any other state or power than the United States of America. These principles are so manifestly accordant with reason and justice, no less than with treaty stipulations, that nothing but the most deplorable selfishness and cupidity could ever have caused them to be disregarded or forgotten.

We consider the opinion of the Supreme Court in this case as of immense value; for whatever may be the final result of the Cherokee question, two most important objects have been achieved—the national faith has been preserved—the national sense of justice and of right has been vindicated—and the United States have been rescued from the deepest ignominy and disgrace.

When we consider the exalted character of the tribunal from which this righteous decree has gone forth, the clearness and force with which it has been pronounced, we can scarcely bring ourselves to believe, that it will not be carried into execution by the parties upon whom that duty devolves. Whatever may be

the conduct of an individual member of the confederacy, the United States ought to be preserved from the indelible infamy which must attach itself to those who violate the rights of the defenceless Indian, or who attempt to deprive him of his patrimonial inheritance.

CENTRAL SCHOOL.

The managers of Friends' Central School Association, having purchased an eligible site for the institution in Haverford Township, about eight miles west of Philadelphia, near the line of the Columbia rail-road, and expecting to complete the necessary buildings, and open the school in the course of the ensuing year, publish the following notice for the information and guidance of Friends, desirous of having their children entered at the school.

I. The students at this institution shall be Friends, or the children of Friends.

II. The full course of instruction will embrace a period of four years, and include the Latin and Greek languages, ancient and modern literature, mental and moral science, mathematics and natural philosophy.

III. No student will be admitted into the school for less than one year.

IV. The students will be arranged according to their proficiency, into four classes, and previously to their admission into either of these, they shall undergo an examination by the teacher, in the following preparatory studies, to wit, English, Latin and Greek grammar, Cæsar de Bello Gallico, the Gospel of St. John, in the original Greek, geography, arithmetic, algebra as far as simple equations inclusive.

V. For the accommodation of parents, who cannot conveniently have the children instructed elsewhere in all the studies, last enumerated, a fifth or preparatory class will be received, in order that such children may have the opportunity of acquiring the requisite attainments with as little delay as practicable.

VI. The students will be carefully instructed in the fundamental doctrines of Christianity as held by our religious Society, and in the nature and ground of our Christian testimonies, and their deportment will be required to be consistent therewith.

Philadelphia, 3d mo. 1832.

Agents for the Friend.

JOHN MEADER, DOVER, N. H.

JOHN D. LANG, North Berwick, Maine.

Longevity.—It appears by the census of 1830, that there were in the United States 2654 persons of one hundred years and upwards, of these 297 were white males, 234 white females, 719 male slaves, 662 female slaves, 382 free black males, and 359 free black females. So it will be seen that the proportion of blacks of 100 years old, greatly exceeds that of the whites. The total number of persons of this advanced age in the several states, is, in Maine 5; New Hampshire 15; Vermont 14; Massachusetts 12; Rhode Island 6; Connecticut 20; New-York 130; New Jersey 14; Pennsylvania 130; Delaware 38; Maryland 262; Virginia 479; North Carolina 304; South Carolina 240; Georgia 236; Alabama 87; Mississippi 47; Louisiana 125; Tennessee 172; Kentucky 166; Ohio 42; Indiana 19; Illinois 12; Missouri 51; District of Columbia 18; Florida Territory 2; Michigan Territory 1; Arkansas Territory 7.

N. Y. Traveller.

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PHILADELPHIA.

For "The Friend."

HERSCHEL'S DISCOURSE ON THE STUDY OF NATURAL PHILOSOPHY.

Concluded from page 170.

The transformations of chemistry by which we are enabled to convert the most apparently useless materials into important objects in the arts, are opening up to us every day sources of wealth and convenience, of which former ages had no idea, and which have been pure gifts of science to man. Every department of art has felt their influence, and new instances are continually starting forth of the unlimited resources which this wonderful science develops in the most sterile parts of nature. Not to mention the impulse which its progress has given to a host of other sciences, which will come more particularly under consideration in another part of this discourse, what strange and unexpected results has it not brought to light in its application to some of the most common objects! Who, for instance, would have conceived, that linen rags were capable of producing *more than their own weight* of sugar, by the simple agency of one of the cheapest and most abundant acids?—that dry bones could be a magazine of nutriment, capable of preservation for years, and ready to yield up their sustenance in the form best adapted to the support of life, on the application of that powerful agent, steam, which enters so largely into all our processes, or of an acid at once cheap and durable?—that saw-dust itself is susceptible of conversion into a substance bearing no remote analogy to bread, and though certainly less palatable than that of flour, yet no way disagreeable, and both wholesome and digestible as well as highly nutritive? What economy, in all processes where chemical agents are employed, is introduced by the exact knowledge of the proportions in which natural elements unite, and their mutual powers of displacing each other! What perfection in all the arts where fire is employed, either in its more violent applications (as for instance, in the melting of metals by the introduction of

well adapted fluxes whereby we obtain the whole produce of the ore in its purest state,) or in the milder forms, as in sugar-refining, (the whole modern practice of which depends on a curious and delicate remark of a late eminent, scientific chemist, on the nice adjustment of temperature, at which the crystallization of syrup takes place;) and a thousand other arts which it would be tedious to enumerate!

Armed with such powers and resources, it is no wonder if the enterprise of man should lead him to form and execute projects, which to one uninformed of their grounds, would seem altogether disproportionate. Were they to have been proposed at once, we should no doubt have rejected them as such: but developed as they have been in the slow succession of ages, they have only taught us that things regarded impossible in one generation, may become easy in the next: and that the power of man over nature, is limited only by the one condition, that it must be exercised in conformity with the laws of nature. He must study those laws as he would the disposition of a horse he would ride, or the character of a nation he would govern; and the moment he presumes either to thwart her fundamental rules, or ventures to measure his strength with hers, he is at once rendered severely sensible of his imbecility, and meets the deserved punishment of his rashness and folly. But if, on the other hand, he will consent to use, without abusing the resources thus abundantly placed at his disposal, and obey, that he may command, there seems scarcely any conceivable limit to the degree in which the *average* physical condition of great masses of mankind may be improved, their wants supplied, and their conveniences and comforts increased. Without adopting such an exaggerated view, as to assert that the meanest inhabitant of a civilized society is superior in physical condition to the lordly savage, whose energy and uncultivated ability give him a natural predominance over his fellow denizens of the forest,—at least if we compare like with like, and consider the multitude of human beings, who are enabled in an advanced state of society, to subsist in a degree of comfort and abundance, which at best only a few of the most fortunate in a less civilized state could command, we shall not be at a loss to perceive the principle on which we ought to rest our estimate of the advantages of civilization; and which applies with hardly less force to every degree of it, when contrasted with that next inferior, than to the broad distinction between civilized and barbarous life in general.

The difference of the degrees in which the

individuals of a great community enjoy the good things of life, has been a theme of declamation and discontent in all ages; and it is doubtless our paramount duty in every state of society, to alleviate the pressure of the purely evil part of this distribution as much as possible, and by all the means we can devise, secure the lower links in the chain of society from dragging in dishonour and wretchedness: but there is a point of view in which the picture is at least materially altered in its expression. In comparing society on its present immense scale, with its infant or less developed state, we must at least take care to enlarge every feature in the same proportion. If on comparing the *very* lowest states in civilized and savage life, we admit a difficulty in deciding to which the preference is due, at least in every superior grade we cannot hesitate a moment; and if we institute a similar comparison in every different stage of its progress, we cannot fail to be struck with the rapid *rate of dilatation*, which every degree upward of the scale, so to speak, exhibits, and which in an estimate of averages, gives an immense preponderance to the present over every former condition of mankind, and for aught we can see to the contrary, will place succeeding generations in the same degree of superior relation to the present, that this holds to those past away. Or we may put the same proposition in other words, and admitting the existence of every inferior grade of advantage in a higher state of civilization which subsisted in the preceding, we shall find first that, taking state for state, the proportional numbers of those who enjoy the higher degrees of advantage, increases with a constantly accelerated rapidity as society advances; and secondly, that the superior extremity of the scale is constantly enlarging by the addition of new degrees. The condition of a European prince, is now as far superior in the command of real comforts and conveniences, to that of one in the middle ages, as that to the condition of one of his own dependants.

The advantages conferred by the augmentation of our physical resources, through the medium of increased knowledge and improved art, have this peculiar and remarkable property,—that they are in their nature diffusive, and cannot be enjoyed in any exclusive manner by a few. An eastern despot may extort the riches and monopolize the art of his subjects for his own personal use; he may spread around him an unnatural splendour and luxury, and stand in strange and preposterous contrast with the general penury and discomfort of his people; he may glitter in jewels of gold, and raiment of needlework,

* See Dr. Prout's account of the experiments of Professor Autenrieth of Tubingen. Phil. Trans. 1827, p. 381. This discovery which renders famine next to impossible, deserves a higher degree of celebrity than it has obtained.

but the wonders of well contrived and executed manufacture which we use daily, and the comforts which have been invented, tried and improved upon by thousands, in every form of domestic convenience, and for every ordinary purpose of life, can never be enjoyed by him. To produce a state of things in which the physical advantages of civilized life can exist in a high degree, the stimulus of increasing comforts and constantly elevated desires, must have been felt by millions; since it is not in the power of a few individuals to create that wide demand for useful and ingenious applications, which, alone can lead to great and rapid improvements, unless backed by that arising from the speedy diffusion of the same advantages among the mass of mankind.

If this be true of physical advantages, it applies with still greater force to intellectual. Knowledge can neither be adequately cultivated, nor adequately enjoyed by a few; and although the conditions of our existence on earth, may be such as to preclude an abundant supply of the physical necessities of all who may be born, there is no such law of nature in force against that of our intellectual and moral wants. Knowledge is not like food, destroyed by use, but rather augmented and perfected. It acquires not perhaps a greater certainty, but at least a confirmed authority, and a probable duration, by universal assent; and there is no body of knowledge so complete, but that it may acquire accession, or so free from error but that it may receive correction in passing through the minds of millions. Those who admire and love knowledge for its own sake, ought to wish to see its elements made accessible to all, were it only that they may be the more thoroughly examined into and more effectually developed in their consequences, and receive that ductility and plastic quality, which the pressure of minds of all descriptions constantly moulding them to their purposes can alone bestow. But to this end, it is necessary that it should be divested as far as possible, of artificial difficulties, and stripped of all such technicalities as tend to place it in the light of a craft and a mystery, inaccessible without a kind of apprenticeship. Science of course, like every thing else, has its own peculiar terms, and so to speak its idioms of language; and these it would be unwise, were it even possible to relinquish: but every thing that tends to clothe it in a strange and repulsive garb, and especially every thing that, to keep up an appearance of superiority in its professors over the rest of mankind, assumes an unnecessary guise of profundity and obscurity, should be sacrificed without mercy. Not to do this, is to deliberately reject the light which the natural unencumbered good sense of mankind is capable of throwing on every subject, even in the elucidation of principles; but where principles are to be applied to practical uses, it becomes absolutely necessary; as all mankind have then an interest in their being so familiarly understood, that no mistakes shall arise in their application.

The same remark applies to arts. They cannot be perfected till their whole processes are laid open, and their language simplified

and rendered universally intelligible. Art is the application of knowledge to a practical end. If the knowledge be merely accumulated experience, the art is *empirical*; but if it be experience reasoned upon, and brought under general principles, it assumes a higher character, and becomes a *scientific art*. In the progress of mankind from barbarism to civilized life, the arts necessarily precede science. The wants and cravings of our animal constitution must be satisfied; the comforts and some of the luxuries of life must exist. Something must be given to the vanity of show, and more to the pride of power: the round of baser pleasures must have been tried and found insufficient, before intellectual ones can gain a footing; and when they have obtained it, the delights of poetry and its sister arts still take precedence of contemplative enjoyments, and the severer pursuits of thought; and when these in time begin to charm from their novelty, and sciences begin to arise, they will at first be those of pure speculation. The mind delights to escape from the trammels which had bound it to earth, and luxuriates in its newly found powers. Hence the abstractions of geometry—the properties of numbers—the movements of the celestial spheres—whatever is abstruse, remote, and extra-mundane become the first objects of infant science. Applications come late: the arts continue slowly progressive, but their realm remains separated from that of science by a wide gulph, which can only be passed by a powerful spring. They form their own language and their own conventions, which none but artists can understand. The whole tendency of empirical art is to bury itself in technicalities, and to place its pride in particular short cuts and mysteries known only to adepts; to surprise and astonish by results, but conceal processes. The character of science is the direct contrary. It delights to lay itself open to enquiry, and is not satisfied with its conclusion till it can make the road to them broad and beaten: and in its applications it preserves the same character: its whole aim being to strip away all technical mystery, to illuminate every dark recess, and to gain free access to all processes, with a view to improve them on rational principles. It would seem that a union of two qualities almost opposite to each other—a going forth of the thoughts in two directions, and a sudden transfer of ideas from a remote station in one, to an equally distant one in the other—is required to start the first idea of *applying science*. Among the Greeks, this point was attained by Archimedes, but attained too late, on the eve of that great eclipse of science, which was destined to continue for nearly eighteen centuries, till Galileo in Italy, and Bacon in England, at once dispelled the darkness; the one by his inventions and discoveries, the other by the irresistible force of his arguments and eloquence.

Finally, the improvement effected in the condition of mankind by advances in physical science, as applied to the useful purposes of life, is very far from being limited to their direct consequences in the more abundant supply of our physical wants, and the increase of

our comforts. Great as these benefits are, they are yet but steps to others of a still higher kind. The successful results of our experiments and reasonings in natural philosophy, and the incalculable advantages which experience, systematically consulted, and dispassionately reasoned on, has conferred in matters purely physical, tend of necessity to impress something of the well weighed and progressive character of science, on the more complicated conduct of our social and moral relations. It is thus that legislation and politics become gradually regarded as experimental sciences; and history, not as formerly, the mere record of tyrannies and slaughters, which by immortalizing the execrable actions of one age, perpetuates the ambition of committing them in every succeeding one; but as the archive of experiments, successful and unsuccessful, gradually accumulating towards the solution of the grand problem—how the advantages of government are to be secured with the least possible inconvenience to the governed. The celebrated apophthegm, that nations never profit by experience, becomes yearly more and more untrue. Political economy, at least, is found to have sound principles, founded in the moral and physical nature of man, which, however lost sight of in particular measures—however, even temporarily controverted and borne down by clamour—have yet a stronger and stronger testimony borne to them in each succeeding generation, by which they must sooner or later prevail. The idea once conceived and verified, that great and noble ends are to be achieved, by which the condition of the whole human species shall be permanently bettered, by bringing into exercise a sufficient quantity of sober thought, and by a proper adaptation of means, is of itself sufficient to set us earnestly on reflecting what ends *are* truly great and noble, either in themselves, or as conducive to others of a still loftier character; because we are not now as heretofore hopeless of attaining them: It is not now equally harmless and insignificant, whether we are right or wrong; since we are no longer supinely and helplessly carried down the stream of events, but feel ourselves capable of buffeting at least with its waves, and perhaps of riding triumphantly over them: for why should we despair that the reason which has enabled us to subdue all nature to our purposes, should (if permitted and assisted by the providence of God) achieve a far more difficult conquest, and ultimately find some means of enabling the collective wisdom of mankind to bear down those obstacles which individual short-sightedness, selfishness, and passion, oppose to all improvements, and by which the highest hopes are continually blighted, and the fairest prospects marred?

Selected For "The Friend."

THE AVENGER STAYED.

It is to the east that the romantic imagination most delights to wander, to the lands of nature's thrones, to vineyards, and palm-groves, and fields of roses, and the stream covered with the lotus: but if a land be romantic in proportion as it differs from all that is common

place and usual, romance should take up her abode in the arctic circle.

There the phenomena occasioned by the temperature are of a description almost supernatural: refraction entirely prevents the eye from measuring distances; some things appear close at hand, which are far distant; all at once, by some mist, a line of coast, nearly out of sight before, is brought apparently within gun shot, at another time the sky itself becomes a mirror, in which are distinctly reflected objects far below the horizon: objects are perpetually changing in apparent form, as if the whole were enchanted. There are high mountains of ice—ice-bergs rising hundreds of feet above the sea: there winter, in apparent mockery of man, forms temples, domes, minarets, palaces, with their spires, and porticos, and columns. The flashing auroras dart from ice to ice; there are stupendous ice-bridges stretching over frightful chasms; winter, compared with which all other winters are undeserving the name; and a summer which, for the short period of its duration, surpasses the effects of a tropical summer; one long day without a night, in which the sun drives round the heaven without decline, and in which plants spring up, flower, seed, and a new species appears, in a period almost incredibly short.

This land, where nature appears to our ideas most unnatural, was inhabited by a race of men whose whole employment consisted in fishing, in hunting the arctic animals, and in procuring oil and blubber; their whole amusement in gluttony, when the means were in their power; and their whole religion in some confused ideas of the Great Spirit, whose only priests were the conjurers or neeromaneers.

The first man whose heart was touched by Christian pity for these outcasts from the rest of the world, was the celebrated Hans Egede. He quitted his home, and the comforts of civilized life, to dwell in the midst of savages, who, in return, gave him nothing but insult. For seventeen years this devoted man and his associates laboured without a single convert; and during the greater part of that time the natives lost no opportunity of making him as uncomfortable as possible; but afterwards he saw enough to repay his toil. He had till then preached only the fall of man, and such parts of Christianity as he considered should be first understood: but he resolved to change his method, and taking all these things for granted, he preached a Saviour crucified, and, as if in honour to such preaching, from that hour converts came rapidly into the Christian church.

The Danes have since kept a mission there, although on a very inadequate scale, and many excellent men have been employed in it; among them was Hans Egede Saabye, a grandson of the celebrated Hans Egede: his diary is full of interesting information, conveyed in a most simple and Christian style. The following is an instance of peculiar interest, in which, beneath the sacred influence of the spirit of Christ, the heart of the lion became the heart of the lamb.

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a man was mur-

dered with circumstances of great atrocity, in the presence of his son, a boy of about thirteen years of age; he was too young to defend his father, but he did not forget the debt which was due to the murderer. He had quitted that part of the country, and for five and twenty years the secret fire burnt within his bosom, waiting only for a fit opportunity to burst forth: the murderer was a man high in influence, with many around him to defend him, and the avenger was afraid to attack him; but he finally succeeded in persuading a number of his relations to accompany him, and they passed with him over to the province of the murderer, who lived near Saabye, for the purpose of executing their vengeance.

The Greenlanders occupy their houses in the winter only, they quit them for their short summer, and return the following winter to any which may be unoccupied; for a house does not always belong to any particular family, but to the first comers. There was no house in which the son could enter, as they were full, except one that belonged to Saabye:—this he asked for; and Saabye, although he knew the purpose for which he had come with his relations, took no notice of it that time, but granted his request.

They soon took possession, and the son went afterwards to thank Saabye for his kindness, and very frequently repeated his visits: he apologized for their frequency at one of them, by saying, "You are so amiable I cannot keep away from you." Two or three weeks afterwards, he said, "I should like to know something about that *great Lord of Heaven*, who, you say, created all things, and some of my relations wish to learn too." His request was granted, and it appeared that ten or twelve who had come with him wished for instruction: a catechist was sent to live with them, and their progress was very satisfactory; the son, in particular, often left his fishing for the purpose of receiving instruction, and he soon resolved to ask for baptism.

As the spring advanced his desire increased; and in the month of May, he went to Saabye to solicit it, when the following conversation passed between them:—

Kunnuk (this was his name.) Will you baptize me? You know that I am obedient, I know God; and my wife as well as I, wishes to become a believer.

Saabye. Yes, you know God; you know that he is good, that he loves you, and desires to make you happy; but he desires also that you should obey him.

K. I love him, I will obey him.

S. If you wish to obey him, you must kill nobody. You know that you have often heard his command,—*"Thou shalt do no murder."* (He appeared affected, and silent.)

S. Hear me, good *Kunnuk*! I know that you have come here with your relations to avenge the murder of your father; but this you must not do, if you wish to become a believer.

K. (agitated.) But he murdered my father! I saw it, and could not help him; I must punish him for his crime.

S. You grieve me!

K. How!

S. That you will murder.

K. Only him who deserves to die.

S. But the *great Lord of Heaven* says,—*"Thou shalt not."*

K. I will not, only him.

S. But you must not even him. Have you forgotten how often during this winter you have heard his command,—*"Revenge not thyself, neither give place to wrath: vengeance is mine, I will repay saith the Lord?"*

K. Shall, then, the wicked murder with impunity?

S. No, that he shall not; God will punish him!

K. When?

S. Perhaps in this world, but certainly at the day of judgment, when he will reward every one according to his deeds.

K. That is so long; my countrymen and relations will blame me, if I do not avenge my father.

S. If you did not know the will of God, I should say nothing; but now I must not be silent.

K. This is hard! what shall I do then?

S. You shall not kill him: you shall even pardon him.

K. Pardon him! your doctrine is very difficult.

S. It is not mine, it is Christ's!

(He sighed, without replying.)

S. Perhaps your father was not innocent; he too may have killed somebody.

K. I do not know that, I only know this man deserves to die.

S. Well! kill him; but remain an unbeliever, and expect that one day one of his children may kill you.

K. You are amiable no longer; you speak hard words.

S. *Kunnuk*, I love you, and therefore wish that you may not sin against God, who has caused you to be instructed, who will do justice to your adversary.

K. Stay—I will speak to my relations.

His relations urged him to the revenge, and that for days together; and it could have been no common resolution which could resist their influence. Saabye visited them; and without taking any notice of the peculiar subject, he read to them parts of the Scriptures, and also hymns, which lead the heart to peaceful and forgiving thoughts. Some days after, *Kunnuk* went again, his manner, his countenance, every thing, indicated a violent struggle. "I will" said he, "and I will not, I hear, and I do not hear; I never felt so before." "What will you, and what will you not?" "I will forgive him, and I will not forgive him; I have no ears, and yet I have ears." "When you will not forgive, then your unconverted heart speaks, and would dissuade you; when you will forgive, then your better heart speaks: which will you do?" "I was so moved when you spoke yesterday, then my heart wished to obey." "See then," said Saabye, "ought you not to feel that it is the voice of your heavenly Father speaking in your heart?" He then repeated to him the latter part of the life of Jesus, his forgiveness, his prayer for his murderers: a tear sparkled in his eye. "Yes, that was praiseworthy, but he was bet-

ter than we." "Yes, infinitely better; but if we have a good will, God will give us strength. But now you shall hear how a man like you and me can pray for his murderers." (He then read the martyrdom of Stephen.) Kunuk dried his eyes, and said,—“The wicked men! He is happy; he is certainly with God in heaven. My heart is so moved: but give me a little time; when I have brought the other heart to silence, I will come again.”

How nearly did his experience resemble that of the apostle, and of every Christian. “I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin and death.”

He soon returned with a joyful countenance, speaking of the peace of his heart. “Now,” said he, “I am happy; I hate no more; I have forgiven; my wicked heart shall be silent. Did you not perceive how moved I was as you read to me about Him on the cross, how he prayed for his murderers,—‘Father, forgive them?’ Then I vowed in my heart I will forgive, and I have forgiven. Now I hope that I (and my wife, who has never hated,) may be baptized.” His request was granted: the day arrived; he gave an account of his faith with simplicity and sincerity; tears trickled from his eyes as he knelt down to receive baptism: when the service ended, he said, “Receive me now as a believer; we will love each other.” And they left the church in company, as persons having one Lord, one faith, one baptism!

Some days afterwards he sent the murderer of his father the following message:—“I am now a believer, and you have nothing to fear.” He even invited him to a visit, and received him in a most friendly manner. He was invited to return the visit, which he did alone, contrary to the advice of his friends: but mark the conduct of the heathen murderer, contrasted with that of the forgiving Christian; as he was returning home, he found a hole had been cut in his *kajak*, for the purpose of drowning him. He soon stopped out the water, but said, with a smile, “Ah! he is still afraid, though I will not harm him!” Scarcely has Christianity ever effected a more entire and noble triumph in an unregenerate heart.

JAMES EDMESTON.

For “The Friend.”

The following beautiful and affecting incident is related in Tyerman and Bennet’s Journal of a Voyage to the South Seas,—a book deserving the perusal of all who have hearts to feel and to rejoice in the conversion of the isles that are afar off. The scene is at Huahine, one of the Georgian islands, and part of the dominions of the late King Poinare.

“Feb. 21, 1822.—During the last few days we have made an engagement with Captain Kent to carry Mr. Ellis, ourselves, and some native teachers (whom it has been determined by the church here to send thither) to the Marquesan Islands, about a thousand miles distant from these groups. The captain promises to land our little missionary band of volunteers there, on his way to the Sandwich Islands, or, if he cannot beat so far to the windward now to carry us with him to

the latter, and leave those appointed to the former on his return to New South Wales. This day was fixed for holding a full religious assembly, to set apart two natives willing and qualified to carry Christianity and civilization to the barbarous Marquesans, who are represented as the most ferocious savages in these seas. About twelve hundred persons assembled in the great chapel. After a suitable hymn and prayer, Hautia, the regent, was called to the chair. Several short addresses were then delivered to the people, by the missionaries and the deputation, on the nature, importance, and difficulties, of the proposed engagement; the labours, privations, and perils, to which those who undertook it would be exposed; and the only reward to which they must look for such sacrifices—the blessing of God upon themselves, and the work of their hands, in their benevolent endeavours to communicate the benefits of the gospel of peace to aliens and enemies perishing for lack of instruction.

“Our late travelling companion, Auna, a principal chief, formerly a leader among the Areois, and a priest of Hiro, the god of thieves, then stood up in the midst of the meeting. His lofty stature and commanding presence, the sanctity of his regenerated character, and above all (so far as the eye was concerned,) his countenance, beaming with benignity and intelligence, filled every bosom with emotions of awe, delight, and expectation. He looked round with an air of unaccustomed anxiety and embarrassment, and at first—perhaps for the first time in his life—hesitated in the utterance of his sentiments on a public occasion. At length, with a noble modesty, he began, ‘*Mea maitai teie*—It is a good thing that some of us should go from Huahine to carry the blessings of Christianity to those people who are yet lying in the same ignorance, wickedness, and misery, as we ourselves were but a few years ago. It is our duty, then, to take to the Marquesans that (*parau maitai nate atua*) good word of God which has been sent to us from (*Beretane*) Britain by the hands of missionaries, and which has been made so great a blessing to us. I have, therefore, (*parau iti*) a little speech to make to the meeting, which is this,—if I and my wife might be so favoured as to be sent on this errand to the heathen at the Marquesans—but, perhaps, we are not worthy; yet, if we could be thought suitable for this great and good work, both my wife and I would be very happy to be the bearers of the gospel to those wicked islanders.’

“When he had thus spoken, he sat down with the most affecting humility, waiting for the decision of the assembly. Hautia, the president, immediately rose, and said, ‘Auna is the man to go!’ Others exclaimed, ‘Auna is the man!’ A chief then stood up, and observed, that he also had a little speech on the subject, which was, that Auna was not only the man to go, because he could himself both teach many things, and set the example of all he taught, but because Auna was ‘a two-handed man;’ he had a good wife, Auna Vahine, who would help her husband in every pious work, and would also teach the women

to read and to pray, to clothe themselves decently, to make their own dresses, plat straw bonnets, manage their families, and bring up their children in the right way. This being universally assented to, Auna and his wife were appointed—as it were by acclamation, so greatly was the meeting moved—the first messengers from this church to their heathen neighbours; neighbours, in fact, though they dwelt a thousand miles off, and neighbours in the language of the gospel, because they loved them as themselves.

“Another chief was then named, *Mattatore*, a pious, intelligent, and remarkably ingenious man in every kind of work to which he turned his hand. Several of the congregation successively stood up, and in their ‘little speeches,’ recommended him and his partner (for he also was ‘a two-handed man’) as suitable fellow-labourers with Auna and his wife. Mattatore, disclaiming with unaffected diffidence any superior qualifications for the honourable work, added, that if his partner and himself were deemed worthy to be intrusted with it, by the deputation from Beretane, the missionaries and their Christian country-people, they should be happy to undertake it. The whole congregation then looked towards Hautia, who, to the surprise of every one, remained silent, and appeared sad; his noble countenance expressed much agitation of spirit, and he hesitated for a while to unburthen his mind in words. At length he rose, and, with an air of meekness and humility which gave inexpressible grace to the dignity of the high-born island-chief, he said, ‘I have a little speech, because a thought has grown up in my heart, and it has grown up also in the heart of Hautia Vahine (his wife). But, perhaps, it is not a good thought; yet I must speak it; and this is our thought.—If the missionaries, and the deputation, and the church of Huahine, think that I and my wife would be fit companions for Auna and his wife, to teach the good work of God to those idolatrous people who are as we *were*, and cause them to become as we *are* here, and in Tahiti, and Eimeo, and Raiatea, and Borabora, we should be rejoiced to go; but, perhaps, we are not worthy, and others may be much better suited for the blessed work; yet we should love to go.’

“This declaration from one who, as regent, was virtually king of the island, who held valuable hereditary possessions upon it, as well as received large contributions, to support his royal state, both from chiefs and people—who, besides his political and civil functions, filled a wide sphere of usefulness in the church, as superintendent of schools, as patron and promoter of infant arts and thriving industry among his subjects, and who was himself an example of all that he recommended to others or required of them—this declaration produced a most extraordinary sensation throughout the whole assembly, but especially in our breasts—emotions never to be forgotten, nor ever to be recollected without a renewal of the strange and overwhelming delight which we experienced on witnessing such a proof of the power of divine grace, in making the blind idolater, the stern warrior,

the proud chief of a barbarous people, under the influence of a new and regenerating principle, willing to forsake all, deny himself, and take up his cross, that he might follow the Redeemer to regions of despair, where Christ was not named, and where his disciples might expect both 'to know the fellowship of his sufferings and to be conformed unto his death.' But, having already experienced 'the power of the resurrection,' 'none of these things moved' the voluntary candidates for a perilous service, 'neither counted *they* their lives dear unto them, so that *they* might finish their course with joy, and the ministry which they had received of the Lord Jesus, *to testify the gospel of the grace of God.*' Of Hautia and his wife we could not but thus judge. As soon as we had a little recovered from our surprise, we rose, and thus addressed the royal pair: 'Hautia! we have heretofore been pleased, beyond our hopes, with every thing which we have seen of the happy effects of the gospel, in this island and others, since we arrived from England to visit you. Truly the Lord has caused his good word to grow up among you, and bear fruit abundantly. But nothing which we have heard, or seen, or felt, has delighted us more than what you have done, and said, and made us to enjoy in our own souls, this day. It was a good thought that grew up in your own heart—it was a good thought that grew up in the heart of your wife, Hautia Vahine; and we believe that it was God himself who caused that thought to grow in each of you. But we also believe that it is his will that *we* should now say to you, as the prophet, in the name of the Lord, said unto David (whose history and character you know) when he desired 'to build an house for the name of the Lord God of Israel;' '*Thou didst well that it was in thine heart; nevertheless thou shalt not build the house, but thy son shall build it.*' We say, therefore, it is well that it was in your hearts to go to the Marquesan islands on this errand of mercy; yet you must not go yourselves; others must do that good work. Hautia, God hath placed you here as king, in a station of the highest honour and most extensive usefulness. Here you have great influence, and that influence you employ largely for his glory and for the benefit of your people. Here you are a nursing father, and Hautia Vahine is a nursing mother, to the church. Here you are a terror to evil doers and a praise to them that do well. In no other place could you do so much good, by authority, by precept, by persuasion, and by example, as you are necessarily doing here, in the exercise of that power and those talents with which you have been invested. We again say that we are glad that the thought did grow up in your heart; but we believe that the Lord says to you, by us,—you must not go on this mission, for He hath need of you here. Other chiefs (as deputies from you and your subjects) may be as useful among the ferocious Marquesans as you could be—whereas, in Huahine, none can equal you in usefulness." Hautia, deeply affected, replied: "Since you say so, perhaps it is the Lord's will that we should not go to the Marquesans, but stay in Huahine; perhaps we may serve him better here. Be it so; and yet

I wish that it had fallen to me and my wife to go."

FOSSIL FORESTS DISCOVERED AT ROME.

An interesting discovery has been made by a pedestrian tourist (a physician) in the immediate vicinity of Rome, namely, that of a fossil under-ground forest, above forty feet in thickness, and extending for several miles. The petrific matter is a calc-sinter, and from the layers of ligneous debris being freely intermixed with volcanic dust, the discoverer of this interesting circumstance thinks there can be little doubt but that this colossal phenomenon was occasioned by an earthquake, of which the memory is lost. The description of it is thus given in a letter:—"Facing the northern extremity of the Pincian Hill, on the left of the new road near the Porta del Popolo, I was struck with the peculiar appearance of the ground, and, on approaching it, I was surprised to find it formed of a pile of petrified matter, eighteen or twenty feet in height, by about forty in length, entirely composed at the lower part of the petrified trunks of very large trees, lying obliquely forward and outward; above which the whole rock consisted of petrified branches and tyolithic leaves, intermixed in various places with volcanic sand and gravel. Some of the branches that lay in contact with the volcanic matter had a scorified appearance; the ligneous fibre is entirely consumed, but its texture is perfectly preserved. My surprise and joy at such a discovery, to which I believe I may lay claim, was not lessened by finding the fossil forest to extend up the Via Flaminia towards the Ponte Molle, forming, in fact, the entire range of precipitous high ground to the right of the road, now full forty feet in thickness. Before getting to the bridge it branches off still more to the right, and about a mile above it there is an interruption of this subterranean forest, where you perceive, under the petrifications, the original aqueous formation of the country, consisting of cemented gravel, sand, and clay, before it was covered over by the volcanic dust, and the forest we have been describing. A quarter of a mile higher up the Tiber you come to a mineral spring, having a somewhat acid taste, which is frequented for its medicinal qualities. The petrified forest now crosses the Tiber, and you perceive detached parts of it ascending in the direction of the stream. The question naturally arises in the mind, what could have occasioned so singular a catastrophe? Is this the work of an earthquake, when this part of the country was the scene of the volcanic convulsions, which so many concomitant appearances confirm? The gigantic nature and extent of the phenomenon admit the probability of the conjecture; the admixture of volcanic dust among the trunks and branches of the forest strengthens the supposition; the overthrown position of the whole mass shows that the event was simultaneous; and the scorched impressions on the petrifications point out the agency of fire. The petrific matter is calcareous, but of a peculiar nature, different from any I ever saw before. It is of a light brown colour, and very pulverulent. The upper

parts of the petrifications partake of the friable nature of the petrificient, but, as it gets deeper, it becomes more and more indurated by the increase of the superincumbent pressure. The abrupt manner in which this extensive bed of petrified wood terminates, is not one of its least singularities, and, altogether, it is perhaps one of the most curious facts of the kind yet discovered.

G. H. W.

Edinburgh New Philosophical Journal.

For "The Friend."

THE BROOK.

'Tis a beautiful brook, and so softly it flow'd
O'er the white polish'd pebbles its waters disclose,
That its bank seem'd to promise a charming abode,
Where my heart might in safety and silence repose.

Yet in *Spring*, I had seen it when loudly it roar'd,
And rush'd like a mountain stream proudly along,
And its wave, now so gentle, then angrily pour'd,
That the birds fled affrighted, and hush'd was their song.

And again I had seen it, when *Summer* was high,
And the sun in meridian altitude shone,
And the flowers had droop'd, and its channel was dry,
Scarce a drop trickled over its bosom of stone.

And now when the mildness of *Autumn* prevails,
Though the streamlet in silence glides smoothly along,
The sear yellow leaf on its bosom that sails,
Announces that closed is the merry bird's song.

That soon in his sternness will *Winter* appear,
And in fetters of ice chain this beautiful stream,
Arrest with his rigours its gentle career,
And its breast reflect only the wintry sun's beam.—

'Tis thus with the minds of poor mortals,—I cried,
As the seasons of life as of nature prevail,
Spring's impetuosity, anger, and pride,
When the stream is a torrent and high is the gale.

How barren, how feeble, when *Summer* suns shine,
When care or ambition has dried up the stream,
When life's early flowers are on the decline,
And reality wakes us from fancy's bright dream.

My Spring-time is past, and *my Summer* is high,
My youth's swollen current flows proudly no more,

My flowers have faded, *my channel* is dry,
Nor will *Autumn* their bloom or its fulness restore.

Oh God! ere the *Winter* of death shall arrive,
Ere its coldness shall wrap this fair fabric of clay,
May *thy* presence, like mildness autumnal, revive
The purified spirit of life's early day.

Or at least be thou pleas'd that the sear yellow leaf
May admonish my heart that the *Winter* is near:
To prepare, but in rather submission than grief,
For the end of *my Autumn*, the close of the year.

ANGUS.

The mind which does not converse with itself, is an idle wanderer; and all the learning in the world is fruitless and misemployed, whilst in the midst of his boasted knowledge a man continues in profound ignorance of that, which in point both of duty and advantage, he is most concerned to know.

T. A. Kempis.

ERRATA.

Last number, page 184, first column, fifteenth line from bottom, for *sons*, read *suns*:—second column, third line from top, for *faith*, read *truth*.

An Affectionate Address to all Professing Christians. By THOMAS SHILLITOE.

(Concluded from page 174.)

I am afraid, my sisters, to close this subject without adding another hint, from an earnest desire which I feel, that you may not be found deficient in doing your part, every way in your power, in bringing about that necessary reformation in family concerns which is so much wanting. I would suggest to you an expedient essential to be put in practice, in order to enable you the better to keep your family expenditure within proper bounds, having myself experienced its salutary effects when I had a dependent family around me; which is to determine to purchase with ready money the various articles consumed for family use; and that we resolve to perform this task, however mortifying it may prove to ourselves and our children, by depriving us and them of many things the natural disposition may crave. I am fully persuaded that great advantage would result from this practice, both to parents and children, more especially to such who, at times, feel themselves straitened to carry on their business reputably; for when these difficulties are felt by an honest mind, it becomes obligatory on such, (if they get through their difficulties,) closely to inspect the manner of their expenditure, and this will afford an opportunity of timely checking any unnecessary expense that may have crept into the family; but when things for family consumption are mostly, if not all, had upon credit, this opens a wider door, both for parents and children, to greater indifference, both as it respects expediency and cost, than Christian moderation at all justifies; and the children of such parents are in danger of being brought up ignorant of the real use or value of property. The purchasing goods for family consumption, on credit, often proves a serious inconvenience for tradesmen, especially to those with a small capital, for it too frequently proves that such purchasers are not very ready to make payment in due time; and when this is the case, are we doing as we would be done by? Is not this golden rule sorrowfully violated by such unpunctual proceedings? (Math. vii. 12.)

I have long viewed it as a mean practice, and beneath the dignity of a professed follower of Christ, to consume in any way the property of another before I have paid for it, (except under some peculiar circumstances;) for general usage does not justify me (to say no more) in wrong practices. The professed followers of Christ are not to view things as the world at large does; but through the more pure medium of truth and uprightness. How needful is it, that those who are making a profession of the Christian name, of every denomination, should frequently recur to that which they are making a profession of, and as frequently compare their practice therewith, and how far it corresponds with the doctrines, precepts, and example of Him whom they profess to call Lord and Master; and bring their deeds to that light by which, in a future day, they will all be judged, and sentence passed, not only according as their actions have been, but their motives to actions will also be taken into the account.

Whilst we are so commendably engaged in circulating the sacred writings and religious tracts in order to awaken the minds of the more unthinking part of mankind on these all-important and most interesting subjects, if our labour is blessed to those amongst whom these distributions are made, I am increasingly persuaded that we must, in the first place, give proof ourselves of the happy effects which these sacred writings have had upon our own minds, and that they are indeed "able to make wise unto salvation, through faith which is in Christ Jesus," (2 Tim. iii. 13, 15;) the tenour of our conduct and conversation corresponding with those doctrines which the sacred writings contain. Example will do more towards reforming the lives of others than precept—actions speak louder than words.

The introduction, which of late years has taken place, of what are called Sunday newspapers, in London and its neighbourhood; and the frequenting on the first day of the week, (called Sunday,) the public news-rooms which are now instituted in most cities and market towns in this kingdom, has been a great injury to the minds of many; for if this practice of reading the news is indulged in, previous to such going to their place of religious worship, its tendency will, in degree, if not altogether, unfit the mind for approaching the Divine Being with that entire devotedness of soul he is requiring of them. And if there has been a refraining from this injurious practice, (to go no further,) until their returning from their place of religious worship; or the practice has not been indulged in until the evening of this day, if any benefit has been received, any serious impressions made during their attendance there, has it not had this baneful tendency, that these serious impressions thus made, this benefit thus experienced, has been in part, if not altogether, dissipated again? Do the sad effects end here? I fear not; but that where it is known such practices exist with those who are thus making a profession of the Christian's name, such examples of earthly mindedness open a wide door for those, who are deemed libertines, to indulge in making this day of the week a day of pleasure and gratification. May those of the former character, who may have been setting this ungodly example, be willing to take home to themselves the language uttered by one of the prophets, speaking in the Lord's name to a highly-favoured people in his day: "Oh, Israel, thou hast destroyed thyself;" and experience the subsequent part of the text fulfilled respecting themselves; "but in me is thine help." (Hosea xiii. 9.)

I cannot, with peace to my own mind, conclude, without expressing the earnest solicitude of soul which I feel, that those who are moving in the higher walks of life may be willing, through holy help, to come forward, and, by example, lead those who rank in the middle class, and the poor, in the path of true humility and self-denial: for if we are delivered as a nation from bondage and captivity, which every class of the people, down to the poor, are sorrowfully sunk in, and, it would appear, are increasingly immersed in, of pride and extravagance, this so necessary a reformation

should begin with you who are moving in the higher circles in life; then I have faith to believe your example would be so blessed by Divine Providence, that this so necessary reformation would make its progress down to those of the middle class and the poor, whereby the iniquity charged against Sodom of old may no longer be found too generally applicable to our awful situation as a nation; pride, fulness of bread, and abundance of idleness was in her. (Ezek. xvi. 49.) Hereby you will be doing much towards bettering the condition of those who are moving in the *middle ranks* of life, and of the *poor*: this I firmly believe, you are called upon by Almighty God, the giver of every temporal as well as spiritual blessing you enjoy, to be found acting here below. That every class amongst the people may be willing to unite with that all-sufficient help which I believe still awaits our acceptance as a nation; and suffer it so to operate in our hearts and minds, that an increase of that salt that has thus far saved us, as a nation, from becoming the object of the Divine displeasure, may be found amongst the different denominations of professing Christians, is, at times, the secret breathing of my soul.

Tottenham, 1st of 5th mo. 1831.

For "The Friend."

FOSTER'S REPORT.

This interesting and valuable work is at length published, and will be read, we apprehend, with feelings of lively emotion by the members of our Society. I have regretted to learn that the edition printed is quite too small for the demand, and already is nearly or quite exhausted. As many who are anxious to possess a copy must necessarily be disappointed, I have thought it might in some degree compensate for the loss, if an abstract of the more important parts of the testimony was prepared and inserted in "The Friend." In case this should meet the approbation of the Editor of this useful paper, I would offer for insertion in the present number, the Evidence of William Jackson, a well known and much loved minister of our yearly meeting. The aged and venerable aspect of this worthy man, his high and unsullied reputation in all the relations of life, his established character for the most scrupulous integrity and veracity, as well as the solemn manner in which he delivered his testimony, were well calculated to produce a deep and powerful impression even on the minds of those who were of the adverse party in the legal proceedings. He was nearly 85 years of age when called from the retirement of his farm to appear, for the first time in the course of his long life, as a witness in legal transactions. But he considered the cause, as one of no common character, involving not only the welfare and rights of the religious society to which he had long been sincerely and ardently attached, and in whose service a large portion of his time had been usefully spent, but also as affecting the great fundamental principles of the Christian religion. He did not therefore hesitate to obey the call, but cheerfully left his home, and waited for several days at the place where the examinations were taken, before his turn arrived. But unused as

he was to such scenes, he manifested a degree of patient quietude, which was an instructive example to those who were present—and when about to return home, expressed that he felt well satisfied with having contributed his portion of testimony towards placing this important cause on its true ground.—His examination in chief is as follows, viz:—

Monday morning, June 7th, 1830.—Examination continued, at the house of William Ridgway, at Camden aforesaid, in the presence of the parties as aforesaid, and Jeremiah H. Sloan, Esq. of counsel with Joseph Hendrickson, and Eli K. Price, of counsel with the complainant, and Stacy Decow, one of the defendants.

William Jackson, a witness produced on the part of the said Joseph Hendrickson, alleging himself to be conscientiously scrupulous of taking an oath, and being duly affirmed according to law, on his solemn affirmation declareth and saith, I am a member of the Society of Friends—according to the record of my birth, I was born on the fourteenth day of Seventh-month, 1746, and I have been a member of the society from my birth—my parents and grandparents before me, were members of, and intimate with the leading members of the society—from the period of my earliest recollection, I have been in the habit of attending the meetings of the society; as well meetings of business as of worship—have been a minister in that society since about the year '75, and prior to that time had been in the habit of taking an active part in conducting the affairs of the society, in some respects. I have travelled extensively in this country, and in Europe, that is, in England, Ireland, Scotland, and Wales, where there were Friends, visiting the different meetings of the society. In those travels I had many opportunities of hearing many of the most eminent ministers of the society, as well as of private intercourse with them—have often heard such ministers, both in their public testimonies and private discourses. I can name some of those eminent ministers. I think Samuel Fothergill was the first I can name; he had several meetings where I heard him—after him, from England, I could name, Thomas Gothrup, Samuel Spavold, William Ricket; these were some of the first in my remembrance; and I have named them in rotation as I heard them. These were all before the year 1760. From that period down, there were a great number. John Storer, John Griffith, Samuel Neal, Robert Walker; these were all before the revolutionary war, (some of those named above, as being before 1760, came over the second time,) there were others also besides these, that I have not named. At the conclusion of the war, and a very short time after it, John Storer came a second time, and John Townsend, and Thomas Colly. Approved ministers of the society have been in the habit of visiting this country, at intervals, from that time to the present. I recollect several eminent ministers of the society, of this country, at the periods of which I have spoken. John Churchman, William Brown, Daniel Stanton, Joseph White, John Scarborough, Thomas Ross, Isaac Andrews, Mark Reeve, John Reeve, William Matthews, Isaac Everitt; there were

many others. The greater part of these mentioned, have been deceased from forty to sixty years ago; some of them I have travelled with. All of those mentioned, were approved ministers of standing in the Society of Friends—divers of them visited Friends in Europe at different times. I had an opportunity of hearing the public testimonies of all those I have mentioned, as well as others, who were cotemporary with them: and also the private discourses of many of them. From these sources I got my acquaintance with the principles and doctrines of the society, so far as what could be obtained in that way—by these sources, I mean, from the public testimonies and private discourses of those eminent ministers, as well as what was written and published by the society. I still continue my attendance at the Yearly Meeting of that society, held in Philadelphia. I have had continued intercourse with eminent and approved ministers of the society, and those who have been active in teaching its principles and doctrines. The principles and doctrines held by the society, at the present time, as fundamental of the Christian religion, are the same principles and doctrines which were held by them at the early times I have mentioned—I know of no alteration. The principles and doctrines taught by the approved ministers of the society, of the present day, are the same with those taught by Samuel Fothergill, and the other eminent ministers of former times, of whom I have spoken. I have never heard any thing to the contrary. From the year 1767, until now, I have been in the habit of regular attendance at the Yearly Meeting of Friends, in Philadelphia. It has been held in the city of Philadelphia from that time until the present. During all that time, I have not known of a Yearly Meeting convening at a different time, or place, from that to which it stood adjourned at the previous year. The general language of the concluding minute of the Yearly Meeting, respecting the adjournment, is, that the next meeting be held “at the usual time and place.” If a change of time, or place, is contemplated by the meeting, that change should appear in the minute. I am acquainted with the mode of conducting the business of the Yearly Meetings. There has no material change taken place in the mode or manner of conducting the business of the Yearly Meetings within my remembrance; it is still conducted in the same manner that it formerly was. The Yearly Meeting, held in Mulberry, or Arch street, Philadelphia, is the same meeting that I have spoken of as first attending in 1767, having been continued from that time to the present, by regular adjournments. From the earliest times to the present, it has been the practice of the society to disown members, who make public avowal of a departure from our doctrines, principles, or testimonies, if they persist in it. We consider them as not belonging to us, according to the language of scripture. “They went out from us, because they were not of us.” I have knowledge of instances of disownment for denial of the proper divinity of our Saviour, and the divine authority of the scriptures.

A neighbouring Monthly Meeting, upon the records of which was shown me a case, in

which the Monthly Meeting had disowned a person, for traducing, or setting at nought, the scripture testimony, respecting our Lord and Saviour Jesus Christ, and speaking slightly of the scriptures of truth. This took place as much as ninety years ago, if not a hundred; that is, the minute was that long ago. Since that, within thirty years past, there were two disowned by the Monthly Meeting of which I am a member, while I was in Europe, for their disbelief, and rejection of the Saviour; for their disbelief and disregard of the doctrines of the society, and the faith of the Society. It was so generally understood that it was for this cause. I did not see the testimony against them; but it was the common report and general understanding, that it was so; and that their views tended to infidelity.

The divinity of our Saviour, and the divine origin of the scriptures, have always been believed by the society, as a body. They have always, as a body, professed belief in these doctrines. The society has always, as a body, believed and held the doctrine of the atonement. So far as I know, it has always been understood, that a profession of a disbelief of these doctrines, as held by the society, would subject such member, if persisted in, to disownment.

I attended the Yearly Meeting in Philadelphia, in 1827, at the same time at which it had been held for a number of years before, and has been since at Arch street house. There had never been any other Yearly Meeting of the Society of Friends held in Philadelphia but that. That meeting convened in the usual manner, and at the usual time and place. After having gone through its business, it adjourned in the usual manner to the “usual time and place;” and in the succeeding year, 1828, the meeting assembled at the usual time and place, in pursuance of that adjournment, and transacted its business as usual. In the Yearly Meeting of 1827, the business was conducted, in the general, in the usual manner—the business was transacted in the usual and ordinary manner of transacting business in the society.

A portion of that society have within a few years withdrawn themselves from it, the greater part of them since the Yearly Meeting of 1827. It is reported, and I have heard it said, that they have established another meeting in Philadelphia, which they call a Yearly Meeting—some of my neighbours come to the city to attend it. I knew Elias Hicks—he was formerly a member of the Society of Friends from the year 1781, when I first knew him. He is not now living. I think I have heard he was disowned, some time before his death. Since 1827, he has not attended the Yearly Meeting of the Society of Friends of which I am a member. The meetings set up by those who have withdrawn, are held in the houses known by the name of the “Green street” and “Cherry street meeting houses.”

It was the common report that Elias Hicks was in unity with and accepted by the Green and Cherry street meetings. I understood it so. I have had a conversation with Elias Hicks on the subject of the divinity of our Saviour, and the divine origin of the scriptures. The conversation arose from this circum-

stance: I was at a meeting in New York, and in the course of what he said there, in his public testimony, in a public meeting for worship, he uttered such sentiments, as I never heard from any Friend in the whole course of my life. The substance of it, or that part that affected me most, was the manner in which he expressed himself with respect to our Saviour; bringing him down to the level of a man, saying, that "he was put to death by the hands of wicked men, and suffered as a martyr," as "many others since that time had done." Never having heard such sentiments delivered, either by professor or profane, I thought it my duty, as a brother, to go to his house and have further conversation with him on the subject; accordingly I went, a few days after, and had an opportunity with him. I don't recollect that there were any persons present, but ourselves. I let him know my uneasiness, and we had considerable discourse on the subject. I cannot now pretend to remember so as to relate all of it; but so far he went, as to assert, that "there was as much scripture testimony to prove that he was no more than the son of Joseph and Mary, as there was to prove to the contrary." I brought forward the testimonies of the two evangelists, Matthew and Luke; and he said, "that they were but fables, or fabulous;" that "they were no more than fables." I was exceedingly astonished at him; for, as I said before, I had never heard such language from either professor or profane. He said he was confident of what he said; it was a thing impossible; spirit only could beget spirit; it could not beget material matter. I said some things in objection, but cannot recollect what I said; in the course of the conversation he further said, "It is believed God is a spirit. Dost thou believe it? I believe it. Spirit can only beget spirit," and repeated it several times, asserting, that he was as confident of it, as that he was standing there talking with me. Then I said to him, "Elias, if this be thy belief, how came the creation of the world?" His answer to my question was, "what of the creation?" I said to him, "why, the account of the creation we have in the Bible?" Then he replies to me, "why that's only Moses's account." Then I replied to him, "is it not a sufficient account for us to believe?" His answer to that was, "*it is but an allegory*;" and there the conversation ended. It was then drawing near sun down, and I had a good way to walk.

After the close of this examination, the court being about to adjourn for dinner, his testimony was read over to him, and after signifying his assent to its accuracy, he paused a moment and requested the company who were about to withdraw, to remain a short time, as he had something on his mind to express to them, and which he did not think it necessary to include in his written testimony. He then addressed them as follows, viz:—

"There are a few expressions which seem to rest upon my mind to mention for the information of all who are present. I have had a long and intimate acquaintance with Elias Hicks, as I lived for some years on Long Island, and we were members of the same

monthly, quarterly, and yearly meeting. I had no idea of his holding these unsound sentiments at that time; we always lived on good terms, and I had an esteem and respect for him. The concern which brought me from my home is the dangerous tendency of the sentiments which he expressed to me, viz: that spirit cannot beget or create matter, and that the account of the creation of the world is an allegory. They appear to me to lead to a denial of the Christian religion. I consider this suit to be a contest between Christianity and infidelity, and nothing but this consideration would have brought me from my home at this time; had it been a mere matter of worldly property, you would not have seen me here now. But I consider it a trial between the principles of the Christian religion on the one side, and the principles of infidelity on the other. The sentiment which occurred to my mind as I walked away from Elias's house to that of my sister was, if these assertions of E. H. be true, that God cannot cause a birth to be conceived and brought forth by a virgin, and cannot create matter, &c. where will it land those who thus doubt or disbelieve, but in the condition of the fool who hath said in his heart there is no God? I wish you all to consider this."

There was a solemnity accompanied the expression of these words, which produced a powerful effect even on the Hicksites who were present, and must have convinced any observer not only of the scrupulous accuracy with which he has detailed the facts contained in his testimony, but of the purity of the motives which induced him to leave his home and family as a witness in the cause.

GLASGOW STATISTICS.

Muslin Weaving.—This city has long been conspicuous for its trade and manufactures, and latterly the weaving of muslin by power has been carried on to a great extent. In August 1831, four firms alone employed 2,405 looms. These looms, on an average, weave 14 yds. per day. Allowing each loom to work 300 days in a year, these four firms would throw off 10,101,000 yards of cloth, which, at the average price of 4½d. per yard, is £189,393 15s. per annum.

Steam-Boats.—Till Henry Bell launched the Comet on the Clyde at Glasgow, in January 1812, there were no steam-boats plying on any river in Europe. In 1828 there were fifty-nine steam-boats on the Clyde; tonnage 8,283, average 140 23-59. Since 1828 several additional boats have plied on the Clyde, among others, in the Liverpool trade, the Glasgow, 286 tons, propelled by two engines of 50 horse-power each, the Liverpool, 315 tons, propelled by two engines of 75 horse-power each.

Gas Company.—During 24 hours in the winter months, the company make upwards of 500,000 cubic feet of gas; and during the same period in the summer months, about 120,000. The pipes extend to more than 100 miles through the streets. In generating the gas, 9,050 tons of coal are used. The first lamp which was lighted in the street with gas,

was put up in the Trongate by the company on 5th September, 1818.

Edinburgh New Philosophical Journal.

THE FRIEND.

THIRD MONTH, 24, 1832.

The dignified attitude of erect and invincible justice assumed by the supreme court of the United States, in the case of the missionaries and Cherokees, must receive the plaudits of the disinterested, the magnanimous, and the good, the world over. Notwithstanding our insertion entire of the very able and lucid decision of the venerable chief justice, we shall not feel acquitted of what appears to us a debt to subscribers, without recording on our pages also the opinion of Justice McLean, which, while in full concurrence with the former, and perhaps equally luminous, yet in argument and mode of illustration, is, in some respects, distinct and peculiar. We propose therefore to insert the whole of it in convenient portions, commencing with our next number. Below we place a copy of the writ of Mandamus, issued by the supreme court on the occasion.

Supreme Court of the United States, January term, 1832.

SAMUEL A. WORCESTER, Plaintiff in Error, vs. THE STATE OF GEORGIA.

In error to the Superior Court for the County of Gwinnett, in the State of Georgia.

This cause came on to be heard on the transcript of the record from the superior court for the county of Gwinnett in the state of Georgia, and was argued by counsel; on consideration whereof, it is the opinion of this court that the act of the legislature of the state of Georgia, upon which the indictment in this case is founded, is contrary to the constitution, treaties and laws of the United States; and that the special plea of bar pleaded by the said Samuel A. Worcester, in manner aforesaid, and relying upon the constitution, treaties, and laws of the United States aforesaid, is a good bar and defence to the said indictment by the said Samuel A. Worcester; and as such ought to have been allowed and admitted by the said superior court for the county of Gwinnett in the state of Georgia, before which the said indictment was pending and tried; and that there was error in the said superior court of the state of Georgia, in overruling the plea so pleaded as aforesaid. It is therefore ordered and adjudged, that the judgment rendered in the premises by the said superior court of Georgia upon the verdict upon the plea of Not Guilty, afterwards pleaded by the said Samuel A. Worcester, whereby the said Samuel A. Worcester is sentenced to hard labour in the penitentiary of Georgia, ought to be reversed and annulled. And this court, proceeding to render such judgment as the said superior court of the state of Georgia should have rendered, it is further ordered and adjudged that the said judgment of the said superior court be and hereby is reversed and annulled, and that judgment be, and hereby is, awarded that the special plea in bar, so as aforesaid pleaded, is a good and sufficient plea in bar, in law, to the indictment aforesaid, and that all proceedings on the said indictment do forever surcease, and that the said Samuel A. Worcester be, and he hereby is, henceforth dismissed therefrom, and that he do therefore quit without delay. And that a special mandate do go from this court to the said superior court, to carry this judgment into execution. March 5, 1832.

We learn that the bill for the entire abolition of lotteries has passed the house of representatives of this state, by a vote of 76 to 6.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

SEVENTH DAY, THIRD MONTH, 31, 1832.

NO. 25.

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THE CHEROKEE CASE.

Opinion of Justice McLean, delivered January Term, 1832.

Samuel A. Worcester, vs. The State of Georgia.

As this case involves principles of the highest importance, and may lead to consequences which shall have an enduring influence on the institutions of this country; and as there are some points in the case on which I wish to state, distinctly, my opinion, I embrace the privilege of doing so.

With the decision, just given, I concur.

The plaintiff in error was indicted under a law of Georgia, "for residing in that part of the Cherokee nation, attached, by the laws of said state, to the county of Gwinnett, without a license or permit from his excellency, the governor of the state, or from any agent authorised by his excellency the governor to grant such permit or license, and without having taken the oath to support and defend the constitution and laws of the state of Georgia, and uprightly to demean himself as a citizen thereof."

On this indictment the defendant was arrested, and, on being arraigned before the superior court for Gwinnett county, he filed, in substance, the following plea.

He admits that, on the 15th of July, 1831, he was, and still continued to be, a resident in the Cherokee nation, and that the crime, if any were committed, was committed at the town of New Echota, in said nation, out of the jurisdiction of the court. That he is a citizen of Vermont, and that he entered the Indian country in the capacity of a duly authorized missionary of the American Board of Commissioners, for Foreign Missions, under the authority of the president of the United States, and has not since been required by him to leave it. That he was, at the time of his arrest, engaged in preaching the gospel to the Cherokee Indians, and in translating the sacred Scriptures into their language, with the permission and approval of the Cherokee nation, and in accordance with the humane policy of the government of the United States, for the improvement of the Indians.

He then states, as a bar to the prosecution, certain treaties made between the United States and the Cherokee Indians, by which

the possession of the territory they now inhabit was solemnly guaranteed to them; and, also, by a certain act of congress, passed in March, 1802, entitled "An act to regulate trade and intercourse with the Indian tribes." He also alleges, that this subject, by the constitution of the United States, is exclusively vested in congress; and that the law of Georgia, being repugnant to the constitution of the United States, to the treaties referred to, and to the act of congress specified, is void, and cannot be enforced against him.

This plea was overruled by the court, and the defendant pleaded not guilty.

The jury returned a verdict of guilty; and the defendant was sentenced, by the court, to be kept in close custody, by the sheriff of the county, until he could be transported to the penitentiary of the state, and the keeper thereof was directed to receive him into custody, and keep him at hard labour in the penitentiary, during the term of four years.

Another individual was included in the same indictment, and joined in the plea to the jurisdiction of the court, and was also included in the sentence, but his name is not adverted to, because the principles of the case are fully presented in the above statement.

To reverse this judgment, a writ of error was obtained, which, having been returned, with the record of the proceedings, is now before this court.

The first question which it becomes necessary to examine, is, whether the record had been duly certified, so as to bring the proceedings regularly before this tribunal.

A writ of error was allowed, in this case, by one of the justices of this court, and the requisite security taken. A citation was also issued, in the form prescribed, to the state of Georgia, a true copy of which, as appears by the oath of William Patten, was delivered to the governor, on the 24th of November last; and that another true copy was delivered, on the 22d day of the same month, to the attorney general of the state.

The record was returned by the clerk, under the seal of the court, who certifies that it is a full and complete exemplification of the proceedings and judgment of the case; and he further certifies, that the original bond, and a copy of the writ of error, were duly deposited and filed in the clerk's office of the said court, on the 10th day of November last.

Is it necessary, in such a case, that the record should be certified by the judge who held the court?

In the case of *Martin vs. Hunter's lessee*, which was a writ of error to the court of appeals of Virginia, it was objected that the return to the writ of error was defective, be-

cause the record was not so certified; but the court, in that case, said, "the forms of process, and the modes of proceeding in the exercise of jurisdiction, are with few exceptions left by the legislature to be regulated and changed as this court may, in its discretion, deem expedient." By a rule of this court, "the return of a copy of a record of the proper court, annexed to the writ of error, is declared to be a sufficient compliance with the mandate of the writ." The record, in this case, is duly certified by the clerk of the court of appeals, annexed to the writ of error. The objection, therefore, which has been urged to the sufficiency of the return, cannot prevail."—(1 Wheat. 304.)

In 9 Wheat. 526, in the case of *Stewart vs. Ingle* and others, which was a writ of error to the circuit court for the district of Columbia, a certiorari was issued, upon a suggestion of diminution in the record, which was returned by the clerk with another record; whereupon a motion was made for a new certiorari, on the ground that the return ought to have been made by the judge of the court below, and not by the clerk. The writ of certiorari, it is known, like the writ of error, is directed to the court.

Mr. Justice Washington, after consultation with the judges, stated that, according to the rules and practice of the court, a return made by the clerk was a sufficient return.

To ascertain what has been the general course of practice on this subject, an examination has been made into the manner in which records have been certified from state courts to this court; and it appears that, in the year eighteen hundred and seventeen, six causes were certified in obedience to writs of error, by the clerk, under the seal of the court. In the year eighteen hundred and nineteen, two were so certified, one of them being the case of *McCullough vs. the State of Maryland*.

In the year eighteen hundred and twenty-one, three cases were so certified; and in the year eighteen hundred and twenty-three, there was one. In eighteen hundred and twenty-seven, there were five; and in the ensuing year, seven.

In the year eighteen hundred and thirty, there were eight causes so certified, in five of which, a state was a party on the record. There were three causes thus certified in the year eighteen hundred and thirty-one, and five in the present year.

During the above periods, there were only fifteen causes from state courts, where the records were certified by the court or the presiding judge, and one of these was the case of *Cohen vs. the State of Virginia*.

This court adopted the following rule on this subject, in seventeen hundred and ninety-seven:

"It is ordered by the court, that the clerk of the court to which any writ of error shall be directed, may make the return of the same, by transmitting a true copy of the record and of all proceedings in the cause, under his hand, and the seal of the court."

The power of the court to adopt this rule cannot be questioned; and it seems to have regulated the practice ever since its adoption. In some cases, the certificate of the court, or the presiding judge, has been affixed to the record; but this court has decided, where the question has been raised, that such certificate is unnecessary.

So far as the authentication of the record is concerned, it is impossible to make a distinction between a civil and a criminal case. What may be sufficient to authenticate the proceedings in a civil case, must be equally so in a criminal one. The verity of the records is of as much importance in the one case as the other.

This is a question of practice, and it would seem that, if any one point in the practice of this court can be considered as settled, this one must be so considered.

In the progress of the investigation, the next inquiry which seems naturally to arise, is, whether this is a case in which a writ of error may be issued.

By the twenty-fifth section of the Judiciary act of seventeen hundred and eighty-nine, it is provided, "that a final judgment or decree in any suit in the highest court of law or equity of a state in which a decision in the suit could be had, where is drawn in question the validity of a treaty, or statute of, or an authority exercised under, any state, on the ground of their being repugnant to the constitution, treaties, or laws of the United States, and the decision is in favour of such their validity; or where is drawn in question the construction of any clause of the constitution, or of a treaty or statute of, or commission held under, the United States, and the decision is against the title, right, privilege, or exemption, specially set up or claimed by either party, under such clause of the said constitution, treaty, statute, or commission, may be re-examined, and reversed or affirmed, in the supreme court of the United States."

Doubts have been expressed whether a writ of error to a state court is not limited to civil cases. These doubts could not have been suggested by reading the above section. Its provisions apply as well to criminal as to civil cases, where the constitution, treaties, or laws of the United States come in conflict with the laws of a state; and the latter is sustained by the decision of the court.

It has been said, that this court can have no power to arrest the proceedings of a state tribunal, in the enforcement of the criminal laws of the state. This is undoubtedly true, so long as a state court, in the execution of its penal laws, shall not infringe upon the Constitution of the United States, or some treaty or law of the Union.

Suppose a state should make it penal for

an officer of the United States to discharge his duties within its jurisdiction; as, for instance, a land officer, an officer of the customs, or a post-master, and punish the offender by confinement in the penitentiary; could not the supreme court of the United States interpose their power, and arrest or reverse the state proceedings? Cases of this kind are so palpable, that they need only to be stated, to gain the assent of every judicious mind. And would not this be an interference with the administration of the criminal laws of a state?

This court have repeatedly decided, that they have no appellate jurisdiction in criminal cases, from the circuit courts of the United States: writs of error and appeals are given from those courts only in civil cases. But, even in those courts, where the judges are divided on any point, in a criminal case, the point may be brought before this court, under a general provision in cases of division of opinion.

Jurisdiction is taken in the case under consideration, exclusively, by the provisions of the 25th section of the law which has been quoted. These provisions, as has been remarked, apply, indiscriminately, to criminal and civil cases, wherever a right is claimed under the constitution, treaties, or laws, of the United States, and the decision by the state court is against such right. In the present case, the decision was against the right expressly set up by the defendant, and it was made by the highest judicial tribunal of Georgia.

To give jurisdiction in such a case, this court need look no further than to ascertain, whether the right, thus asserted, was decided against by the State court. The case is clear of difficulty on this point.

(To be continued.)

For "The Friend."

At a time when so much injustice and oppression are exercised toward the Indian race, and even our national character seems in danger of such an indelible stigma, it is pleasing to be able to direct our gaze to any redeeming feature in the dealings of a state with this wasted people.

The philanthropic readers of "The Friend" will rejoice to learn that the application of the Delaware Indians at Green Bay, to the legislature of New Jersey, has been successful; both houses having passed a bill appropriating \$2,000 for the extinction of the Indian claims.

To those unacquainted with the nature of these claims, a brief summary of them and of the principal events in the latter history of this branch of the Lenni Lennapi tribe may not be devoid of interest.

When this country was first visited by Europeans, that part of New Jersey, south of the Raritan, was occupied by the Delaware Indians. Their right of ownership was recognised by the English, and large purchases were from time to time made, as the demands of the settlers required. Most of their lands were thus sold prior to the year 1758, when a treaty was held at Crosswicks, at which the

whole of their remaining claims were extinguished, except a reservation of the right of fishing in all rivers and bays, and of hunting on all uninclosed grounds.

A tract containing three thousand acres of land was purchased for them at Edge Billock, in Burlington county, where the scattered remnant of the tribe, amounting only to sixty persons, were settled. They continued here until 1802, when, at the invitation of their "Grandson," the Stockbridge tribe, they removed to New Stockbridge, near Oneida lake. Years rolled on until the westward tide of emigration had again surrounded them with a white population, whose cupidity rendered their situation very uncomfortable. At length, in conjunction with several other tribes, they purchased of the Menomonic Indians a tract of land near Green Bay, in Michigan Territory, extending a considerable distance on both sides of Fox river. The Delawares and the Stockbridges have here formed a joint settlement, called Statesburgh, and depend almost entirely on agricultural pursuits for a subsistence. A missionary and school-master have been sent among them by the Boston Missionary Society, whose labours appear to have been blessed, a number of the Indians being hopefully pious. Drunkenness has become rare among them, and a temperance society has been formed, which has upwards of one hundred members.

Of the Delawares there now remain but about forty at Statesburgh; and these, cherishing a tradition respecting their fishing and hunting rights in New Jersey, delegated Bartholomew S. Calvin, (Schawriskhehung, or Witted Grass,) to obtain from the legislature some compensation for their relinquishment. The sum he has received is indeed not large, yet it was all he solicited; and, considering the nature of the claims, it must be regarded as an act of beneficence as much as of justice. It is, however, but the crowning act of a series, in which justice and kindness to the Indians have been kept steadily in view. The counsels of Barclay and of Penn, (the former a governor and the latter a proprietor of the colony,) seemed to have influenced their successors, and it is with feelings of honest pride I advert to the fact, that the soil of our state is unpolluted by a battle with the Indians—that every acre of it has been fairly purchased, and that claims, deemed by many imaginary, have been listened to with respectful attention.

VERUS.

The enclosed is from the New Jersey Gazette of the 17th inst.

The following is the address written by Bartholomew Calvin, in behalf of the Delaware Tribe of Indians, and presented to the legislature of New Jersey at the late sitting.

ADDRESS.

MY BRETHREN—I am old, and weak, and poor, and therefore a fit representative of my people:—you are young, and strong, and rich, and therefore proper representatives of your people. But let me beg you for a moment to

lay aside the recollections of your strength, and of our weakness, that your minds may be prepared to examine with candour the subject of our claims.

Our tradition informs us, and I believe it corresponds with your records, that the right of fishing in all the rivers and bays south of the Raritan, and of hunting in all uninclosed lands, was never relinquished, but on the contrary was expressly reserved in our last treaty with you, held at Crosswicks, in 1758.

Having myself been one of the parties to the sales, I believe in 1801, I know that these rights were not sold or parted with.

We now offer to sell these privileges to the state of New Jersey. They were once of great value to us, and we apprehend that neither time or distance, nor the non-use of our rights, has at all affected them, but that the courts here would consider our claims valid were we to exercise them ourselves, or delegate them to others. It is not, however, our wish thus to excite litigation. We consider the state legislature the proper purchaser, and throw ourselves upon its benevolence and magnanimity, trusting that feelings of justice and liberality will induce you to give us what you deem a compensation.

And as we have ever looked up to the leading characters of the United States (and to the leading characters of this state in particular) as our fathers, protectors, and friends, we now look up to you as such, and humbly beg that you will look upon us with that eye of pity, as we have reason to think our poor untutored forefathers looked upon yours, when they first arrived upon our then extensive but uncultivated dominions, and sold them their lands, in many instances, for trifles in comparison "as light as air."

From your humble petitioners,

BARTHOLOMEW S. CALVIN,

In behalf of himself and his red Brethren.

For "The Friend."

I am always pleased with the details and anecdotes which occasionally appear in "The Friend" connected with natural history; and in looking through a late English periodical, devoted to that interesting department of science, I was agreeably amused with several articles therein contained, two of which I have transcribed for insertion, with the editor's permission. The first of them, from the extraordinary magnitude of the tree described, would seem to be incredible, was it not so well authenticated. Independently of the sanction of the American Philosophical Society, the respectability of J. R. Poinsett's testimony sufficiently establishes the fact.

R.

STUPENDOUS TREE.

Account of a very large tree in Mexico.
Communicated by James Mease, M.D.

In the year 1827, the American minister to Mexico, J. R. Poinsett, sent to the American Philosophical Society of Philadelphia, a cord, which he said was brought to him from Oaxaca, as the exact measure of the circumference of a cyprus tree growing in the vicinity of

that city. The person who measured the tree is one whose word may be relied on; and he assured Mr. Poinsett that he stretched the cord as tight as it could be drawn round the body of the tree. The great length of the cord naturally excited suspicions as to the accuracy of the measurement; and Mr. Vaughan, our librarian, by order of the society, requested Mr. Poinsett to enquire further into the subject. In another letter to Mr. Vaughan, of Sept. 6, 1827, Mr. Poinsett writes:

"As you seem somewhat sceptical about the size of the cyprus tree, I addressed a note to an English gentleman lately returned from Oaxaca, and now enclose you his reply." The reply is as follows:—

Mexico, Sept. 5, 1827.

"My dear Sir,—In compliance with your request, I proceed to give you the result of my visit to, and examination of, the enormous cyprus tree in Oaxaca, which has so much excited the surprise and astonishment of travellers.

"The tree is situated in the church-yard of Santa Maria de Tesla, $2\frac{1}{2}$ leagues west of Oaxaca, on the road to Guatemala per Tehantepec; and there are five or six other enormous trees of the same class surrounding the church, equal in size to the largest trees of the like class now growing in Chapultepec or Xeniquilpan, in the state of Mexico; but the tree above referred to, standing within the walls surrounding the church of Santa Maria, is the tree that, from its enormous bulk, excites the wonder of all who have seen it; it is called by the natives *Sabino*. During the month of May last, I breakfasted under it, and measured the circumference by the cord or lasso of my horse I had then with me. It required five lengths of the lasso and about one-half varas more to complete its span. Upon my return to Oaxaca, I measured the length of my lasso, which was exactly 9 varas; so that I estimate the circumference to be 46 varas of fair measurement, as I made allowance (with my servant, who assisted me in spanning the tree,) for the protuberances in many parts thereof. The largest tree in Chapultepec is about 17 varas in girth; and the remainder of the trees of the same class in Santa Maria are about the same size, or somewhat smaller. [A Mexican vara, Mr. Poinsett says, is $33\frac{1}{2}$ English inches; so that the large tree is 127 feet in circumference.] The large tree, I think, may be about 120 feet high; and, comparatively to its bulk, has but little foliage, less than the smaller trees surrounding it. It moreover appears in the prime of its growth, and has not a single dead branch on it. The enormous branches that spring out of the trunk, some 30 feet high, make it appear (as all these trees do) as if there were three or four trees united. I have, however, no doubt that it is one entire tree, as one entire bark encircles the grand trunk.

"This tree is an object of considerable veneration with the natives of the village, and the neighbouring Indians; who in former times, it is said, offered sacrifices to it. It is mentioned by Cortez, in his history of the conquest of Oaxaca, as at the time the greatest wonder he had seen, and the shade of

which served for the whole of his little army of Europeans.

"Enormous as the size of this tree may appear, I am credibly informed that there yet exist, in the road to Guatemala, by the ancient city of Palenque, now in ruins, trees of the same class, equal to this in size, if not somewhat larger.

"With great respect, &c.,

"RICHARD EXTER."

Loudon's Mag. of Natural History.

ON RAINING TREES. By John Murray, F. S.A.F.L.S.F.G.S. &c.

The secretions of trees form a curious part of their physiology, but the influence of vegetation on the atmosphere seems to have been entirely overlooked, at least as far as it regards its meteorology.

In the case of that curious genus of plants, the *Sarracenia*, in which the *Sadiencia* is most conspicuous, the foliaceous pouch is a mere reservoir, or cistern, to catch and retain the falling dew or rain. In the *Nepenthes distillatoria*, or pitcher plant, the case is different; and analysis proves it to be an evident secretion from the plant itself, independent altogether of the fact that it is found in the pitcher before the lid has yet opened. I may here state, *en passant*, that the results I obtained from a chemical examination of this liquid differ materially from those of Dr. Edward Turner. The *Cornus mascula* is very remarkable for the amount of fluid matter which evolves from its leaves, and the willow and poplar, when grouped more especially, exhibit the phenomenon in the form of a gentle shower. Prince Maximilian, in his *Travels in the Brazils*, informs us that the natives in those districts are well acquainted with the peculiar property of those hollow leaves that act as recipients of the condensed vapours of the atmosphere; and, doubtless, these are sources where many tropical animals, as well as the wandering savage, sate their thirst "in a weary land." The *Tillandsia* exhibits a watery feature of a different complexion: here the entire interior is charged with such a supply of liquid, that, when cut, it affords a copious and refreshing beverage to man. That these extraordinary sources of "living springs of water" are not unknown to inferior creation, is a fact interestingly confirmed to us in the happy incidents detailed by Mr. Campbell, in his *Travels in South Africa*, where a species of mouse is described to us, as storing up supplies of water contained in the berries of particular plants: and, in Ceylon, animals of the *Simia* tribe are said to be well acquainted with the *Nepenthes distillatoria*, and to have frequent recourse to its pitcher. The mechanism of the "rose of Jericho" (*Anastatica hierochuntina*) shows the susceptibility of plants to moisture in a very remarkable manner; and I have submitted some experiments made with this extraordinary exotic, the inhabitant of an arid sandy soil, to the Horticultural Society of London. That succulents should be found clothing in patches the surface of the burning desert, is a phenomenon not the least wonderful in the geographical history of vegetation.

In Cockburn's *Voyages* we find an interesting account of a tree in South America, which yielded a plentiful supply of water by a kind of distillatory process: this tree was met with near the mountainous district of Vera Paz. The party were attracted to it from a distance, the ground appearing wet around it; and the peculiarity was the more striking, as no rain had fallen for six months previous. "At last," says he, "to our great astonishment, as well as joy, we saw water dropping, or, as it were, distilling fast from the end of every leaf of this wonderful tree; at least it was so to us, who had been labouring four days through extreme heat without receiving the least moisture, and were now almost expiring for want of it." The testimony of travellers is too often enshrined among the fabulous; and their credentials either altogether rejected by some, or at least received "*cum grano salis*." Bruce of Kinnaird forms the most remarkable example of this kind, and the caricature of Baron Munchausen consigned the whole to sarcasm and ridicule; and yet the time is come when the more remarkable circumstances and phenomena mentioned by this traveller, verified by Lord Valentia, Mr. Salt, &c., are received as well accredited facts. The curious phenomenon mentioned by Cockburn finds an interesting and beautiful counterpart in two plants; namely, the *Calla æthiopica* and *Agapanthus umbellatus*, in both of which, after a copious watering, the water will be seen to drop from the tips of the leaves; a phenomenon, as far as I know, not hitherto recorded.

The great rivers of the continent of Europe have their source of supply in the glaciers; but many of the rivers in the New World owe their origin to the extensive forests of America, and their destruction might dry up many a rivulet, and thus again convert the luxuriant valley into an arid and sterile waste; carried farther, the principle extends to the great features of the globe. What the glaciers effect among the higher regions of the Alps, the *Pinus Cembra* and *Larix communis* accomplish at lower elevations; and many a mountain rivulet owes its existence to their influence. It rains often in the woodlands when it rains nowhere else; and it is thus that trees and woods modify the hygrometric character of a country: and I doubt not but, by a judicious disposal of trees of particular kinds, many lands now parched up with drought, as, for example, in some of the Leeward Islands, might be reclaimed from that sterility to which they are unhappily doomed.

In *Glass's History of the Canary Islands*, we have the description of a peculiar tree in the island of Hierro, which is the means of supplying the inhabitants, man as well as inferior animals, with water; an island which, but for its marvellous adjunct, would be uninhabitable and abandoned. The tree is called *Til* by the people of the island, and has attached to it the epithet *garse*, or *sacred*. It is situated on the top of a rock terminating the district called *Tigulatre*, which leads from the shore. A cloud of vapour, which seems to rise from the sea, is impelled towards it; and being condensed by the foliage

of the tree, the rain falls into a large tank, from which it is measured out by individuals set apart for that purpose by the authorities of the island.

In confirmation of a circumstance *prima facie* so incredible, I have here to record a phenomenon, witnessed by myself, equally extraordinary. I had frequently observed, in avenues of trees, that the entire ground engrossed by their shady foliage was completely saturated with moisture; and that during the prevalence of a fog, when the ground without their pale was completely parched, the wet which fell from their branches have more resembled a gentle shower than any thing else; and in investigating the phenomenon which I am disposed to consider entirely *electrical*, I think the *Elm* exhibits this feature more remarkably than any other tree of the forest. I never, however, was more astonished than I was in the month of September last, on witnessing a very striking example of this description. I had taken an early walk, on the road leading from Stafford to Litchfield; a dense fog prevailed, but the *road was dry and dusty*, while it was quite otherwise with the line of a few *Lombardy poplars*; for, from them it rained so plentifully, and so fast, that any one of those might have been used as an admirable shower bath, and the constant stream of water supplied by the aggregate would (had it been directed into a proper channel) have been found quite sufficient to turn an ordinary mill.

Loudon's Mag. of Natural History.

For "The Friend."

IMPORTANCE OF RELIGIOUS WEIGHT.

Religious weight has always been admitted by the Society of Friends to be of essential importance. Whatever the natural endowments, or however correct the principles and moral character, where religious weight was wanting, the judgment of an individual in church affairs could be of little influence in any station he might hold. On the contrary, though inferior to many in talent and learning, a person of deep Christian experience commanded the respect and confidence of the sincere and consistent members. This influence was not found where true religion did not exist, nor were those who might be safely esteemed truly pious of equal weight in the church. There is diversity of gifts and difference of operation by the same Spirit. Accordingly some are clothed with a greater portion of spiritual discernment and judgment than others, by which they are more peculiarly qualified for government, and therefore receive "double honour." In proportion to their dedication and humility, not appearing to be sensible of any difference in themselves from their brethren, such in the course of their Christian progress are entrusted with a portion of divine wisdom and authority, not for the suppression of the religious growth and proper influence of others, but to qualify them to rule well in the church, that under the direction of the Great Head, its beauty and order may be perfected and preserved. As in individuals, so in a meeting, the religious weight must depend upon the presence and

power of the Lord Jesus Christ; and we cannot reasonably look for this weight where his commands are disobeyed, or his doctrines denied—every faithful upright member will have a share of it. This, however, may be easily lessened or lost by unstable and inconsistent walking. A manifest relaxation in the support of the testimonies of Friends, or in that spiritual exercise inseparable from a steady advance in the path of regeneration, must detract from religious weight. An undue love and pursuit of the world, or a neglect to provide for his own, and to pay in due season his just debts, will undermine his standing in the Society, and consequently, his influence as a substantial member. In a word, there is nothing which gives weight and authority, and a right to rule in the church, but Christ Jesus the adorable Head; and it is only given to those whom he chooses, who through faith and obedience know him in measure to be "made unto them wisdom, righteousness, sanctification, and redemption." This is the crown and diadem of his people, and is that which has been the strength and dignity of our religious Society. No substitute can be found for it. The soundest principles or the most correct exterior, though indispensable, will not constitute a member of the mystical body, nor supply this essential qualification. It is of no man's putting on when he pleases, nor can the most inveterate opposers divest the Lord's chosen servants of it.

Religious weight was very early decried by Elias Hicks and his followers. To give their partizans, as far as in their power, an ascendancy in meetings, they denied that weight had any thing to do with deciding questions. Being deficient in this requisite quality, they contended that the majority ought to govern, without any reference to religious experience. Scarcely any thing in the profession of Friends was more spurned at than this doctrine. It was ridiculed in every form they could devise, and even caricatured in a pamphlet, with plates prepared by one of their adherents. The consequences of discarding religious weight are now severely felt and fearfully portrayed in the distracted state of many of their meetings. To supply its place, they have adopted physical force; but this often fails, as one or two feeble women can, at their pleasure, throw a meeting into complete confusion. The frequent disturbances at the Cherry street Meeting have become a subject of common remark and reproach. The quiet of the neighbourhood, and of persons returning from their worship on first days, is often broken in upon by the noisy declamation of some of their off-cast preachers, who, having either been taken out of the meeting, or forcibly kept out, station themselves near it in the street. If one of them succeed in gaining an entrance by eluding the vigilance of the guards placed at the gates, the congregation soon finds itself thrown into confusion, and, incapable of enduring their preaching, disperses in disorder and uproar. No longer ago than last first day, they were compelled to abandon the house at a very early hour, by the presence of a female preacher, who, after addressing the

company, proceeded to read one of their printed epistles, probably for the purpose of exposing the contrast between their practice and profession. She was removed, from the yard to the street, where she continued her reading, the neighbours looking on from their windows, thrown open to hear and observe their operations in the public highway. Such scenes are so frequent, that were we to detail them, our readers would be disgusted with the repetition. This meeting was set up by some who first withdrew, they said, from the confusions in the Society of Friends.

Such has been the state of things in Bucks county, that a meeting was held by the Hicksites there, to devise measures to relieve themselves from their troublesome preachers, but they disagreed so much as to be incapable of deciding upon any thing. A division exists among them respecting these preachers. The committees appointed to carry out and keep out the obnoxious visitors are ridiculed by other more "liberal" members, the measure being directly at variance with the professed object of their separation from Friends. On one occasion, it is said, some declared they would have defended the person, had any attempt been made to remove her from the house. Many of their meetings are so destitute of religious weight and solemnity, that the young people who had not been alienated in their affections from Friends are thoroughly disgusted with the exhibitions made there, and it is believed would willingly embrace an opportunity to reunite with those whom they formerly mingled with in public worship.

Joseph Pyle, thinking it proper to visit his brethren at Byberry a few weeks since, offered some remarks in the meeting, when he was desired by one of their elders to desist. Not being very prompt in taking his seat, another member rose and offered him some aid. A son of John Comly rose also, and taking hold of him, led him to the door, opened it, and pushed him forthwith out into the yard, and locked or bolted the door after him. Already in a state of irreconcilable disunity, the outrage, as some of them term this "high handed measure," has increased the animosity which prevailed amongst the members of John Comly's immediate flock. As John proposed when he attempted to disband the Yearly Meeting of Friends, that the wise men should suspend all Y. Meeting operations, and use their endeavours to end the "irreconcilable difference," he has now the opportunity to exercise his pastoral and healing powers without travelling far from home for a suitable object. Such was the dissatisfaction manifested with his son's procedure, that I was informed a number left the house at the time with Pyle. The policy of the new Society appears to be to stop the "many mouths," as fast as they are opened, except such as the "dominant party" choose to patronise.

Similar scenes occur in other places where those persons attend who claim the unmolested and unshackled right to preach when and what they please, guaranteed to them by the addresses of 1827. On the 16th of the 2d month, the periodical published at Wilmington by the third party states, "E. M. Reeder

attended a public meeting for worship in this place. She appeared in supplication and sung a hymn, which, however orthodox or heterodox it may have been, many of those who profess to prove all things were unprepared to receive; consequently at the close of the meeting great excitement was manifested, and the individual who had the humanity to suffer her to remain in his house, was sharply rebuked for such *improper conduct*." "A meeting of *solid Friends* was immediately called to take into consideration the propriety of adopting measures to guard them against the necessity of *forbearance in future*." The paper proceeds to state that during the discussion, some proposed "in case of future interruption, E. M. R. be forthwith carried out"—that two "declared their readiness to assist in that service"—others "were willing to remove the scene of action to the gates by the appointment of guards."—"After the termination of this council, the *elders* waited upon E. M. R. at her lodgings, where they treated her with a severity as devoid of the common courtesies of life as it was repugnant to the feelings of humanity." One of them "informed her personally that he was prepared to carry her out of meeting in case of any further disturbance: but when first day came, it seems his heart failed him, for neither he nor his auxiliaries made their appearance. We had a crowded congregation, except in the high seats, which in the men's apartment contained but two individuals. There being *no elders* to make disturbance, we had for a rarity, an old-fashioned Quaker Meeting. The victory was complete: there was perfect liberty, and consequently, perfect order; the elders, as we would say in common parlance, being put down, every one had full liberty to preach or pray, or even sing if they chose."

We give this as a specimen of their own accounts of their disturbed meetings, as it shows the "irreconcilable difference" amongst them, and corroborates the statements now furnished, which have been obtained from some of their own party. With the confusions and disgraceful conflicts among the Hicksites, we repeat, we have nothing to do, further than to inform those who live remote from these retreats of misrule and disorder, how matters are moving along, that they may not be deceived with the fair reports of unity and prosperity in the reorganized Society. Could we do any thing to loose the bands of their necks, and free them from the yoke of bondage which they voluntarily assumed, so that they might be restored to a sound mind, we should rejoice for their sakes and the cause of truth in reaching forth a helping hand—He that breaketh an hedge, a serpent shall bite him; and only by looking in faith to Him of whom the brazen serpent was a type, can they be restored to perfect soundness, and be released from their intolerable thralldom.

O. P.

Colonization.—The bill appropriating 200,000 for the purpose of enabling free negroes and mulattoes to emigrate to Liberia, passed the Maryland house of delegates on last Saturday night, after much debate, by a vote of 36 to 23.—*Commercial Advertiser*.

Copied for "The Friend."

JESUS THE SANCTIFIER.

"Jesus gives us free repentance,
By his spirit sent from heaven;
Jesus whispers this sweet sentence,
'Son, thy sins are all forgiven.'
Faith he gives us to believe it,
Grateful hearts his love to prize;
Want we wisdom? he must give it,
Hearing ears and seeing eyes.

Jesus gives us pure affections,
Wills to do what he requires,
Makes us follow his directions,
And what he commands, inspires:—
All our prayers, and all our praises,
Rightly offered in his name,
He who dictates them is Jesus,
He who answers, is the same.

Lamb of God, we fall before thee,
Humbly trusting in thy cross,
That alone be all our glory,
All things else we count as dross:—
Thee we own a perfect Saviour,
Endless source of joy and love;
Grant us, Lord, thy constant favour,
Till we reign with thee above."

The annexed account, copied from a late paper, of petrifications in our own country, is, perhaps, not less curious and remarkable, than the Fossil Forest discovered at Rome, an account of which was inserted in our last number.

PETRIFIED FOREST.

The following remarkable account in a letter from G. H. Crossman, to Lieutenant B. Walker, both of the U. S. army, is taken from the Illinois Magazine.

Jefferson Barracks, May 1, 1830.

Dear Sir,—It affords me much pleasure to comply with your request, with regard to the "Petrified Forest."

You ask for a "memoir" on the subject, but you must be satisfied with the following attempt to give you merely the "facts" as they came within my own observation, without venturing a single speculation beyond the effects produced. I wish rather to leave the subject in abler hands than mine; and, if I can aid in any way to solve the problem, by a statement of simple facts, (well known, however, to most of the officers attached to the Yellow Stone expedition,) I shall feel more than compensated for any time I shall devote to the subject.

The enclosed specimen was broken off from one of the many large stumps and limbs of trees, found near Yellow Stone River, and brought away by some one of the officers attached to the Yellow Stone expedition in 1815.

The most remarkable facts, perhaps, with regard to these petrifications, of what was once a forest of thick timber, are their location and abundance. For a distance of twenty or thirty miles, over an open high prairie, upon the west bank of the Missouri river, and a few miles below its junction with the Yellow Stone, near latitude 48, these remains are more abundant.

The topography of this section of the country is dry, and much broken into deep ravines and hollows. On the sides and summits of the hills, at an elevation of several hundred feet, (estimated three hundred) about the present level of the river, and an estimated height (for we have no instruments) of some thousand feet above the ocean, the earth's face is literally covered with stumps, roots, and limbs of petrified trees, presenting the appearance of a "Petrified Forest;" broken and thrown down by some powerful convulsion of nature, and scattered in all directions in innumerable fragments.

Some of the trees appear to have broken off, in falling, close to their root; while others stand at an elevation of some feet above the surface. Many of the stumps are of a large size; I measured one of them, in company with Surgeon Gale of the United States navy, and found it to be upwards of fifteen feet in circumference.

PHILADELPHIA, Oct. 19, 1789.

On the 13th instant, a deputation of the people called Quakers, waited on the president of the United States, at New-York, with the following address, and were respectfully received.

To the President of the United States.

THE ADDRESS

Of the religious Society called Quakers, from their Yearly Meeting for Pennsylvania, New-Jersey, Delaware, and the western parts of Virginia and Maryland.

Being met in this our annual assembly for the well ordering the affairs of our religious society, and the promotion of universal righteousness, our minds have been drawn to consider that the Almighty, who ruleth in heaven and in the kingdoms of men, having permitted a great revolution to take place in the government of this country, we are fervently concerned that the rulers of the people may be favoured with the counsel of God—the only sure means of enabling them to fulfil the important trust committed to their charge; and in an especial manner, that divine wisdom and grace vouchsafed from above, may qualify thee to fill up the duties of the exalted station, to which thou art appointed.

We are sensible thou hast obtained great place in the esteem and affections of people of all denominations, over whom thou presideth; and many eminent talents being committed to thy trust, we much desire they may be fully devoted to the Lord's honour and service, that thus thou mayest be an happy instrument in his hand, for the suppression of vice, infidelity and irreligion, and every species of oppression on the persons and consciences of men, so that righteousness and peace, which truly exalt a nation, may prevail throughout the land, as the only solid foundation that can be laid for the prosperity and happiness of this or any country.

The free toleration which the citizens of these States enjoy in the public worship of the Almighty, agreeable to the dictates of their consciences, we esteem among the choicest of blessings; and as we desire to be filled with fervent charity for those who differ from us in faith and practice, believing that the general assembly of saints is composed of the sincere and upright hearted of all nations, kingdoms and people; so we trust we may justly claim it from others, and in a full persuasion that the divine principle we profess leads into harmony and concord, we can take no part in carrying on war on any occasion, or under any power, but are bound in conscience to lead quiet and peaceable lives in godliness and honesty amongst men, contributing freely our proportion to the indigences of the poor, and to the necessary support of civil government, acknowledging those "who rule well to be worthy of double honour;" and if any professing with us are, or have been, of a contrary disposition and conduct, we own them not therein, having never been chargeable from our first establishment as a religious society, with fomenting or countenancing tumults or conspiracies, or disrespect to those who are placed in authority over us.

We wish not improperly to intrude on thy time, or patience, nor is it our practice to offer adulation to any; but as we are a people

whose principles and conduct have been misrepresented and traduced, we take the liberty to assure thee, that we feel our hearts affectionately drawn towards thee, and those in authority over us, with prayers that thy presidency may, under the blessing of Heaven, be happy to thyself and to the people; that through the increase of morality and true religion, Divine Providence may condescend to look down upon our land with a propitious eye, and bless the inhabitants with a continuance of peace, the dew of heaven, and the fatness of the earth, and enable us gratefully to acknowledge his manifold mercies; and it is our earnest concern, that he may be pleased to grant thee every necessary qualification to fill thy weighty and important station to his glory; and that finally, when all terrestrial honours shall fail and pass away, thou and thy respectable consort may be found worthy to receive a crown of unfading righteousness in the mansions of peace and joy forever.

Signed in and on behalf of our said meeting, held in Philadelphia, by adjournments from the 28th of the 9th month, to the 3d day of the 10th month inclusive, 1789.

NICHOLAS WALN,

Clerk of the meeting this year.

THE ANSWER

Of the President of the United States, to the address of the religious Society called Quakers, from their yearly meeting for Pennsylvania, New Jersey, Delaware, and the western parts of Maryland and Virginia.

GENTLEMEN,

I receive with pleasure your affectionate address, and thank you for the friendly sentiments and good wishes you express for the success of my administration, and for my personal happiness.

We have reason to rejoice in the prospect that the present national government, which, by the favour of Divine Providence, was formed by the common counsels, and peaceably established with the common consent of the people, will prove a blessing to every denomination of them; to render it such, my best endeavours shall not be wanting.

Government being among other purposes instituted to protect the persons and consciences of men from oppression, it certainly is the duties of rulers not only to abstain from it themselves, but according to their stations, to prevent it in others.

The liberty enjoyed by the people of these States, of worshipping Almighty God agreeably to their consciences, is not only among the choicest of their *blessings*, but also of their *rights*—while men perform their social duties faithfully, they do all that society, or the state can with propriety demand, or expect, and remain responsible only to their Maker for the religion, or mode of faith which they may prefer or profess.

Your principles and conduct are well known to me; and it is doing the people called Quakers no more than justice to say, that except their declining to share with others the burthen of the common defence, there is no denomination among us, who are more exemplary and useful citizens.

I assure you very explicitly, that in my opinion, the conscientious scruples of all men should be treated with great delicacy and tenderness, and it is my wish and desire that the laws may always be as extensively accommodated to them, as a due regard to the protection, and essential interests of the nation may justify and permit.

G. WASHINGTON.

From Annual Monitor, 1832.

OBITUARY.

MARY IMPEY, wife of William Impey, of Earl's Colne, Essex, (England) and daughter of the late Robert and Elizabeth Levett, of Coggeshall, died 6th mo. 13th, 1831, aged about 41.

This dear Friend, from early youth, had been remarkable for her innocent life, and watchful, circumspect conduct. She was a diligent attender of our religious meetings, when not prevented by indisposition; often being unwilling to omit going when it was believed she was quite unequal to the exertion. She was diffident and unassuming in her deportment, thinking very meanly of herself, and her own attainments—an example of simplicity in dress and address—and was enabled to walk before her family in great consistency; being a most tender and affectionate mother—a kind and indulgent mistress—a sympathising and faithful friend—and, in the relation of a wife, she was a true help-mate—an endeared partner and companion, ever encouraging her beloved husband to stand resigned to the Divine will, and disposed to give him up cheerfully, when religious duty required their separation.

Previous to her marriage, in 1817, she had a severe illness, which rendered her recovery very doubtful. At this important period, her mind seemed sweetly sustained in the earnest endeavour to acquiesce with the Divine will. From this time her health was very delicate, and she had frequent attacks of indisposition, which she was enabled to bear with much resignation; evincing remarkable cheerfulness and patience under great privation and suffering. In the early part of her last illness, which was of about three months' continuance, she was much tried with violent pain, occasioned by a determination of blood to the head; but her faculties remained unimpaired; for which she often expressed her gratitude, and her earnest desire, that if consistent with the Divine will, she might be so favoured to the end. The last two weeks of her life she was remarkably free from bodily suffering, which she also thankfully acknowledged; frequently ejaculating—"No pain! what a mercy!"

On telling her medical attendant how much she felt indebted to him, for his assiduous attention; and on his replying that her case was not entirely hopeless, she signified to him, that she had no expectation nor desire of recovery—that her trust was in God, through faith in his dear Son; and that she had been enabled to resign into his hands, her beloved husband and children. Speaking to the former in allusion to the doctor's opinion, she said: "I thought he had some hopes of my

recovery, but I am afraid to build upon them; my dependence is not on the physician."

About this time she was much concerned in spirit respecting her eternal welfare; and frequently appeared to be engaged in mental supplication, but lamented that her great weakness rendered it difficult to maintain that continued exercise of spirit which she so much desired. She was sensible of many omissions and commissions, but hoped that through the mercy of God in Christ Jesus, emphatically repeating, "in CHRIST JESUS," she should be admitted into rest, should it please Providence to call her hence.

Her weakness increasing, she remarked: "I know the Lord can raise me up if he sees meet; but my debility is great, and I do not expect it. I feel that I have not been so faithful as I ought to have been—not sufficiently watchful—not fervent enough in my spirit. My trust is only in the mercy of God through Christ Jesus my Lord."

At this awful season, with eternity in view, it pleased Him who doth all things well, to permit her to endure much conflict, from a fear lest the great work of the soul's salvation should not be completed before the solemn close; and for a season she felt deeply discouraged, whilst the fire of his jealousy was consuming the residue of the dross and the tin, in order fully to purify the vessel and prepare her for a place in his heavenly mansion. Much of her past life, in the light of truth, was brought into solemn review.—She had in mercy been taught to believe, "that other foundation can no man lay than that is laid, which is Jesus Christ;" and knowing that she had sinned and fallen short of the glory of God she could place no dependence on moral rectitude; and though at times she was enabled quietly to trust in redeeming mercy, yet at others, all capacity to do so was withheld. Her religion, she said, had too much resembled filthy rags. She adverted to the days of early and powerful visitation; she remembered her vows and her covenants made in times of deep distress. And though no particular instances of disobedience were brought to her recollection, she greatly lamented that there had not been a closer abiding with the heavenly gift—a more lively occupation of that faith which works by love, and produces fruit to the glory of God.

During this proving dispensation, which no doubt was all designed in love for her purification, and the deep instruction of others, great was the conflict of her precious mind, for want of that evidence of divine acceptance which alone could satisfy it: but this season was mercifully succeeded by a sweet calm; and the next morning, though she had passed nearly a sleepless night, she was quiet and tranquil. In the afternoon, as her dear husband was sitting by her bed side, she requested to have a portion of Scripture read; after which she burst into tears, saying: "My mind is not distressed, I was thinking of that passage: 'The Lord is my strength and my song, He also is become my salvation.'" Her confidence in divine mercy now seemed to be renewed; and she frequently endeavoured to encourage him also to trust in the Lord,

saying at one time, with a look of inexpressible sweetness and affection: "My precious William, the everlasting Arm will be underneath." The next day she said to him: "I wanted to tell thee I have had a season of precious quiet; it is no delusion; my mind is sweetly quiet," adding:

"At my command, when peace be still, I say,
No lawless waves shall ever disobey."

In the evening of the same day she said to her brother: "I am very weak, but my soul feels sweet peace; yet I have had to pass through much conflict; designed, no doubt, for my purification. O! it is not by works of righteousness which we have done; but of his mercy He saveth us by the washing of regeneration and renewing of the Holy Ghost."

In the afternoon of the fourth of 6th mo. her breathing became shorter. She noticed it, and said she had begged that the work might be cut short in righteousness, adding: "You must not hold me; you must let me go." On her husband's expressing his willingness to resign her into the Divine hand, she burst into tears and said: "What a consolation to hear thee say so! I hope I may be strengthened to hold fast my confidence to the end, and that my faith may not fail."

In the course of the next day she uttered many instructive expressions, evincing her steady, yet humble reliance on divine mercy, through the one appointed medium of salvation, CHRIST JESUS our Lord. At one time looking very sweetly at her husband, she said: "Very quiet; I am satisfied of my acceptance with the Almighty;" and awhile after she exclaimed: "The Eternal God is my refuge; and underneath are the everlasting Arms."

When her respiration was more difficult, it rather cheered than alarmed her, in the hope that her happy change was near; and in allusion to these feelings she said: "It is through unmerited mercy, unmerited mercy! I have been thinking much of those lines:—

"And when thy work is finish'd,
And death shall set thee free,
To glory I'll receive thee,
To reign in life with Me."

After which, as if overcome with the joyful prospect, she exclaimed: "Gratitude and praise!"

She frequently requested to see her dear children, to whom she was enabled to impart much tender counsel, entreating them to attend to the reproofs of instruction in their own breasts, that the Almighty might bless them; and that they might be his children; encouraging them to put up their little petitions to him in secret; telling them she had often been engaged to pray for them. She also expressed to her endeared companion her satisfaction in the belief, they would be brought up in plainness and simplicity.

A considerable time before her peaceful close, little of what she said could be distinctly understood, but at times she was evidently uttering the language of supplication; and at others ejaculating praises from a heart overflowing with the joys of divine consolations,

a precious foretaste of that bliss, which she was shortly to enjoy in full fruition. About an hour before her precious spirit was released from its enfeebled tenement, her beloved husband being apprehensive she was in pain, ventured to ask her if it were so; when to his inexpressible consolation she feebly but distinctly lisped: "No! my spirit is at rest in Jesus."

For "The Friend."

PHILADELPHIA TRACT ASSOCIATION OF FRIENDS.

A stated annual meeting of this association was held on the evening of the 15th ult. A report of the proceedings of the committee of management for the past year was read, of which the following are extracts.

"To the Tract Association of Friends.

"In presenting the customary annual report, the committee of management are aware of the importance of the duties intrusted to them. These duties have not been lost sight of; but we regret that our proceedings have not been more efficient.

"At the time of the last report, 20,178 tracts were at the depository: the whole number distributed in various modes, during the past year, is 16,636; and there now remain on hand 7,542. A great part of those distributed have been sent to Friends in various remote parts of our country, in the hope that their circulation in places where tracts, and books of all kinds, are comparatively scarce, might be more useful than in our own vicinity.

"The following statement of the distribution in each year, since the origin of the association, will afford a view of the state of the concern at different periods. In the year preceding 3d month, 1817, the number distributed was

	24,861—1818,	34,936
1819,	35,184—1820,	42,159
1821,	40,689—1822,	18,152
1823,	34,761—1824,	14,452
1825,	19,528—1826,	15,447
1827,	11,323—1828,	10,326
1829,	5,080—1830,	9,410
1831,	16,792—1832,	16,636
	in all 349,736.	

"Believing, as we do, that a more general circulation of judicious tracts is calculated to subserve the cause of true religion and Christian morals, we desire that our successors in office may engage in the work with renewed zeal and diligence. Our widely spread country, with its rapidly increasing population, presents an ample field for labour in various respects; which we cannot shrink from, if our hearts are sufficiently imbued with that Christian benevolence, which is produced by the influence of divine grace. And though our sphere of labour is of an unobtrusive character, yet we trust that a faithful performance of the duties it requires will not fail to promote the moral and religious improvement of our fellow creatures.

"Signed on behalf of the Committee,

"WM. HODGSON, JR.—Clerk."

The following officers were appointed for the ensuing year, viz:—

Clerk,—John Carter.

Treasurer,—Bartholomew Wistar.

Committee of Management,—Thomas Kite, Thomas Wood, Caleb H. Canby, Jeremiah Willets, Blakey Sharpless, Edward Bettie, Marshall Attmore, John Carter, Wm. Hodgson, jr., Theophilus E. Beesley, Marmaduke C. Cope, Thomas Booth, Alfred Cope, Caspar Wistar, and Thomas Scattergood.

P. S. As our approaching Yearly Meeting will bring to the city many Friends from districts where the tracts of this association would doubtless be very acceptable, it is desirable that such Friends generally should be informed, that the depository is under the charge of William Salter, at the office of "The Friend;" where they are invited to call for such tracts as they may think likely to be useful in their respective neighbourhoods.

For "The Friend."

We speak familiarly of popular feeling and opinion as a wave, subject to ebb and flow, and liable to great agitation. The causes which influence them—which give to them certain directions at certain times, are often obscure, and often appear inadequate to the effect. As these swells of popular impulse generally have their source in the passions, and not in the understanding, they take place wherever multitudes herd together. It has been well remarked, that if every man in a large popular assembly were a Solon, the assembly would still be a mob—subject to the common passions and unreasoning impulses of our nature.

The boasted intelligence and virtue of the American people proves no security against the prevalence of popular delusion, and it appears to me that one of these waves of popular excitement is sweeping over our country at the present time in relation to the free people of colour. There is a very prevalent notion that their presence here is a dangerous and alarming evil. People talk about their idleness—their being burthensome to the community—and gloomy, horrid images of civil war seem to be floating before their imaginations. An idea is entertained that the southern states are about to expel them from their territory, and that Pennsylvania will become blackened by the swarms which will migrate here. A few moments, I think, will satisfy any reasonable man that all these fears are puerile, and that they grow out of that unreasoning excitement I have spoken of. In the first place, why should not the industrious, sober, intelligent people of colour settle here? They are a valuable part of our population, they are more and more filling up the stations of house servants, and of many kinds of laborious trades in which the whites make way for them. To drive them by force from the country would be to dry up, as far as the injury extended, the sources of national wealth which spring from the industry and frugality of the people.

Many persons allow themselves to be

frightened at the idea of intermarriages, and of the blending of the races. But how absurd is such a fear! There must be inclination on both sides before this can take place, and before that change of feeling can be produced, all the repugnance must long have vanished.

People talk of the dangers of two distinct races living in the same country, city, and village. But are not the Jews, the Germans, the Friends, and many other classes of our fellow citizens, distinct communities—associating and intermarrying altogether, or almost so, among themselves? They intermingle in the ordinary business and commerce of life, but the private social circle is sacred to themselves. It is so with the coloured population. Even now we see the distinctions of society among them—a first place in their ranks to be gained. They have sufficient scope in their own society for the play of all the kind and benevolent affections—of all the stronger and more exciting impulses of our nature; and, under a government like ours, where industry and talent reap what they sow, we may expect the negro character to develop all its capacities for thought and action.

Whoever obeys our laws, lives in a castle which no power on earth dare to attack, and while the negro has this strongest of incentives to an industrious and orderly life, we may rest assured that he will never become a dangerous neighbour or a rebellious citizen. The experiment of banishing the race by force would be as mad and impolitic, as that which was tried in Spain. Religious bigotry, aided by the difference of colour, induced the Spaniards to drive back into Africa the whole Moorish population. It inflicted a blow upon the prosperity of the country from which it never recovered.

A PENNSYLVANIAN.

Stage-Coaches.—In 1763, with the exception of two coaches which ran between Edinburgh and Leith, there was only one stage-coach in Scotland. It set out once a month from Edinburgh to London, and was from twelve to sixteen days upon the road. About that time a heavy coach, drawn by four horses in good weather, and by six in bad, commenced running between Edinburgh and Glasgow three times a week. In a short time it ran every day, and was from eleven to twelve hours upon the road. At the time this carriage started, there was no other public conveyance from Glasgow. In April 1831, there were sixty-one public carriages which left Glasgow daily. These carriages were drawn by 183 horses, and 671 were kept for completing the journey. The carriages accommodated 1,010 passengers.

BOARDING SCHOOL COMMITTEE.

A stated meeting of the committee appointed to superintend the Boarding School will be held at Westtown on fourth day, the 4th of 4th month, at 9 o'clock in the morning.

WM. EVANS, *Clerk*.

THE FRIEND.

THIRD MONTH, 31, 1832.

We would gladly be instrumental in drawing attention to Friends' Tract Society of Philadelphia, an abstract of whose annual Report is inserted to-day. We do really think it worthy of liberal patronage, and that to our fellow professors in the younger walks of life, in an especial manner, of both sexes, it presents a channel in which a small sum contributed by each one, would form an aggregate of essential advantage to the prosperity of the institution, and prolific of as much good in proportion to the amount, as in any other scheme of benevolence which could be devised.

In addition to the interesting information contained in the communication from a New Jersey correspondent in relation to the late successful application to the legislature of that state by the remnant of the Delaware Indians, it may be well to mention, that Bartholomew S. Calvin, who was the representative of the Indians on that occasion, was in his youth, for some time placed at Princeton college for his education. We had the satisfaction of being in his company when in this city preparatory to his application to the legislature; he was dressed in the ordinary habits of our citizens—was grave, modest, unassuming in deportment, and intelligent in conversation. We have understood that in the early period of his career he was much given to courses of dissipation, but that for many years past he has sustained the character of a pious man and a consistent religious professor.

A friend having furnished us with a slip of an old newspaper, containing the address of the yearly meeting of Friends held in Philadelphia to President Washington, in 1789, together with his answer, we have given them a place in our columns to day, thinking that they would be new to a majority of our readers, and at the present juncture, when the memory of that extraordinary man has been so conspicuously brought into view, that it would also be peculiarly appropriate. It has been remarked of him, that throughout the multiplied occasions of addresses, congratulatory and otherwise, presented to him, there was an admirable fitness and propriety in the answers to the peculiar circumstances of the cases respectively. The truth of the observation is happily illustrated in the present instance.

The Richmond Whig of the 21st says—"The general assembly of Virginia will adjourn finally this day, after the second longest session in our history, and the most memorable."

Married on fifth day, 9th of 2d month, at Friends' meeting house in Snyrna, Chenango county, New York, Benjamin R. Knowles to Margaret Purdie, daughter of James and Marion Purdie, late of Norwich, England; all of the former place.

Died at his residence at Brandywine mills on the 18th inst. in the 81st year of his age—Samuel Canby, an elder of Wilmington monthly meeting.

Died on the 28th inst. in the 31st year of his age, of pulmonary consumption, Morris Smith, of this city.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

SEVENTH DAY, FOURTH MONTH, 7, 1832.

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PHILADELPHIA.

Extract from JUDGE HOPKINSON'S Lecture on Commercial Integrity.

It is, I fear, a truth we cannot question, that the character of an American merchant is not highly respected abroad; it is looked upon with distrust; it has been severely reproached. Is this merely European prejudice? Is it an injustice of which we may complain? Have we given no grounds for it? Is there not—or has there not been, for I believe we are improved and improving in this respect, a looseness of principle and practice in contracting and paying debts, very rare, if not unknown among men of the same standing in trade, in Europe, at least on the continent? The ambition to do a *great business* is universal and devouring here; the disposition to contract debts becomes eager and reckless; the obligation to pay them is but faintly felt, and the failure to do so hardly produces a sensation of shame in the defaulter, or any resentment or neglect towards him on the part of his friends or the public. Our commercial community seem to make a common cause with every delinquent trader, and to treat the most criminal extravagance, the most thoughtless indiscretion, the most daring and desperate speculations, with the lenity due to accident and misfortune. When the catastrophe which, sooner or later, awaits such proceedings, comes, a hasty arrangement is patched up between the debtor and his creditors, altogether under the dictation of the former, who deals out the remnants of his property, if there be any, to his friends or favourites, at his will and pleasure, with the air of a lord chancellor, and the creditors have nothing to do but to hear and submit to the decree in the shape of an assignment. Debtor and creditor retire from this dishonest mockery, mutually dissatisfied; the one to resume his business, his station in society, his pride and importance, his manner of living, without any visible degradation or retrenchment, and the other to repeat the same system of credit, with the same disastrous credulity. It is not unfrequent for the same individual to run a second time over the same course of extravagance, folly and ruin. If this is the manner of our settling the affairs of an insolvent, we may imagine what becomes of the foreign

creditor and his claims; and cannot be surprised if he is loud in his complaints. In some instances, there is so little feeling of mortification excited by bankruptcy; so little remorse for the losses which others will suffer by it, that the whole thing is turned into a jest. Two of these reciprocal drawers and endorsers, these mutual assurance gentlemen, were enjoying themselves at a convivial dinner, when one of them suddenly took out his watch, and observing that it was 3 o'clock, (the hour of protest,) cried out, "Tom, we are broke." The joke was thought excellent, and set the table in a roar. Is not this a criminal levity? Is it not to make sport of plunder; to create distress and then to mock it?

I am far from intending to involve every insolvent trader in these reproaches, and I repeat with pride, that such heartless depravity is becoming less frequent among us. Bankruptcy is often the consequence here, as elsewhere, of inevitable misfortune, and is met with fidelity and honour. The life of a merchant is, necessarily, a life of peril. He can scarcely move without danger. He is beset on all sides with disappointments, with fluctuations in the current of business, which sometimes leave him stranded on an unknown bar, and sometimes sweep him helpless into the ocean. These vicissitudes depend on causes which no man can control; and are often so sudden, that no calculation could anticipate, or skill avoid them. To risk much, to be exposed to hazards, belongs to the vocation of a merchant; his usefulness and success depend, in many cases, on his enterprise. He must have courage to explore new regions of commerce, and encounter the difficulties of untried experiments. To be unfortunate in such pursuits is no more disgraceful to an upright trader, than to fall in the field of battle is dishonourable to the soldier, or defeat to a general who has done all that valour and skill could achieve to obtain the victory. Very different is the case of one who with but little of his own to jeopard, commences business on a system of commercial gambling, and makes his desperate throws at the risk of others; who embarks in rash and senseless adventures, condemned by common sense as by honesty; and when they end in a total wreck, looks his abused creditors coolly in the face, and offers them a list of bad debts, and an inventory of worthless goods, *provided they will release and discharge him for ever from their claims.*

It cannot be denied, that such a course of proceeding between a bankrupt and those who have trusted him, that the authority he assumes, and sometimes insolently, over his property, in exclusion of those to whom it rightfully belongs, are utterly inconsistent with the

principles of honest dealing; they bespeak an unsound, may I not say, a corrupt state of the mercantile body, so far as they extend, and are destructive of all security in commercial transactions. These evils must be probed and corrected; every honest man has an interest in removing them, and in elevating the commercial character of his country. Our traders must not consider themselves, or allow others to consider them, as petty traffickers for petty gains by all advantages: but as *merchants*, in the fullest and most honourable sense of the term; as the men by whom the great operations of the world are sustained, by whom the intercourse of the human family, however scattered and remote, is kept up; as the instruments of civilization and intellectual improvement; as the agents to distribute the comforts and luxuries of life over the whole surface of the globe. By them the whole race of man, of every variety of complexion and character, and wheresoever they may inhabit, are brought together, and taught to know each other and to aid each other. They are the peacemakers of the world, for they show it to be the interest and happiness of all to remain at peace; and they demonstrate that it is easier to obtain the good things we may desire by commerce than by conquest; by exchange, than by arms. They soften national asperities, and remove unjust prejudices. Such high functions cannot be performed by ordinary men; and those who do perform them faithfully are the noblest benefactors of mankind.

If it be true, as I have suggested, that commerce, punctuality and integrity, are less regarded here than in Europe, we should inquire into the reason of the difference. The cause of many of our failures in trade, and of the irregularities and misconduct which follow them, will be found in the absolute ignorance of the trader of the business in which he embarked. Every man thinks himself qualified to be a merchant, as if by intuition; and never imagines that any preparation is necessary. He launches upon the unknown sea, without experience, without knowledge, without chart or compass; and is soon a stranded wreck. To render himself fit to exercise the profession of a lawyer, a doctor, or the simplest mechanical art, the candidate puts himself regularly under a course of tuition, and labours for years to acquire the learning and mystery of the occupation. Without this preparation, it would be ridiculous for him to expect the patronage or countenance of the community in his undertaking. Not so with trade. A successful mechanic who, by his industry and skill, has accumulated a few thousand dollars, scorns the honest means by which he has acquired his wealth, and must be a merchant; as if the mys-

teries of commerce could be unfolded on a shop-board, or book keeping were as simple as threading a needle. Why could he not be content to be useful and respected, in the business he understood, and in which he was truly respectable, and reject the indulgence of a false and foolish pride, which cannot but expose him to ridicule, and will probably strip him of his well earned property? He would think it very preposterous if a merchant were, in the same manner, to take up his craft; and is it less so for him to step into the path of the merchant? Is it more easy to open the springs and manage the currents of commerce; to plan a voyage of adventure and calculate its contingencies; to provide and regulate the funds and finances of various extensive mercantile operations, so that they shall meet every want at the proper time and place; than to cut a coat or shape a hat? The mechanics of our city are as conspicuous for their liberality and integrity, as for their industry and skill; and it is only when they leave their proper employment and cease to be mechanics, that they lose their high standing. Does any one believe that commerce is so low in the scale of human affairs, that the qualifications it demands are so common, as to require no education suitable for them; no experience to acquire them? Why should it not be necessary for one who aims at the honours and profits of trade, who expects to be distinguished by ability and success as a merchant, to undergo a process of preparation, to obtain a knowledge of his art? Why should he not begin his career in a counting-house, where he would see the practical operations of business, in its various branches; where he could acquire habits of system, regularity, and exactness; understand thoroughly the science of accounts; learn to distinguish with promptness and accuracy, the qualities of merchandise; the fluctuations of the market, by the causes which usually affect them; and get a tact of caution and foresight, of calculation and decision, which alone can secure a safe and continued prosperity. It is thus, I understand, that merchants who deserve, or even aspire to the name, are made in other countries. Not so with us. A man but says, *I will be a merchant—and he is a merchant.* The creation of light was scarcely more instantaneous. Whatever may have been his previous education or occupation—or if wanting in both—if he can open a *counting-house*, and get an *indorser*, he is a merchant; and, as such, repairs to the coffee-house, and is at once admitted into the fraternity. He puts on a bold face and a brave spirit, dashes at any thing that offers in the way of *doing business*, however desperate; and finds every body eager to trust him. He relies on chances which are a hundred to one against him; and his very hardihood obtains for him consideration and credit. His adventure is put to sea; he hopes to enter a closely blockaded port, or, by some miraculous accident, to make money where all others have lost it. If the issue is against him, he calls his creditors together, rather with a sort of pride, for it proves that he has been doing business, than with any feeling of humiliation, and tells them, what they might have known before—that he is ruined, and has nothing to

pay them; asks, as a matter of course, for a release from them, and is exceedingly offended if they hesitate or require any explanations of his proceedings and expenditures—his property and his losses. Fairly cut loose from his debts, he sets out for new experiments and adventures of the same character. If, on the other hand, he should, against all reason and experience, succeed in his enterprise, although by a prodigy, and without an atom of knowledge, foresight or skill, he, at once, becomes a *great merchant*; he is an important man on 'change; is regarded with peculiar deference; his acquaintance and business are eagerly sought; his credit has no bounds, in banks and out of banks; he borrows and buys at his pleasure; and, after a brilliant run of a few years, perhaps a few months, he falls into irretrievable ruin, brought on by the encouragement of his first success, the importance and flattery he derived from it, and as the inevitable, although procrastinated, result of ignorance and incapacity in the business he was engaged in.

I consider, then, this to be one of the causes of the want of elevation in the character of an American merchant—that men assume it, who are utterly unqualified for its high offices, by their general education, by their particular education, by the knowledge and acquirements which are indispensable to command respect, and obtain a continued and honourable success.

(Concluded in our next.)

THE CHEROKEE CASE.

Opinion of Justice McLean, delivered January Term, 1832.

Samuel A. Worcester, vs. The State of Georgia.
(Continued from page 194.)

The name of the state of Georgia is used in this case, because such was the designation given to the cause in the state court. No one ever supposed that the state, in its sovereign capacity, in such a case, is a party to the cause. The form of the prosecution here, must be the same as it was in the state court; but so far as the name of the state is used, it is matter of form. Under a rule of this court, notice was given to the governor and attorney-general of the state, because it is a part of their duty to see that the laws of the state are executed.

In prosecutions for violations of the penal laws of the Union, the name of the United States is used in the same manner. Whether the prosecution be under a federal or state law, the defendant has a right to question the constitutionality of the law.

Can any doubt exist as to the power of congress to pass the law, under which jurisdiction is taken in this case? Since its passage, in seventeen hundred and eighty nine, it has been sanctioned by an uninterrupted course of decisions in this court, and acquiesced in by the state tribunals, with perhaps a solitary exception: and, whenever the attention of the national legislature has been called to the subject, their sanction has been given to the law by so large a majority, as to approach almost to unanimity.

Of the policy of this act there can be as little doubt as of the right of congress to pass it.

The constitution of the United States was formed, not, in my opinion, as some have contended, by the people of the United States, nor, as others, by the states; but by a combined power, exercised by the people, through their delegates, limited in their sanctions to the respective states.

Had the constitution emanated from the people, and the states had been referred to, merely as convenient districts, by which the public expression could be ascertained, the popular vote throughout the Union would have been the only rule for the adoption of the constitution. This course was not pursued; and, in this fact, it clearly appears, that our fundamental law was not formed, exclusively, by the popular suffrage of the people.

The vote of the people was limited to the respective states in which they resided. So that it appears there was an expression of popular suffrage and state sanction, most happily united in the adoption of the constitution of the Union.

Whatever differences of opinion may exist, as to the means by which the constitution was adopted, there would seem to be no ground for any difference as to certain powers conferred by it.

Three co-ordinate branches of the government were established; the executive, legislative, and judicial. These branches are essential to the existence of any free government, and that they should possess powers, in their respective spheres, co-extensive with each other.

If the executive have not powers which will enable him to execute the functions of his office, the system is essentially defective; as those duties must, in such case, be discharged by one of the other branches. This would destroy that balance which is admitted to be essential to the existence of free government, by the wisest and most enlightened statesmen of the present day.

It is not less important that the legislative power should be exercised by the appropriate branch of the government, than that the executive duties should devolve upon the proper functionary. And, if the judicial power fall short of giving effect to the laws of the Union, the existence of the federal government is at an end.

It is in vain, and worse than in vain, that the national legislature enact laws, if those laws are to remain upon the statute book as monuments of the imbecility of the national power. It is in vain that the executive is called to superintend the execution of the laws, if he have no power to aid in their enforcement.

Such weakness and folly are, in no degree, chargeable to the distinguished men through whose instrumentality the constitution was formed. The powers given, it is true, are limited; and no powers, which are not expressly given, can be exercised by the federal government; but, where given, they are supreme. Within the sphere allotted to them, the co-ordinate branches of the general government revolve, unobstructed by any legitimate exercise of power by the state governments. The powers exclusively given to the federal govern-

ment are limitations upon the state authorities. But, with the exception of these limitations, the states are supreme; and their sovereignty can be no more invaded by the action of the general government, than the action of the state governments can arrest, or obstruct, the course of the national power.

In the second section of the third article of the constitution, it is declared that "the judicial power shall extend to all cases, in law and equity, arising under the constitution, the laws of the United States, and treaties made, or which shall be made under their authority."

Having shown that a writ of error will lie in this case, and that the record has been duly certified, the next inquiry that arises is, what are the acts of the United States which relate to the Cherokee Indians and the acts of Georgia; and were these acts of the United States sanctioned by the federal constitution?

Among the enumerated powers of congress, contained in the eighth section of the first article of the constitution, it is declared "that congress shall have power to regulate commerce with foreign nations, and among the Indian tribes." By the articles of confederation, which were adopted on the ninth day of July, seventeen hundred and seventy-eight, it was provided "that the United States, in congress assembled, shall also have the sole and exclusive right and power of regulating the alloy and value of coin, struck by their own authority, or by that of the respective states; fixing the standard of weights and measures throughout the United States; regulating the trade and management of all affairs with the Indians, not members of any of the states: *Provided*, that the legislative right of any state, within its own limits, be not infringed or violated.

As early as June, seventeen hundred and seventy-five, and before the adoption of the articles of confederation, congress took into their consideration the subject of Indian affairs. The Indian country was divided into three departments, and the superintendence of each was committed to commissioners, who were authorised to hold treaties with the Indians, make disbursements of money for their use, and to discharge various duties, designed to preserve peace and cultivate a friendly feeling with them towards the colonies. No person was permitted to trade with them without a license from one or more of the commissioners of the respective departments.

In April, seventeen hundred and seventy-six, it was "Resolved, that the commissioners of Indian affairs in the middle department, or any one of them, be desired to employ, for reasonable salaries, a minister of the gospel, to reside among the Delaware Indians, and instruct them in the Christian religion; a school-master, to teach their youth reading, writing, and arithmetic; also a blacksmith, to do the work of the Indians." The general intercourse with the Indians continued to be managed under the superintendence of the continental congress.

On the twenty-eighth of November, 1785, the treaty of Hopewell was formed, which was the first treaty made with the Cherokee Indians. The commissioners of the United

States were required to give notice to the executives of Virginia, North Carolina, South Carolina, and Georgia, in order that each might appoint one or more persons to attend the treaty, but they seem to have had no power to act on the occasion.

In this treaty it is stipulated that "the commissioners plenipotentiary of the United States in congress assembled, give peace to all the Cherokees, and receive them into the favour and protection of the United States of America, on the following conditions:"

1. The Cherokees to restore all prisoners and property taken during the war.

2. The United States to restore to the Cherokees all prisoners.

3. The Cherokees acknowledge themselves to be under the protection of the United States, and of no other sovereign whatever.

4. The boundary line between the Cherokees and the citizens of the United States was agreed to as designated.

5. If any person, not being an Indian, intrude upon the land "allotted" to the Indians, or, being settled on it, shall refuse to remove within six months after the ratification of the treaty, he forfeits the protection of the United States, and the Indians were at liberty to punish him as they might think proper.

6. The Indians are bound to deliver up to the United States any Indian who shall commit robbery, or other capital crime, on a white person living with their protection.

7. If the same offence be committed on an Indian by a citizen of the United States, he is to be punished.

8. It is understood that the punishment of the innocent, under the idea of retaliation, is unjust, and shall not be practised on either side, except where there is a manifest violation of this treaty; and then it shall be preceded, first, by a demand of justice; and, if refused, then by a declaration of hostilities.

12. That the Indians may have full confidence in the justice of the United States respecting their interests, they shall have a right to send a deputy of their choice, whenever they think fit, to congress.

The treaty of Holston was entered into with the same people, on the second day of July, seventeen hundred and ninety-one.

This was a treaty of peace, in which the Cherokees again placed themselves under the protection of the United States, and engaged to hold no treaty with any foreign power, individual state, or with individuals of any state. Prisoners were agreed to be delivered up on both sides; a new Indian boundary was fixed; and a cession of land made to the United States on the payment of a stipulated consideration.

A free, unmolested road was agreed to be given through the Indian lands, and the free navigation of the Tennessee river. It was agreed, that the United States should have the exclusive right of regulating their trade, and a solemn guarantee of their land, not ceded, was made.—A similar provision was made, as to the punishment of offenders, and as to all persons who might enter the Indian territory, as was contained in the treaty of Hopewell. Also, that reprisal or retaliation

shall not be committed, until satisfaction shall have been demanded of the aggressor.

On the seventh day of August, seventeen hundred and eighty-six, an ordinance for the regulation of Indian affairs was adopted; which repealed the former system.

In seventeen hundred and ninety-four, another treaty was made with the Cherokees, the object of which was to carry into effect the treaty of Holston. And on the plains of Tellico, on the second of October, seventeen hundred and ninety-eight, the Cherokees, in another treaty, agreed to give a right of way, in a certain direction, over their lands. Other engagements were also entered into, which need not be referred to.

Various other treaties were made by the United States with the Cherokee Indians, by which, among other arrangements, cessions of territory were procured and boundaries agreed on.

In a treaty made in eighteen hundred and seventeen, a distinct wish is expressed by the Cherokees, to assume a more regular form of government, in which they are encouraged by the United States. By a treaty held at Washington, on the twenty-seventh day of February, eighteen hundred and nineteen, a reservation of land is made by the Cherokees for a school fund, which was to be surveyed and sold by the United States for that purpose. And it was agreed, that all white persons, who had intruded on the Indian lands, should be removed.

To give effect to various treaties with this people, the power of the executive has frequently been exercised; and at one time, Gen. Washington expressed a firm determination to resort to military force, to remove intruders from the Indian territories.

On the thirtieth of March, eighteen hundred and two, congress passed an act to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontiers.

In this act, it is provided, that any citizen or resident in the United States, who shall enter into the Indian lands to hunt, or for any other purpose, without a license, shall be subject to fine and imprisonment. And if any person shall attempt to survey, or actually survey, the Indian lands, he shall be liable to forfeit a sum not exceeding one thousand dollars, and be imprisoned not exceeding twelve months. No person is permitted to reside as a trader within the Indian boundaries, without a license or permit. All persons are prohibited, under a heavy penalty, from purchasing the Indian lands; and all such purchases are declared to be void. And it is made lawful for the military force of the United States to arrest offenders against the provisions of the act.

By the seventeenth section, it is provided, that the act shall not be so construed as to "prevent any trade or intercourse with Indians living on lands surrounded by settlements of the citizens of the United States, and being within the ordinary jurisdiction of any of the individual states; or the unmolested use of a road, from Washington district to Mero district, or to prevent the citizens of Tennessee from keeping in repair said road."

Nor was the act to be so construed as to prevent persons from travelling from Knoxville to Price's settlement, provided they shall travel in the track or path which is usually travelled, and the Indians do not object; but if they object, then all travel on this road to be prohibited, after proclamation by the president, under the penalties provided in the act.

Several acts, having the same objects in view, were passed prior to this one; but as they were repealed either before, or by the act of eighteen hundred and two, their provisions need not be specially noticed.

(To be continued.)

For "The Friend."

HUME THE HISTORIAN.

The following statement relative to the death-bed of the celebrated David Hume, is given by a correspondent of the London Christian Observer. The degree of credit with which it will be received by different persons, will, of course, vary according to their different temperaments; but we perceive no good reason for disbelieving it, and the inference drawn in favour of its validity from the fact of its having never been contradicted, seems to us reasonable and fair.

I enclose a passage relative to the death-bed of Hume the historian, which appeared many years ago in an Edinburgh newspaper, and which I am not aware was ever contradicted. Adam Smith's well known narrative of Hume's last hours has been often cited to prove how calmly and philosophically an infidel can die; but, if the inclosed account be correct, very different was the picture. I copy it as I find it, thinking it possible that some of your numerous readers may be able to cast some light upon the subject. If the facts alleged in the following statement are not authentic, they ought to be disproved before tradition is too remote; if authentic, they are of considerable importance on account of the religious use which has been made of the popular narrative; just as was the case in regard to the death-bed of Voltaire, which, to this hour, in spite of well-proved facts, infidel writers maintain was calm and philosophical: The following is the story:

"About the end of 1776, a few months after the historian's death, a respectable looking woman, dressed in black, came into the Haddington stage coach while passing through Edinburgh.

"The conversation among the passengers which had been interrupted for a few minutes, was speedily resumed, which the lady soon found to be regarding the state of mind persons were in at the prospect of death. One gentleman argued that a real Christian was more likely to view the approach of death with composure, than he who had looked upon religion as unworthy his notice. Another (an English gentleman) insisted that an infidel could look to his end with as much complacency and peace of mind as the best Christian in the land. This being denied by his opponent, he made him consider the death of his countryman David Hume, who was an acknowledged infidel, and yet died not only happy and tranquil, but even spoke of his

dissolution with a degree of gaiety and humour. The lady who had lately joined them turned round to the last speaker and said, 'Sir, this is all you know about it: I could tell you another tale.' 'Madam,' replied the gentleman, 'I presume I have as good information as you can have on this subject, and I believe that what I have asserted regarding Mr. Hume has never before been called in question.' The lady continued: 'Sir, I was Mr. Hume's housekeeper for many years, and was with him in his last moments; and the mourning I now wear was a present from his relatives for my attention to him on his death-bed; and happy would I have been, if I could have borne my testimony to the mistaken opinion that has gone abroad of his peaceful and composed end. I have, sir, never till this hour, opened my mouth on this subject; but I think it a pity the world should be kept in the dark on so interesting a topic. It is true, sir, that when Mr. Hume's friends were with him, he was cheerful, and seemed quite unconcerned about his approaching fate; nay, frequently spoke of it to them in a joecular and playful way; but when he was alone, the scene was very different: he was any thing but composed; his mental agitation was so great at times as to occasion his whole bed to shake. He would not allow the candles to be put out during the night, nor would he be left alone for a minute. I had always to ring the bell for one of the servants to be in the room, before he would allow me to leave it. He struggled hard to appear composed even before me; but to one who attended his bed-side for so many days and nights, and witnessed his disturbed sleeps and still more disturbed wakings; who frequently heard his involuntary breathings of remorse and frightful startings; it was no difficult matter to determine that all was not right within. This continued and increased until he became insensible. I hope in God I shall never witness a similar scene.'

"I leave your readers to weigh the probability of this narrative; for myself I see nothing unlikely in it; for a man who had exerted all his talents to deprive mankind of their dearest hopes, and only consolation in the day of trial and the hour of death, might well be expected to suffer remorse in his dying hour; and the alleged narrator of the circumstance, who states herself to have been his housekeeper, is affirmed to have made the declaration on the spur of the occasion, from regard to truth, and by no means from any pique or dislike towards Mr. Hume or his family. Some of your northern readers may perhaps be able to inform me who was Mr. Hume's housekeeper at the time of his death, and whether there is any proof in writing, memory, or tradition, to the effect of her alleged statement.

We are too apt to accuse Providence when great afflictions fall upon us; we rebel against the will of Heaven; forgetting that, by temporal calamities, God calls us to himself. We should, then, pray to Him, not to deliver us from our sufferings; but (since it is his will that we should suffer) that he would be pleased to sanctify our afflictions to us, and give us patience and strength under them. Fenelon.

TEMPERANCE SOCIETIES IN ENGLAND.

On the 4th ult. two meetings were held at Uxbridge, in the Town-hall,—one at twelve o'clock for the gentry, at which a magistrate presided; the other in the evening, which was crowded to excess.

A large meeting has been held at Kensington, the requisition for which was signed by the magistrates and county bailiffs.

On the 14th a large and respectable meeting was held of the most influential persons in the neighbourhood of Peckham, in the Friends' meeting-house: a clergyman took a prominent part in the business.

At Dover a society has been formed now in active co-operation with the British and Foreign Society, to which the archbishop of Canterbury and a member of parliament have contributed; the archbishop has also forwarded 10*l.* to the Parent Society.

On the 1st a meeting was held in the city of Worcester. The bishop of Rochester, patron, four prebends, six clergymen, five magistrates, all the dissenting ministers, an editor of a newspaper, and many other influential persons are favourable. 64 persons signed the constitution.

At Rochester a meeting was held. A magistrate of the highest respectability took the chair, and has become a powerful advocate in the cause.

At each of the foregoing places an auxiliary society has been formed.

Much is being done in the north of England. Lately a crowded meeting was held at York, in the Friends' meeting-house: hundreds went away unable to obtain entrance.

Oh the 30th, two meetings were held at Bath; 70 persons signed the constitution. This very important society was originated by a benevolent lady named Ames, sister to the mayor of Bath.

On the 31st a meeting was held at Bristol, where several have previously been held.

Two meetings were lately held at Bedford-row chapel, the Hon. Baptist Noel in the chair, preparatory to the formation of a society.

A large meeting was held at Halloway on the 30th, the vicar of Islington in the chair. Fifty persons signed the constitution.

Last evening a meeting consisting of upwards of 2,000 persons was held in the British and foreign school-room, Church street, Islington, the vicar in the chair. It was forcibly addressed by several gentlemen, among whom were the solicitor general for Ireland, and the parochial and dissenting ministers. It was adjourned to Monday, the 20th, to a more commodious building in the Liverpool-road.

So general is the feeling of interest and the demand for assistance, in forming societies throughout the country, that the committee ardently desire to be in possession of funds which would enable them to engage, at least, one agent to go through the kingdom, especially at a time when the calamity with which it has pleased Divine Providence to visit our land, is spreading, and thus war against the common enemy, ardent spirits, more de-

structive than the sword. So indispensable and deeply important are funds, that three members of the committee have expended upwards of 200%; and if the committee was supported by funds in proportion to the wide field of labour it has opened, it would immediately engage several agents for the same purpose, and proclaim the peace which temperance societies lead to, and become the means of greatly reducing the expense occasioned by pauperism, crime, and disease, produced by the use of ardent spirits.

London, February 14, 1832.

Selected for "The Friend."

God is our refuge and strength, a very present help in trouble. Psalm 36. 1.

"How firm a foundation, ye saints of the Lord,
Is laid up for your faith in his excellent word,
What more can he say, than to you he hath said,
You, who unto Jesus for refuge have fled.

Fear not, I am with thee, O, be not dismay'd!
I—I am thy God, and will still give thee aid:—
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.

When through the deep waters I cause thee to go,
The rivers of woe shall not thee overflow:—
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall be,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee,—I only design
Thy dross to consume, and thy gold to refine.

The soul that to Jesus hath fled for repose,
He will not—he will not desert to his foes.
That soul, though all hell should endeavour to shake,
He'll never—no never—no never forsake."

THE FRIEND.

FOURTH MONTH, 7, 1832.

We have made copious extracts for our paper of to-day, from a discourse on commercial integrity, delivered by Judge Hopkinson before the Mercantile Library Company. The reflections which it contains are just and striking, and particularly deserve the attention of our young men. Judge Hopkinson's argument would have been still more impressive, had he made greater use of the prohibitions and precepts of the gospel, and placed commercial integrity upon its true ground, of duty to God as well as to man. His discourse is, nevertheless, highly eloquent and forcible, and conveys admonition no less needful to the members of our own self-denying profession, than to the men of the world at large.

The inroads which a spirit of wild speculation—the desire of sudden riches—the ambition of living in splendid mansions, and the contempt of regular industry and frugality, have made in our Society, are truly alarming. They do not merely infatuate a few young men, rash and inexperienced, who soon learn by its bitter fruits the deceitfulness of the delirium. Their most serious effects—those, perhaps, which are the most to be deplored, are, in lowering the tone of moral feeling throughout the Society at large. The vice with which we are familiar, loses by degrees the hideousness of its features. We no longer regard the career of wild and reckless adventure

with the indignation which it excited when instances but seldom occurred. The successful individual is caressed and flattered, and he who draws the blanks in this lottery of speculation, soon regains his former standing in the estimation of his acquaintance.

We know how difficult and delicate a matter it is to admonish men in business of the dangers they may be rushing upon. In those cases where the advice is most needed, it is generally the worst received. The spirit in which the counsel is given is liable to be misunderstood. There is danger also to the adviser, lest he gain a habit of prying into the affairs of others, more curiously than is required by Christian sympathy, or can be justified by the propriety of social intercourse. It is, nevertheless, the duty of those who have been appointed by the church to the station of overseers, and who are truly anointed for the office, to seek out, and to endeavour to save from the effects of their imprudence, the uncalculating youth who rush before they are prepared for the struggle into the great arena of the busy world. What a blessing to Society is a sympathising, vigilant, honest, and clean handed overseer! one who feels his station to be that of a watchman over the flock—who dreads lest he slumber at his post—dreads still more lest he become himself a reproach to Society, and who, as he knows not what vice or what folly or inconsistency he may next be required to rebuke, feels on that account a deep solicitude that his own conduct may be in all things blameless!

How often has the giddy and presumptuous career of youth been arrested by the timely admonition of such a man! How constantly is the exercise of this paternal care required, to remind the trader of those fundamental maxims of prudence, to forget which, is to commit one's self without a compass to the winds and the waves!

The public attention, we trust, will be called to a bill now before the legislature for curtailing the rights and privileges of the people of colour. We do not hesitate to pronounce it tyrannical and unconstitutional, both as regards the whites and the blacks. It subjects all the people of colour to an odious and vexatious registry, than which nothing can be more acceptable to the speculators in human flesh from the south; for it will throw the burthen of proof upon the suspected slave and not upon his claimant: all who cannot be found in the register are liable to be taken up and punished as vagrants. The first person who chooses to come forward and claim the vagrant as a slave, will therefore be favoured as far as legal presumption can go, and the law will, if enacted, be the means of returning into a bondage more hopeless and cruel than ever, hundreds of refugees, who now live peacefully and industriously amongst us. The law imposes a fine of fifty dollars for harbouring any coloured person whose name is not on the register, and thus the peace and happiness of this much injured race will be placed at the mercy of a careless or an unprincipled assessor.

We wish that our friends throughout the

state could be roused to remonstrate with the legislature against the passage of this act. There is no surer way of making the blacks discontented and dangerous, than by enacting oppressive and cruel laws against them. When the people are once accustomed to tyranny of any kind, and against any individuals, they acquire a lust of power which gratifies itself by oppressing whatever next becomes offensive and unpopular; the government ceases to be one of regulated order and subordination, and the foundation is already laid for that despotism of the one which is sure to succeed to the tyranny of the many.

FRIENDS' FAMILY LIBRARY.

We have noticed heretofore the two first volumes of this work, published by Thomas Kite; it is now continued by Nathan Kite, who has recently issued the third and fourth volumes of the series. The third contains the commencement of "Memoirs of George Whitehead," by Samuel Tuke; the fourth the conclusion of "Memoirs of George Whitehead," and also "An Account of the Convincement, Exercises, Services, and Travels of that ancient Servant of the Lord, Richard Davies." We cordially recommend these volumes to the patronage of Friends.

It may not be improper to state that Nathan Kite has removed his book store to one of the apartments of the new building recently erected for the accommodation of "The Bible Association of Friends in America," in North Fourth, above Arch street.

Married on third day the third inst., at Friends' Meeting House for the Northern District, Philadelphia, ROBERT R. LEVICK, to HANNAH M. JEFFERSON, both of this place.

Departed this life on the morning of the 13th ult. at George Terrell's, in Caroline county, Va., Joseph Terrell, in the 55th year of his age; the interment took place the day following, at Friends' meeting house, at Golansville, near his residence, attended by many of his relatives, friends, and neighbours, a feeling of solemnity being prevalent. In that meeting, and as a member of Cedar Creek monthly meeting, he long filled the stations of overseer and elder, with dignity and propriety, watching over the members, as well as himself, for good. Having lived an example of piety, and virtue, he appeared of latter time, in good degree to have taken leave of the world as believing the work assigned him here below was nearly accomplished, and he signified to a friend that he dreaded not the terrors of death, but felt prepared to obey its awful mandate, whenever it pleased the Most High to call him away from time, looking beyond its vanities to that peaceful habitation, and quiet resting place, where, we doubt not, his purified spirit has, through the mercy of God in Christ Jesus, been permitted to join the just in all generations, in ascribing glory, and honour, salvation, and strength, unto Him that sitteth upon the throne and unto the Lamb for ever.

ERRATA.

The Indian name of B. S. Calvin, and its significance, were both improperly spelled in the last number of the Friend, perhaps owing to my careless mode of forming the letters. It should have been Scha-wus-kheh-ung, or Wilted Grass. No combination of letters can convey to an English ear the peculiar guttural pronunciation which the Delawares give to the last two syllables of this word.

Edge Billock should have been Edge Pillock.

VERUS.

BOARDING SCHOOL COMMITTEE.

An adjourned meeting of the Committee to superintend the Westtown Boarding School, will be held at the Arch street Meeting house, on 6th day the 13th inst. at half past 7 o'clock, in the evening. Wm. EVANS, Clerk.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

To make way for other matter, the extracts marked for citation under the above head, and commenced in vol. 4th, were intermitted after the first number of the present volume, page 6. It is now proposed to complete them according to the original design.

Extracts from a Sermon preached by John Butcher, at Grace-Church street, March 11, 1693.

"The end of our preaching to you the principle of the light within, is, that you might come to the knowledge of Christ as he doth appear nigh to you. He is come nigh to the children of men in our age, that is, by his light, grace, spirit, and truth, whereby he doth appear in the hearts of men and women. Thus our preaching of him doth agree with his own testimony, 'I am the light of the world;' and he doth exhort all that they should so believe in him. 'Believe in the light,' says he, 'that you may be the children of the light.'

"What is a child of light? He is such an one as, by the operation of the power of Christ, hath known a being turned—turned from what? 'From darkness unto light, and from the power of Satan unto the power of the living God.' And for this we do labour, according to our ability, which the Lord is pleased to give to us, that people may be turned from darkness to light; and the following words are explanatory, 'from the power of Satan unto the power of the living God;' so that it doth appear, people have been under the power of Satan, the evil one that is called 'the prince of the power of the air.' He hath a rule and a government—but in whom? 'In the children of disobedience.'

"Now the labour of those ministers that were in the days of old, who were the preachers of the gospel, and 'glad tidings of the kingdom,' they being such ministers as were of Christ's own making, their labour was to turn people from darkness to light, and from the power of Satan to the power of the living God; that they might be turned from that evil power and spirit which rules and works in the hearts of the children of disobedience, who rebel against the light that shines in their hearts and consciences. For 'the man of sin' and worker of iniquity hath such a power; and we all have been in captivity to him; we have all been in bondage to sin and Satan, which God knew, and the apostle takes notice of it; saith he, 'God hath concluded all under sin.' We have all been under the power of the wicked one. For what end hath God concluded all under sin? for what end is it? that we might be destroyed? No! God, through Christ the dear Son of his love, hath extended to you the day of visitation, that you might come to the knowledge of life and salvation.

"But wherein may we come to this knowledge? It is in that way which God hath ordained; even by Christ, who is the way to God. Christ Jesus, the eternal Son of God,

he is the blessed Mediator and way to God again. What is God's end in concluding all under sin? Was it that he might destroy all the children of men, that are the workmanship of his hands, that he hath endued with rational and immortal souls? Was it that they might be destroyed? No, but that he might have mercy upon all. God's end in first making and creating of us was, that we might live to his honour; and that we might so live in this world, that when we die, we might obtain a life that shall never die, and attain to the possession of the 'inheritance amongst the saints in light,' which Christ by his precious blood hath purchased for all them that love him, and give up themselves to be followers of him.

"Now, my friends, the mercy of God appears so great to all, in and through Christ Jesus, who is the light of the world, and who is the only way; and, as my friend observed that spake before me, we have not another way; nor is there 'any other name under heaven, by which we can be saved, and obtain eternal life.' The apostle refers this to the name and power of our Lord Jesus Christ. Well; if so be that it is only by the power of Christ that we must know salvation, where is it that we must attain it? What shall we do to be made partakers of it, and be saved from the wrath of God which shall come upon the workers of iniquity? for it is said, 'the wicked shall be turned into hell, and all the nations that forget God.'

"People hope to escape the wrath to come, and everlasting misery by Christ, whilst they neglect to improve the present time that is afforded to them to obtain salvation. Christ is come to redeem us, that we may know redemption by him—from what? From sin: for pollution and defilement by sin is the cause why people, notwithstanding all their names and professions of religion, still lie under a secret condemnation in their own hearts. If a man should hold such a profession that none could charge him, none condemn him; yet if he meet with secret condemnation, though all should speak well of him; if his own conscience condemn him, he would not have any true peace or satisfaction in his own mind; for the testimony of a good conscience is more to him than all the favour and friendship of the world.

"The light of Christ, if you incline your minds to obey it, what will be the effect of it? This light or spirit of grace and truth, which is all one, is sufficient to save and deliver you out of the temptations and snares of the wicked one; for we may every day while we are here, meet with trials and temptations of one kind or other. What shall a man do that he may be preserved from the evil of the world? There are many provocations and evils that a man meets with in the world. How shall he do to be preserved from them? Christ hath made provision for us in his prayer (John xvii. 15.) to his Father: 'I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.'

"Christ will preserve me from the evil of the world. When a temptation is presented

before me, I shall overcome it, if I obey the light of Christ, which will shine upon me, and show me that this must be done, and that I must leave the other undone. In my own conscience there is something will tell me this thing is evil, and I ought not to do it, when this power of Christ comes to be closed with; for it is an appearance of love, grace, and mercy. But if I do oppose and withstand this grace and mercy, I may miss of that power and strength, which is sufficient to overcome, and so be overcome by the temptation. The apostle John tells us: 'As many as received him, to them gave he power to become the sons of God; even to them that believe in his name.' So that it is they that do receive Christ and love his light and spirit, so as to be led by it, that come to know this power of Christ, and thereby an overcoming; but if people slight and reject the grace and mercy tendered to them, hereupon comes that sentence pronounced by the prophet: 'Thy destruction is of thyself.' A man may destroy his own soul, by giving way to that which is evil, and rejecting that which is good.

"Friends, I would not be mistaken. I do not preach Christ as the light of the world, in opposition to his outward appearance, and being manifested in the flesh, in that prepared body wherein he did his Father's will when he was on earth. All true Christians do esteem and reverence Christ's appearance in the body, wherein he suffered death, and 'became a sacrifice for our sins,' as the apostle saith, Eph. v. 2. 'Christ hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour.'

"If I esteem the appearance of Christ in my own heart, I shall be so far from having a light esteem of his bodily appearance, and of his being manifest in the flesh, that I shall admire and reverence the 'great mystery of godliness;' and bless God for the record given thereof in the holy Scriptures, which the light of Christ is a key to open; 'even the great mysteries of the kingdom,' which men, by their parts and acquirements, cannot attain to. For God hath not made known these great things to the wise and prudent, as we may gather from Christ's own prayer, Matt. xi. 25, 'I thank thee, O Father! Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.'

"My friends, walk in the light more and more, that, by the spirit of the Lord, you may be acquainted with the divine operation of the power of Christ, which will bring you from under the bondage of sin and corruption, into the glorious liberty of the children of God. Wait to know this power in your own hearts, 'that you may be sanctified throughout in spirit, soul, and body, and justified freely by his grace, through the redemption that is in Jesus Christ.' Rom. iii. 24. Walk in the light, and in meekness and humility, and in the truth. 1 John vi. 7. 'If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in

the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' Many of you have 'known the beginning;' go forward, and continue to walk in the truth, that you may know the blood of cleansing; that, as the apostle saith, Rom. vi. 22. 'But now, being made free from sin, and become servants to God, ye may have your fruit unto holiness, and the end everlasting life.'"

Part of the Prayer after Sermon.

"Arise, O Lord! in thy power more and more, and send forth thy light and thy truth, that many may be called and converted, and brought from far, from the utmost ends of the earth, to the knowledge of thyself and thy Son Jesus Christ, whom to know is life eternal; and let many arise, and praise thy excellent and glorious name, from the rising of the sun to the going-down thereof.

"Blessed Father of life! make thy power and the riches of thy grace, in and through thy dear Son Christ, more and more known to the world, that they may be no longer enemies, but be reconciled to thee, by Jesus, the great mediator of the new covenant. Lord, the way is thine, and the work is thine; let truth and righteousness be brought in more and more, and bring down the kingdom and man of sin, and the power of darkness, and make thy Jerusalem the praise of the earth. We have seen the beginnings of thy glorious work, and the light of thy glorious heavenly day. Thou hast raised and brought in many to walk in the light, and to love thy holy way.

"Lord God of life! go along with us when we are separated one from another; and let the sense of thy mercy remain upon our spirits, and be an obligation upon us to walk in faithfulness, meekness, and humility before thee; that, being led by thy spirit, we may, when we have finished our pilgrimage, lay down our heads in peace, and know an abundant entrance into that everlasting kingdom which thou hast prepared for them that love and fear thee. And for thy mercies and favours, benefits and blessings, which thou hast made us partakers of, in and through our Lord Jesus Christ, thy dear Son and our alone mediator, all living praises and glory be rendered to thee; for thou alone art worthy, who art God over all, blessed for ever." *Amen.*

From Annual Monitor, 1832.

OBITUARY.

Martha Jesup, of Halsted, Essex, (England) died in the 10th month, 1830, aged about twenty.

She was the youngest daughter of Samuel and Mary Jesup. In the summer of 1826, she had a severe illness, which so reduced her, that a spinal affection ensued; and after a long season of debility, she submitted to seven months confinement upon an inclined plane, and was favoured gradually to regain the use of her limbs, so as to walk occasionally a mile or two, and was able again to attend meetings. A short time before she quitted the plane, in

writing to a young friend, in the 5th month, 1828, she said: "How lightly do we value our blessings till we are deprived of them! I have often heard this remark, and I have as often believed it; but the last seven months I have experienced its truth; and perhaps in no instance more forcibly than in my long absence from meetings: for when the desire arose to be one of the number [that attended,] I could not but remember how little I deserved it; because I had so lightly esteemed the privilege of an almost constant attendance, as they came in course. Should I be favoured again to resume my place there, O may I never forget how great a privilege it appeared to me when deprived of it!

"When I look back at times advantageous for improvement, which have not been improved, (alas! in my short life, I see many of these dark spots!) it occurs to me: thus will it be at the end of time. Then we shall call to mind the misspent minutes and hours, and the misused talents; and how much more forcibly will the recollection strike us, with eternity so near at hand, and full in view; that if the thought of them is painful at present, what will it be then!"

During the twelve months that she was enabled to get to meetings, remarks interspersed in her memorandums show how greatly she endeavoured to maintain the right exercise of spirit on these solemn occasions: she says,

"12th mo. 1828. I yesterday attended our quarterly meeting, having been prevented by indisposition for two years and three quarters. I hope I felt a degree of thankfulness in some increase of desire that I might derive benefit from thus assembling with my friends: more, I am too well aware, than used to be the case; but even now I fear I have not improved as I should have done." "I think I can in sincerity say: O Lord! make me what thou wouldst have me to be; show me the multitude of my sins, and that nothing but the blood of thy dear Son can blot them out of thy book. Oh! give me faith to believe in Him! Make me to love thee, O my God! that love may work obedience."

"3rd mo. 1829. Ah! often do I go to meetings, desiring, I think, to sit at the feet of Jesus and listen to his voice, and return from them burthened with a sense of my own wanderings; feeling as if I longed to lie low before him, and be cleansed from these my transgressions, in his precious blood. Well, if it be his will that I should thus desire a little calm and find it not, I think I am content; but if the obstacle be in me, may I be enabled to discover and remove it. And, oh! may I be on the watch, lest the enemy persuade me it is [a dispensation] of the Lord, when it is from the aversion of my own will, to be humbled and wait on the Father of Spirits." "I want a clearer view of my exceeding sinfulness, fearing I do not enough feel the necessity of a Saviour, and lest by degrees, if ever I should meet with those who deny the gracious Redeemer whom I surely love, I too should be led astray—be led to deny the blessed Lord Jesus, the only hope of eternal life—'The way, the truth, and the life.' But O! may he who only is able to keep me from

falling, build me up on this only safe foundation."

This dear girl had from childhood evinced an amiable and affectionate disposition, and was uniformly dutiful to her parents; whilst the stability of her conduct, combined with innocent cheerfulness, exceedingly endeared her to the family circle. But it is evident from her private papers, which abound in charges against herself, and in expression of fervent desires for deliverance from her soul's enemy, through the efficacy of living faith in our holy advocate, that during the latter years of her life, she had been mercifully introduced into those "deep searchings of heart," which produced self-abasement and humiliation, under a consciousness of many besetting "secret sins," which the "swift witness" manifested to her, to be highly offensive in the sight of a being of infinite purity, even when unobserved by her fellow mortals. She mourned on account of these; and in her correspondence, speaks with much regret of "the waste of precious time in her school days."

She entertained such a high sense of her duty towards her parents, that on one occasion, when her mother had not even remarked that she had spoken in an unbecoming manner, dear Martha was sensible of the rising of temper in her own mind, and could not, she said, "obtain peace of mind till she had acknowledged" the fault in the following terms: "I fear the unsubdued warmth of my temper causes me to break the important commandment, 'Honour thy father and thy mother.' I need not say it is not from want of love or fond affection, but from an irritability of temper, which nothing but a superior power can control. Yes, my dear mother, should I outlive my beloved parents, every thing in which I had been other than a strictly dutiful, kind, and obliging child, would then yield regret and sorrow, which would surely be the keenest part of so heavy a trial. But so unwatchful am I, that I scarcely dare to hope for such supplies of strength, as would undoubtedly be granted, were greater watchfulness observed. It is however of little use to mourn over the past, unless we endeavour to improve the present and the future; but I would ask for all to be buried in kind forgetfulness, and to be effaced from your memory, except that I might have your prayers."

3rd mo. 1829, she wrote: "I have felt this evening in an indescribable state of desertion, wherein all seemed darkness and confusion, till a little calm was mercifully afforded, giving a *degree of hope*, that *that eye* which can penetrate the thickest gloom, saw my condition, unworthy as I am of his divine notice, and enabled me a little to trust in a God, who sometimes 'hideth his face,' that we may more diligently seek it, and feel what we are without him. Oh! the various emotions of my heart at this time, no pen can portray. May he who alone knoweth them, in his adorable mercy, strengthen such desires and feelings as are acceptable in his sight; and root out—thoroughly root out all that are offensive—all that stand in opposition to his will."

In the 6th mo. 1829, she had a feverish attack, which so reduced her strength, that in

the 11th month following, she again took possession of her plane, which she was never permitted to leave. In the 5th month, 1830, her disorder assumed so serious an aspect as to preclude all hopes of her restoration. In the 7th month, the reduction was so rapid, that she herself thought the close was at hand. With this prospect, deep was the exercise of her spirit, under which, at different times, she imparted to her mother and sister, in a most weighty and impressive manner, her various consolations and discouragements; but she mostly appeared to be gathered into a retired waiting state, as if she had been enabled to adopt the resolution of one of old: "All the days of my appointed time will I wait till my change come."

At times she entertained very discouraging views of her state, cultivating a continual jealousy over her own heart. "If she were sure the clouds were ordered by her heavenly Father," she said, "it would not discourage her; but she was afraid she had brought them on herself." Once after endeavouring to get into silence, she said, she felt more comfortable than she had any right to expect: that for some days this line had often occurred to her recollection:

"And in a Saviour's love, I feel that I am blessed;" adding, "But you must not suppose that I can fully adopt it; and yet I think I can too."

After this period she revived for several weeks; but retained such a watchful, weighty frame of mind, as was exceedingly comforting to her connections to witness, though she told them very little of her spiritual exercises till within a week or two of the solemn close; about which time several interesting conferences occurred: the last twenty-four hours were a season of great bodily and mental conflict.

On the 8th of the 12th month, in the evening previous to her release, being in much suffering, she asked: "Is this going?" adding: "I am afraid patience will not hold out, and that my faith hardly will." About an hour afterwards, she appeared very peaceful, and said: "I feel as if I can hope a seat in the kingdom will be granted me." A belief being expressed that the Saviour was very near to her, she replied: "I think he is." After this, another season of desertion was experienced, during which she said with great fervour: "Pray that my faith may not fail. I am afraid that my heavenly Father is angry with me for doubting so much." At another time she said: "I feel as if I could only say, '*The Saviour*.'" One observing, "there is nothing else to trust to." She said with energy: "*I cannot trust in any thing else.*" The next morning was a memorable season of instruction to those who witnessed the triumph of faith, after a time of such humiliating probation: a short time before the precious spirit departed, with a look of inexpressible sweetness and assurance, she exclaimed: "*Can it be true?*" Then pausing, added: "*the gate is open!*"

Nothing is so beautiful to the eye as truth is to the mind; nothing so deformed and irreconcilable to the understanding as a lie.—*Locke.*

HEALTHFUL INFLUENCES OF CHRISTIANITY.

Pure Christianity is not only favourable to the universal dissemination of knowledge, but to all the higher efforts of mind. The number of those whose minds are highly cultivated, and of reputable authors, even in France, notwithstanding all the patronage which learning receives from the institute, bears no comparison to the number of the same class of men in Britain and Germany, where the effects of the protestant religion are felt.

They, therefore, who speak disparagingly of christianity and its influence in promoting civilization, and expanding and invigorating the human mind, and who boast of what philosophy and free inquiry have achieved, and what they promise to do for mankind, may be safely challenged to find the country in all the world, in any age, where a good system of schools, accessible to the mass of the people, or where liberty of opinion and of speech have existed, without the prevalence of protestant Christianity; or where protestant Christianity has prevailed without drawing these after it. They may be pressed even further, and be challenged to point out the place where any sect of philosophers or free inquirers ever made, directly or indirectly, a systematic and vigorous effort to extend knowledge into an unenlightened community. Where have they sent forth their missionaries to establish schools, to furnish books, to instruct in the arts of civilized life, to elevate the character, and to promote social happiness? The truth is, that so far from having tried the power of their system, and being able to appeal to nations or tribes that have been disenthralled or reformed by it, they have not even made the attempt. The only exertions now making to enlighten the ignorant and barbarous nations of the earth are making by the adherents of Christianity. Look through the benighted tribes of Asia and Africa; penetrate the forests of this continent; search out every pagan island of the sea, and you will not find one free school, nor any other worthy the name of a school, which has not been established by Christian benevolence. It is certain, not merely that Christianity is the only thing that has successfully engaged in enlightening and reforming the world, but that it is the only thing that has ever in good earnest attempted the work. It is on Christianity, then, that all our hopes of the universal diffusion of knowledge, and civilization, and domestic happiness, as well as of piety, must be built. It is by the operation of it, that, I had almost said, the whole human race are yet to be raised up from the blackness of darkness into which they are sunk, to the life and dignity of thinking, intelligent men; and we may make this infinite addition, that it is by the influence of Christianity, that purity and immortal life are to be given to the souls of men.

Nor is this the period for delay or relaxation of effort in the work of meliorating the condition of mankind. We may think, when we see what Christian benevolence has effected, how much knowledge, and enterprise, and

piety there is in the world, that nearly all has been done for man that can be done. But, in truth, almost all yet remains to be done. Not more than one quarter of the population of the earth is even nominally Christian, and not more than one fifteenth are protestants; and even among these last, how limited are the knowledge and influence of the gospel! The bright spots which Christian activity has lighted up in the world are like the tops of the mountains gilded by the rising sun, while all the surrounding country is covered with damp, gloomy shade. Suppose that Luther and his fellow-reformers had thought in their day, that all had been done for the human family that could be done, what would now have been the condition of what we call Christendom? It would have been now very nearly what it was then, covered with the grossest political and ecclesiastical abuses, with superstition, and intellectual night. We see in history the stream of knowledge and piety winding its narrow and sluggish current through the dark ages till it comes to their time. It then suddenly takes a broader channel, and by their contributions this stream of knowledge, and enterprise, and piety, has been widening and rolling a deeper tide of light down to us. These were men who laid succeeding ages under obligations to them. We should look back to them as our own individual benefactors. Shall the men who may live two hundred years hence so look back to us, as they see the results of our pious enterprise borne down to them on the stream of time, and trace them in the enlargement of the fields of knowledge, the augmented vigour of the human mind, the improved systems of civil government, and the greater prevalence of social virtue and happiness?—*Am. Qu. Reg.*

Selected for "The Friend."

TRIALS AND AFFLICTIONS.

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 2 Cor. 4 c. 17 v.

'Tis my happiness below
Not to live without the cross,
But the Saviour's power to know,
Sanctifying every loss:—
Trials must and will befall,
But with humble faith to see
Love inscribed upon them all!
This is happiness to me.

God in Israel sows the seeds
Of affliction, pain, and toil,
These spring up and choke the weeds
Which would else o'erspread the soil.
Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to thy feet,
Lay me low and keep me there.

Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should prove a castaway?
Bastards may escape the rod,
Sunk in earthly, vain delight;
But the true-born child of God
Must not—*would not*, if he might.

Cowper.

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Extract from JUDGE HOPKINSON'S Lecture on Commercial Integrity.

(Concluded from page 202.)

There are other causes, still more grave and disreputable, of disasters in our trading community. I would particularly refer to the *system of indorsing*, which prevails; the facility of obtaining credit on the faith of *mere names*, and the contrivances and deceptions which are resorted to, to keep up the false and hollow credit thus obtained, and to postpone, as long as possible, the inevitable explosion, even after it is known to be inevitable. This is rank dishonesty. Whenever a trader knows that he cannot hold his ground, he should at once give it up, and not strive to prop himself by expedients of buying and borrowing—of indorsements and credits, which but sink him deeper in debt, and draw his confiding friends into his difficulties. But what is the value of an indorser in our system business? An indorsement purports to be a surety for the payment of the note; an additional security to the responsibility of the drawer. How seldom is it in fact? Yet such is the competition for business; the eagerness even to seem to be fully engaged in it, that such securities are seized upon as if they were as sure as a bond of fate. Experience has taught every one, that the drawer and indorser are so linked in with each other, so equally bound in mutual responsibilities, that the failure of one is the failure of the other, and the security of both no better than that of either. CREDIT! CREDIT! is the fatal bane of commercial prosperity—of commercial honour and honesty. The transactions of business are little better than fictions. Goods are sold which have never been paid for—and a note is taken for them which will never be paid. And this is called doing business. This is followed by forced sales and ruinous sacrifices of property for immediate, but temporary relief—and the whole winds up with an assignment, when there is nothing of any value to assign. A consequence of this state of things is, that the true merchant, with a substantial and responsible capital, is deprived of his fair business and profits by a swarm of pennyless speculators, who do sell,

and must sell, for whatever price they can get, for the moment the bale stops rolling, they cease to exist. This, assuredly, is an unwholesome state of trade, and corrupts and undermines the whole commercial community. Who has not been astonished, when bankruptcy comes upon such a trader, by the enormous extent of his debts, that is, of his credits, in proportion to any property he possessed; in proportion, too, to his apparent business? He is a very small trader, indeed, who breaks for less than fifty or an hundred thousand dollars; and he is a very uncommon one who has as many hundred cents to pay them.

Money so easily got, is as lightly spent; and brings us to another dark and deep stain on our commercial reputation. The proud splendour, the heedless extravagance, the unbounded luxury, in which these ephemeral princes indulge themselves, is shockingly immoral, when, at the conclusion of the pageant, it appears that it was got up at the expense, perhaps on the ruin of creditors. Magnificent mansions, in town and country, gorgeous furniture, shining equipages, costly entertainments, in short, a style of living, an exuberance of expenditure, which would be unwise, in our country, in any state of fortune, and is absolutely criminal in the actual circumstances of the spendthrift. When the blow falls that prostrates this grandeur, what efforts are made upon the good nature of the creditors to retain as much as possible of these gaudy trappings *for the family*, instead of casting them away as the testimonies of deception and dishonour. Little consciousness is shown for the injuries and losses of those who have fed, with their substance, the bloated folly of the delinquent; little regard to public opinion, or sense of decorum or shame; but every thing is hurried to a conclusion, that he may resume, what he calls, his business, and betray again.

We come now to the period when the struggle is over. The failure is admitted and announced. In this state of his affairs, what should a just and faithful man believe to be his duty? The answer to this question would present itself without hesitation, to an ingenuous mind, uncorrupted by unsound opinions, unfettered by politic customs. The answer would be, I will surrender to my creditors my property of every description, for in truth it is theirs, to be distributed among them, in proportion to their respective debts, untrammelled by any conditions for my own advantage, unimpaired by any disposition or incumbrance made with a view to my insolvency; and I will depend upon their liberality and my own industry, guarded by more

caution and economy, for my future fortune and support. Such a man would come again into business entitled to public confidence, and he would receive it; he would come chastened and instructed by the school of misfortune, and, by the upright prudence of his second course, redeem the errors of the first. How different is the course generally taken. The debtor constitutes himself the sole judge between him and his creditors; he sits down to make, at his pleasure, what he calls an assignment; he deals out his estate in such portions and to such persons as he may deem most expedient or find most agreeable; he dictates the terms, having an especial regard to himself, on which the five or ten per cent shall be paid to the claimants; he selects the persons, of course his kindest friends, who shall execute these trusts; and when every thing is thus prepared, he summons his creditors to meet him: not for consultation; not to learn their opinions and wishes about their own interests; not to ask them what *he shall do*, but to tell them what *he has done*, to pronounce his judgment upon them. In this arrangement, it is almost universal to find the greater part, sometimes the whole, of the property given to what are called *preferred creditors*, among whom indorsers, generally, hold a conspicuous place. I have never ceased to reprobate this practice; and to believe that it has no justification in any principle of right or good conscience. What is the superior claim of an indorser to indemnity and payment? He was fully aware of the hazard when he made the engagement; it was as much an ordinary risk of trade as the sale of merchandize. He took the risk upon himself without asking any other security than the solvency and good faith of the drawer. The vendor of goods does the same. On this security, the one gives his name and the other his property; the latter expects nothing but the payment of his debt, while in nine cases of ten, the former receives the same favour he bestows. And yet this indorser is to be preferred to the man who has delivered his goods, his labour, his money, on the faith, probably, of the false credit, of the unsubstantial display of wealth, made by the aid of the indorser, whose name and promise have thus been the instruments of deception, the lures to entice the unsuspecting into a vortex of ruin, against which the indorser expects to be protected by the virtue of an assignment. And the case is aggravated; it becomes a case of unqualified plunder, when this indorser, after putting his preference into his pocket, never pays the engagement for which it was given, but settles with his creditors in

the same way. Can we imagine any thing more shocking to every sense of justice and morality, than that an honest dealer, who, but a few days before the failure of his debtor, had delivered to him goods, at a fair price, should be called to witness his bales of merchandize, his barrels of flour, handed over, just as they were received from him, to some preferred, favourite creditor, under the pretence that he was an indorser, or under some pretence equally iniquitous? Yet such things have happened; you all know it: and neither shame or dishonour has overwhelmed the perpetrator of them. I regret that time and occasion do not allow me to speak more fully of this usage, this system of preferences; to expose its injustice, its impolicy, its pernicious effects on fair trading; and to show you that while it is supported, it is vain to expect a healthy state of commercial credit, a conscientious caution in contracting debts, or an honest endeavour to discharge them.

THE CHEROKEE CASE.

Opinion of Justice McLean, delivered January Term, 1832.

Samuel A. Worcester, vs. The State of Georgia.

(Continued from page 204.)

The acts of the state of Georgia, which the plaintiff in error complains of, as being repugnant to the constitution, treaties, and laws of the United States, are found in two statutes.

The first act was passed the twelfth of December, eighteen hundred and twenty-nine; and is entitled "An act to add the territory lying within the chartered limits of Georgia, and now in the occupancy of the Cherokee Indians, to the counties of Carroll, Dekalb, Gwinnett, and Habersham; and to extend the laws of the state over the same, and to annul all laws made by the Cherokee nation of Indians; and to provide for the compensation of officers serving legal process in said territory, and to regulate the testimony of Indians, and to repeal the ninth section of the act of eighteen hundred and twenty-eight, on this subject."

This act annexes the territory of the Indians, within the limits of Georgia, to the counties named in the title; and extends the jurisdiction of the state over it. It annuls the laws, ordinances, orders, and regulations, of any kind, made by the Cherokees, either in council or in any other way, and they are not permitted to be given in evidence in the courts of the state. By this law, no Indian, or the descendant of an Indian, residing within the Creek or Cherokee nations of Indians, shall be deemed a competent witness in any court of the state, to which a white person may be a party, except such white person reside within the nation. Offences under the act are to be punished by confinement in the penitentiary, in some cases not less than four or more than six years, and in others, not exceeding four years.

The second act was passed on the twenty-second day of December, eighteen hundred and thirty, and is entitled "An act to prevent the exercise of assumed and arbitrary power, by all persons, under pretext of authority from

the Cherokee Indians and their laws, and to prevent white persons residing within that part of the chartered limits of Georgia, occupied by the Cherokee Indians, and to provide a guard for the protection of the gold mines, and to enforce the laws of the state within the aforesaid territory."

By the first section of this act, it is made a penitentiary offence, after the first day of February, eighteen hundred and thirty-one, for any person or persons, under colour or pretence of authority from the said Cherokee tribe, or as head men, chiefs, or warriors of said tribe, to cause or procure by any means, the assembling of any council or other pretended legislative body of the said Indians, for the purpose of legislating, &c.

They are prohibited from making laws, holding courts of justice, or executing process. And all white persons, after the first of March, eighteen hundred and thirty-one, who shall reside within the limits of the Cherokee nation, without a license or permit from his excellency the governor, or from such agent as his excellency the governor shall authorize to grant such permit or license, or who shall not have taken the oath hereinafter required, shall be guilty of a high misdemeanor; and, upon conviction thereof, shall be punished by confinement to the penitentiary, at hard labour, for a term not less than four years. From this punishment, agents of the United States are excepted, white females, and male children under 21 years of age.

Persons who have obtained license, are required to take the following oath: "I, A. B. do solemnly swear, that I will support and defend the constitution and laws of the state of Georgia, and uprightly demean myself as a citizen thereof. So help me God."

The governor is authorized to organize a guard, which shall not consist of more than sixty persons, to protect the mines in the Indian territory, and the guard is authorized to arrest all offenders under the act.

It is apparent that these laws are repugnant to the treaties with the Cherokee Indians which have been referred to, and to the law of eighteen hundred and two. This repugnance is made so clear by an exhibition of the respective acts, that no force of demonstration can make it more palpable.

By the treaties and laws of the United States, rights are guaranteed to the Cherokees, both as it respects their territory and internal polity. By the laws of Georgia these rights are abolished, and not only abolished, but an ignominious punishment is inflicted on the Indians, and others, for the exercise of them. The important question then arises, which shall stand, the laws of the United States, or the laws of Georgia? No rule of construction, or subtility of argument, can evade an answer to this question. The response must be, so far as the punishment of the plaintiff in error is concerned, in favour of the one or the other.

Not to feel the full weight of this momentous subject, would evidence an ignorance of that high responsibility which is devolved upon this tribunal, and upon its humblest member, in giving a decision in this case.

Are the treaties and laws which have been cited, in force? and what, if any, obligations do they impose on the federal government, within the limits of Georgia?

A reference has been made to the policy of the United States on the subject of Indian affairs, before the adoption of the constitution, with the view of ascertaining in what light the Indians have been considered by the first official acts, in relation to them, by the United States. For this object, it might not be improper to notice how they were considered by the European inhabitants, who first formed settlements in this part of the continent of America.

The abstract right of every section of the human race to a reasonable portion of the soil, by which to acquire the means of subsistence, cannot be controverted. And it is equally clear, that the range of nations or tribes, who exist in the hunter state, may be restricted within reasonable limits. They shall not be permitted to roam, in the pursuit of game, over an extensive and rich country, whilst, in other parts, human beings are crowded so closely together, as to render the means of subsistence precarious.—The law of nature, which is paramount to all other laws, gives the right to every nation, to the enjoyment of a reasonable extent of country, so as to derive the means of subsistence from the soil.

In this view, perhaps, our ancestors, when they first migrated to this country, might have taken possession of a limited extent of the domain, had they been sufficiently powerful, without negotiation or purchase from the native Indians. But this course is believed to have been nowhere taken. A more conciliatory mode was preferred, and one which was better calculated to impress the Indians, who were then powerful, with a sense of the justice of their white neighbours. The occupancy of their land was never assumed, except upon the basis of contract, and on the payment of a valuable consideration.

This policy has obtained from the earliest white settlements in this country, down to the present time. Some cessions of territory may have been made by the Indians, in compliance with the terms on which peace was offered with the whites; but the soil thus taken was taken by the laws of conquest, and always as an indemnity for the expenses of the war, commenced by the Indians.

At no time has the sovereignty of the country been recognized as existing in the Indians, but they have been always admitted to possess many of the attributes of sovereignty. All the rights which belong to self-government have been recognised as vested in them. Their right of occupancy has never been questioned, but the fee in the soil has been considered in the government. This may be called the right to the ultimate domain, but the Indians have a present right of possession.

In some of the old states, Massachusetts, Connecticut, Rhode Island, and others, where small remnants of tribes remain, surrounded by white population, and who, by their reduced numbers, had lost the power of self-

government, the laws of the state have been extended over them, for the protection of their persons and property.

Before the adoption of the constitution, the mode of treating with the Indians was various. After the formation of the confederacy, this subject was placed under the special superintendence of the United Colonies; though, subsequent to that time, treaties may have been occasionally entered into between a state and the Indians in its neighbourhood. It is not considered to be at all important to go into a minute inquiry on this subject.

By the constitution, the regulation of commerce among the Indian tribes is given to congress. This power must be considered as exclusively vested in congress, as the power to regulate commerce with foreign nations, to coin money, to establish post offices, and to declare war. It is enumerated in the same section, and belongs to the same class of powers.

This investiture of power has been exercised in the regulation of commerce with the Indians, sometimes by treaty, and at other times by enactments of congress. In this respect, they have been treated by the federal authority, with but few exceptions, on the same footing as foreign nations.

It is said that these treaties are nothing more than compacts, which cannot be considered as obligatory on the United States, from a want of power in the Indians to enter into them.

What is a treaty? The answer is, it is a compact formed between two nations or communities, having the right of self-government.

Is it essential that each party shall possess the same attributes of sovereignty, to give force to the treaty? This will not be pretended; for, on this ground, very few valid treaties could be formed. The only requisite is, that each of the contracting parties shall possess the right of self-government, and the power to perform the stipulations of the treaty.

Under the constitution, no state can enter into any treaty; and it is believed that, since its adoption, no state, under its own authority, has held a treaty with the Indians.

It must be admitted that the Indians sustain a peculiar relation to the United States. They do not constitute, as was decided at the last term, a foreign state, so as to claim the right to sue in the supreme court of the United States; and yet, having the right of self-government, they, in some sense, form a state. In the management of their internal concerns, they are dependant on no power. They punish offences under their own laws, and, in doing so, they are responsible to no earthly tribunal. They make war, and form treaties of peace. The exercise of these, and other powers, gives to them a distinct character as a people, and constitutes them, in some respects, a state; although they may not be admitted to possess the right of soil.

By various treaties the Cherokees have placed themselves under the protection of the United States; they have agreed to trade with no other people, nor to invoke the pro-

tection of any other sovereignty. But such engagements do not divest them of the right of self-government, nor destroy their capacity to enter into treaties or compacts.

Every state is more or less dependent on those which surround it; but, unless this dependence shall extend so far as to merge the political existence of the protected people into that of their protectors, they may still constitute a state. They may exercise the powers not relinquished, and bind themselves as a distinct and separate community.

The language used in treaties with the Indians should never be construed to their prejudice. If words be made use of which are susceptible of a more extended meaning than their plain import, as connected with the tenor of the treaty, they should be considered as used only in the latter sense. To contend that the word "allotted," in reference to the land guaranteed to the Indians in certain treaties, indicates a favour conferred, rather than a right acknowledged, would, it would seem to me, do injustice to the understanding of the parties. How the words of the treaty were understood by this unlettered people, rather than their critical meaning, should form the rule of construction.

The question may be asked, is no distinction to be made between a civilized and savage people? Are our Indians to be placed upon a footing with the nations of Europe, with whom we have made treaties?

The inquiry is not, what station shall now be given to the Indian tribes in our country? but, what relation have they sustained to us, since the commencement of our government?

We have made treaties with them; and are those treaties to be disregarded on our part, because they were entered into with an uncivilized people? Does this lessen the obligation of such treaties? By entering into them, have we not admitted the power of this people to bind themselves, and to impose obligations on us?

The president and senate, except under the treaty making power, cannot enter into compacts with the Indians, or with foreign nations. This power has been uniformly exercised in forming treaties with the Indians.

Nations differ from each other in condition, and that of the same nation may change by the revolutions of time, but the principles of justice are the same. They rest upon a base which will remain beyond the endurance of time.

After a lapse of more than forty years since treaties with the Indians have been solemnly ratified by the general government, it is too late to deny their binding force. Have the numerous treaties which have been formed with them, and the ratifications by the president and senate, been nothing more than an idle pageantry?

By numerous treaties with the Indian tribes, we have acquired accessions of territory, of incalculable value to the Union. Except by compact, we have not even claimed a right of way through the Indian lands. We have recognised in them the right to make war. No one has ever supposed that the Indians could commit treason against the United States.

We have punished them for their violation of treaties; but we have inflicted the punishment on them as a nation, and not on individual offenders among them as traitors.

In the executive, legislative, and judicial branches of our government, we have admitted by the most solemn sanctions, the existence of the Indians as a separate and distinct people, and as being vested with rights which constitute them a state, or separate community—not a foreign, but a domestic community, not as belonging to the confederacy, but as existing within it, and, of necessity, bearing to it a peculiar relation.

(To be continued.)

Extracts from the speech of JAMES M'DOWELL, JR. on the "SLAVE QUESTION," in the House of Delegates of Virginia—as reported in the Richmond Whig.

Sir, if our ancestors had exerted the firmness which, under higher obligations, we ourselves are called upon to exert, Virginia would not, at this day, have been mourning over the legacy of weakness, and of sorrow, that has been left her—she would not have been thrust down—down in a still lowering relation, to the subordinate post which he occupies in the confederacy whose career she had led—she would not be withering under the leprosy which is piercing her to the heart. Who will say that this commonwealth is what she would have been, without this alien population in her bosom—that her people are as happy, her power as great, her geographical divisions as perfectly united by community of interest—as perfectly knit together by the tastes, and habits, and pursuits—by the assimilation of character and object, which identify and attach a homogeneous people? Who will say that Virginia has risen to the lofty prosperity of which she is capable; that her physical condition conforms to her physical resources—that her multiplied bounties of land, and of water, have ministered as they should have done, to the comforts of her people—that a thrifty agriculture is every where extracting wealth from her soil, and an active commerce gathering it from her streams—that a spirit of hardy and forward enterprise directs alike the energies of the public and the private arm, pervades the land with its living impulse, covers it with the achievements of labour, the improvement of skill, the meliorated means of personal and business connection—with the varied traces of its invigorating and salutary power—that the commonwealth, under a double development of its moral and physical faculties, blends at a single exhibition, all that it is possible for a prosperous people with a free government to accomplish? Who will say this? Sir, no one will say it. Our proverbial admiration of Virginia, and the prodigal eulogy which that admiration inspires, cannot tempt us to such extravagance as this. We know that the picture is the "counterfeit presentment" of the true one. We know that inefficiency and languor characterize our movements—that enterprise is scarcely known to us, but from observation of its influence on other communities. We know that the blessings of our

position, and soil, and climate, are counter-vailed by the apathy of our public counsels, and by our exclusive reliance upon involuntary labour. Our interests, and our senses, proclaim the progress of general decline; conscience and experience attest that slavery is its principal cause. Is it not so? When we look at Virginia as a whole, without pausing upon the bright and the beautiful that still show forth as intrinsic qualities of her character, but look at her, in reference to her every day, practical habit and appearance, is she not any thing but prosperous? Do we not in this respect contemplate her justly when we regard her as meagre, haggard and enfeebled—with decrepitude stealing upon her limbs—as given over to leanness and impotency, and as wasting away under the improvidence and the inactivity which eternally accompany the fatal institution that she cherishes, and cherishes too, as a mother who will hazard her own life rather than part even with the monstrous offspring that afflicts her? Sir, it is true of Virginia, not merely that she has not advanced, but that in many respects she has greatly declined; and what have we got as a compensation for this decline? as a compensation for this disparity between what Virginia is and what she might have been? Nothing but the right of property in the very beings who have brought this disparity upon us.—This is our pay; this is what we have gotten to remunerate us for our delinquent prosperity; to repay us for our desolate fields, our torpid enterprise; and in this dark day of our humble importance, to sustain our hopes and to soothe our pride as a people. I ask you, sir, is the consideration satisfactory, the equivalent complete? Is a birth-right of citizenship in a free community, unaccompanied by the right of property, less valuable or less dear than one in our community as it now is, where the right is retained, but where the retention of it has paralyzed the energies of the state, and planted at every hearth the instrument of domestic massacre? Who, sir, that looks at this property as a legislator and marks its effects on our national advance, but weeps over it as the worst of patrimonies? Who that looks to this unhappy bondage of an unhappy people in the midst of our society, and thinks of its incidents or its issues, but weeps over it as a curse upon him who inflicts as upon him who suffers it? Who that would place Virginia without a slave upon her surface in any comparison of equality with Virginia and the thousands who have yielded their liberty to her laws? If I am to judge from the tone of our debate, from the concessions on all hands expressed, there is not a man in this body, not one, perhaps, that is even represented here, who would not have thanked the generations that have gone before us, if, acting as public men, they had brought this bondage to a close—who would not have thanked them, if, acting on private motives, they had relinquished the property which their mistaken kindness has devolved upon us? Proud as are the names for intellect and patriotism which enrich the volumes of our history, and reverentially as we turn to them at this period of waning reputation, that name—that man—above all parallel would have been the chief, who

could have blotted out this curse from his country—those, above all others, would have received the homage of an eternal gratitude, who, casting away every suggestion of petty interest, had broken the yoke which in an evil hour had been imposed, and had translated, as a *free man*, to another continent, the outcast and the wretched being who burdens ours with his presence, and who defiles it with his crimes.

But, sir, it has been otherwise appointed. Slavery has come down to us from our fathers, and the question now is, shall we, in turn, hand it over to our children? hand it over to them aggravated in every attribute of evil? Shall we perpetuate the calamity we deplore and become to posterity the objects, not of kindness but of cursing? Possessed of slaves as a private property by the act of our ancestors, shall we transmit it as such throughout an indefinite future? This is the question. * * *

No one disguises the danger of this property, that it is inevitable or that it is increasing. How then is the government to avert it? By a precautionary and preventive legislation, or by permitting it to “grow with our growth” until it becomes intolerable and then correcting it by the sword? In the one way or the other; by the peaceful process of legislation or the bloody one of the bayonet—our personal and public security must be maintained against the dangers of this property: either the right to acquire or retain it must be qualified by some limitation of time or service which shall have the effect of diminishing its increase, or all restraints upon it abandoned, and the country be made to depend upon the final remedy of force. An unlimited right to the purchase and the possession of the slave cannot but favour the progress of his numbers to an aggregate so formidable as may place the safety of the commonwealth in his actual and violent extirpation. The claim to property cannot balance, much less cancel the claim to security, and when the two come into collision, as come they must if things continue as they are, then the property must yield and the claim to security must be satisfied, should it require the immediate and total abolition of its adversary.

Let it not be said that this is the extreme case—the very one to which the law of necessity applies—the very one, which is admitted to sanction, if circumstances require it, the suppression of property rights. Why await the sure arrival of that day when these rights may have to be annulled without any reservation whatever? Why not anticipate it by a suitable regulation of them, and thereby save them, if they are so highly valued, from destruction?

Sir, this “*supreme law*” of the public safety which is thought to arise only when a state is in actual jeopardy of life and limb, and is then so plenary for all the purposes of defence—this law is best understood when it is believed to possess preventive as well as remedial agencies. It is thus understood and applied, as already stated, between nations—it would be no less correctly understood and applied to all cases of domestic policy. There exists no just reason why this law is not as obligatory upon government—not as supreme over all who are

charged with its administration, to provide against any foreseen and probable event which will put the public safety to hazard, as to provide for the restoration of that safety when the hazard shall have been incurred.

It would be easy to enlarge upon this point, but I trust that enough has been said to sustain the principle assumed, that it is the right and duty of every community to qualify, limit and prescribe the terms on which property shall be held by its citizens, and, therefore, the duty of the citizen to submit his property at all times, to this reserved right of control in his government. Were this principle a false one and the opposite of it true, then it would follow, that whenever a property is once introduced into a community—if introduced through a consent casually given, or through ignorance of its qualities, or through the suggestions of temporary convenience, or *ex necessitate*, as is known to have been the case with our slave property—if introduced, no matter how and no matter what be its character, it is forever after intangible—not subject to restraint—not subject to removal, but a vested private right, and therefore too sacred to be touched. Call it but a private property, and be it ever so evil, you endow it according to this principle with a perpetual impunity. Let it be gifted with nothing but mischief—noxious as the imagination can paint it—the very “moth and rust” which corrupteth and endangereth society—the source of sorrow and dissension—if it be once allowed as a property, you cannot recall it—you cannot mitigate it; restraint upon it would be profanation—control would be tyranny—you must permit it and cherish it as if it were a blessing—you must endure it in despite of its evil, despite of its terrors—you cannot, you dare not interpose until your existence is at stake—till fear and danger have left you no choice but a choice between the extinction of the property or the extinction of the state. Maintain the inviolability of property without reference to its uses or its effects, and this is the monstrous result. If it happens to be a dangerous one, violence and force are the only remedies which are allowed. Surely no man can adopt the principle which, fairly applied and extended, leads to this result—and yet this is the principle contended for. Under this principle slavery is held to be extinguishable, but no otherwise than by insurrection and blood; under that which I have attempted to support, it is held to be extinguishable also, but by gradual legislation, which operating on its future increase, shall qualify and limit it according to the demands of public safety. The slave—considered as a person multiplying more rapidly than his owner, and soon destined to outstrip him in number—is a dangerous property, and if the “*salus populi*,” the “supreme law of public safety,” be correctly understood as comprehending a power to provide against a danger to the public security from an anticipated occurrence, equally with a power to preserve that security when the occurrence foreseen has actually transpired—and this understanding of it is unquestionably the true one—then is slavery as properly the subject of present regulation as of future force,

and may be restrained in its future increase in just consistency with an admitted and fundamental principle in every government.

After this argument it may be unnecessary to say, that there is in my judgment nothing wrong in the *post nati* or after-born principle which has been presented on this subject, by the gentleman (Mr. Randolph) from Alabamie. I decline, however, expressing any opinion, none being called for, as to the terms or manner in which he proposes to carry that principle into effect.

(To be continued.)

Grandeur of Astronomical Discoveries.

BY WILLIAM WIRT.

It was a pleasant evening in the month of May, and my sweet child, my Rosalie and I, had sauntered up to the castle's top to enjoy the breeze that played around it, and to admire the unclouded firmament that glowed and sparkled with unusual lustre from pole to pole. The atmosphere was in its purest and finest state of vision; the milky way was distinctly developed throughout its whole extent; every planet and every star above the horizon, however near and brilliant, or distant and faint, lent its lambent light or twinkling ray, to give variety and beauty to the hemisphere: while the round bright moon (so distinctly defined were the lines of her figure, and so clearly visible even the rotundity of her form,) seemed to hang off from the azure vault, suspended in midway air; or stooping forward from the firmament her fair and radiant face, as if to court and return our gaze.

We amused ourselves for some time, in observing through a telescope the planet Jupiter, sailing in silent majesty with his squadron of satellites along the vast ocean of space between us and the fixed stars; and admired the felicity of that design, by which those distant bodies had been parcelled out and arranged into constellations, so as to have served not only for beacons to the ancient navigator, but as it were for land marks to astronomers of this day; enabling them, though in different countries, to indicate to each other with ease the place and motion of these planets, comets and magnificent meteors which inhabit, revolve, and play in the intermediate space.

We recalled and dwelt with delight on the rise and progress of the science of astronomy; on that series of astonishing discoveries through successive ages, which display, in so strong a light, the force and reach of the human mind; and on those bold conjectures and sublime reveries, which seem to tower even to the confines of divinity, and denote the high destiny to which mortals tend: that thought, for instance, which is said to have been first started by Pythagoras, and which modern astronomers approve; that the stars which we call fixed, although they appear to us to be nothing more than large spangles of various sizes glittering on the same concave surface, are, nevertheless, bodies as large as our sun, shining, like him, with original, and not reflected light, placed at incalculable distances asunder, and each star the solar centre of a system of planets, which revolve around it, as the planets belonging to our system do around the sun; that this is not only the case with all the stars which our eyes discern in the firmament, or which the telescope has brought within the sphere of our vision, but, according to the modern improvements of this thought, that there are probably other stars whose light has not yet reached us, although light moves with velocity a million times greater than that of a cannon ball; that those luminous appearances which we observe in the firmament, like flakes of thin, white cloud, are windows, as it were, which open to other firmaments, far, far beyond the ken of human eye, or the power of optical instruments, lighted up, like ours, with hosts of stars or suns; that this scheme goes on through infinite space, which is filled with thousands upon thousands of those suns, attended by ten thousand times ten thousand worlds, all in rapid motion, yet calm, regular, and harmonious, invariably keep-

ing the paths prescribed to them; and these worlds peopled with myriads of intelligent beings.

One would think that this conception, thus extended, would be bold enough to satisfy the whole enterprise of human imagination. But what an accession of glory and magnificence does Dr. Herschel super-add, when, instead of supposing all those suns fixed, and the motion confined to their respective planets, he loosens those multitudinous suns themselves from their stations, sets them all into motion with their splendid retinue of planets and satellites, and imagines them, thus attended, to perform a stupendous revolution, system above system, around some grander unknown centre somewhere in the boundless abyss of space!—and when, carrying on the process, you suppose that centre itself not stationary, but also counterpoised by other masses in the immensity of space with which, attended by their accumulated trains of

“Planets, suns, and adamant spheres
Whirling unshaken through the void immense,”

it maintains harmonious concert, surrounding in its vast career, some other centre still more remote and stupendous, which, in its turn—“You overwhelm me,” cried Rosalie, as I was labouring to pursue the immenso concatenation;—“my mind is bewildered and lost in the effort to follow you, and finds no point on which to rest its weary wing.” “Yet there is a point, my dear Rosalie—the throne of the Most High. Imagine that the ultimate centre, to which this vast and inconceivably magnificent apparatus is attached, and around which it is continually revolving. Oh! what a spectacle for the cherubim and seraphim, and the spirits of the just made perfect, who dwell on the right hand of that throne, if, as may be, and probably is the case, their eyes are permitted to pierce through the whole, and take in at one glance, all its order, beauty, sublimity, and glory, and their ears to distinguish that celestial harmony, unheard by us, in which those vast globes, as they roll in their orbits, continually hymn their Creator's praise.”

PROFANE SWEARING.

The extinction of the moral sense is usually very gradual, and the progress of its decline is often marked with great accuracy by the conduct. Every one knows that conscience is originally one of the most active and powerful of all the inhabitants of the human heart, and that she will never yield up her authority till she has sustained a severe struggle. There is nothing, perhaps, in which this conflict is more clearly marked, than in the progress of a young man, who has had a pious education, towards a habit of profaneness. Though he has been accustomed, occasionally, to hear the language of cursing from others, the impressions of his childhood are too strong to allow him immediately to copy it. At length, in an evil hour, he summons resolution enough to make an awful experiment of uttering an oath; but his faltering tongue and blushing cheek proclaim that there is a commotion, and a remonstrance within. Conscience rouses up all her energies, and thunders out a rebuke which almost puts him into the attitude of consternation. Perhaps his early resolutions to reverence the name and authority of God, come thronging upon his remembrance; or, perhaps, the instructions of other days, enforced by parental affection, rise up before him; or, it may be, that the image of a departed parent, who had trained him up in the way he should go, haunts his busy and agitated mind, and reproaches him with filial ingratitude. He resolves that the dreadful privilege of taking the name of God in vain, has been purchased at too great an expense; and that he will not venture to repeat an experiment that has been so fruitful in remorse and agony. But, presently, he is heard to drop another oath, and another, and in each successive instance, the conflict with conscience becomes less severe, till at length the faithful reprover is silenced, and he blasphemously his Maker's name without remorse, and almost without his own observation.

When I see an ingenuous youth taking the first steps in this path of death; when I see his countenance change, and hear his voice falter, and the embarrassment and awkwardness of his manner tell me

that conscience is uttering her remonstrance at the very moment when the language of profaneness is upon his lips, I say to myself, “poor young man! little do you know what disgrace and wretchedness you are treasuring up for yourself.” I regard him as having set his face like a flint towards perdition; and I read on his character, in dark and ominous letters, “The glory has departed.”—*Sprague's Lectures.*

RAPID FLIGHT OF INSECTS.

In passing along the Manchester and Liverpool railway, at a speed of about twenty-four miles an hour, ascertained by a stop-watch, I observed one of the smaller humble-bees, I think the *Apis subinterrupta*, flying for a considerable distance, and keeping pace with the train, apparently without the slightest effort; in fact, the little traveller was going at a rate far more rapid than ours, for its accompaniment was not in a straight line, but in that well known zigzag mode of flight, observable when these insects are hovering from flower to flower in search of food. Several house blue-bottle and horse-flies were also repeated visitors: our rapid motion seemed to have no manner of effect upon them, for, when it suited their purpose, they darted onward for a few feet or yards, or balanced themselves steadily over any given point, though in an instant, whenever their efforts relaxed, or they thought it expedient to part company, they were far away in our rear. I should observe, moreover, that the wind at the time was blowing obliquely against us with a current of such strength, that I occasionally had some difficulty in keeping my hat on. Under all circumstances, therefore, of the wind's opposition and their irregular motion, I consider that the locomotive power of these insects could not be well less than from thirty to forty miles an hour. Compared with the beautifully arranged muscular powers of these minute beings in the creation, how insignificant are those which science, with all its advantages, has hitherto been able to accomplish by mechanical means!

D. T.

Journal of the Royal Institution, Great Britain.

To the editor of “The Friend” for insertion, if he thinks fit.

A SUBSCRIBER.

AN EXTRACT.

Oh, the precious care that attends the mind in which Christian charity is become habitual. Charity, saith the Apostle, “hopeth all things”. It divulges not the faults of others, because, in its unbounded hope, it desires their removal without exposure; for the mind in which it dwells, ascribes its own preservation, and the cleansing of its former sins, to the unbounded love of God in Christ Jesus, and it prays that all may partake of the same benefit. How opposite that disposition which delights to report evil, and accuse. Shun it, dear friends, as the poison of asps. Even the sacred writings emphatically denigrate the grand adversary of mankind, by the name of the accuser of the brethren. “Follow, therefore peace with all men, and holiness, without which no man shall see the Lord, looking diligently lest any man fail of the grace of God, lest any root of bitterness spring up and trouble you, and thereby many be defiled.”

Friends, seek peace and pursue it. Ye are called to love; oh that the smallest germ of enmity might be eradicated from our enclosure; and verily there is a soil in which it cannot live, but naturally withers and dies. This soil is Christian humility, a state highly becoming and indispensable for a being who depends continually on the favour of his Lord; a state in which, of all others, he can most acceptably

approach his presence; and a state which naturally conducts frail man to love and compassion, for the companions of his frailty and poverty, yet his fellow partakers of the offered riches of the Gospel.

Friends, remember that to be "made perfect in love" is a high state of Christian excellence, and not attainable but by the sacrifice of selfish passion. No degree of resentment can consist with this state. Some persons are apt to profess that they can forgive those who they suppose have injured them, when such are brought to know and acknowledge their fault; but that is little else than a disguised pride seeking for superiority. The love which Christ commanded to his church goes further than that, "This is my commandment, that you love one another as I have loved you." And how did the Lord love the world? Let the apostle answer—"God commended his love toward us in that while we were yet sinners, Christ died for us." And, Friends, mark and remember his gracious dying words, when praying for his very persecutors, he said, "Father, forgive them, for they know not what they do." And shall we expect access for our feeble prayers at the throne of grace if we harbour any ill will to our fellow travellers towards immortality? Let us hear again the Saviour of men, "and when you stand praying, forgive if ye have aught against any." He doth not allow time for seeing the injuring person, become submissive, but *standing forgive*. "If ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." O, the excellence of Christian love and the temper of forgiving; it is the indispensable requisite, in that spiritual worship to which we as a people more peculiarly bear testimony, yea is it not the very balm of life and passport to Heaven?

For "The Friend."

OBITUARY.

Died lately at the "Shelter for Coloured Orphans" in this city, Stephen Ricks, aged eight years: having passed more than one-half of his short life in that institution. Soon after he was admitted there, it was discovered that he possessed an unusual capacity to receive instruction: his advancement in spelling, reading, and reciting, was easy and rapid; and his attention being particularly attracted to the study of geography, he became so well acquainted with the map of this country, that he would answer without hesitation, almost any question relating to its divisional lines, or the situation of principal places. It was one of his amusements to draw from memory the map of the United States, or those of the several states; and not then having been taught to write, he printed with his pen the names of mountains, rivers, and chief towns; which he accomplished with so much neatness and ingenuity, that some of these performances are now highly valued by those who knew the author, as mementos of the rare talents of this intelligent boy of colour. On observing his classmates to be deficient in their exercises, he would reprove them for want of application or stability. Once being asked how he did to learn so much more than his task? he said, he thought it over in the night—and again, "I do not go to sleep as soon I go to bed; I lie and think." He seldom inclined to mingle with other children at play, or wished to leave the school room during the hours of recess: to remain in retirement with pen and book at command, appeared to be his delight; and several times he manifested his friendship for his schoolmates, by presenting each with a piece, of moral tendency, copied

or composed respectively for them, but finding his tokens of good will undervalued, lost or destroyed, he remarked, it was not worth while to give the children any more, for they would not keep them. He often selected pieces to insert in his little album, and sometimes introduced his own composition; these he mostly entered in the manner already described, although he had begun to write with tolerable success, before his expanding abilities were repressed by disease, which terminated in consumption. His industrious habits continued with him to the last. At intervals, when a little relieved, he would resort to his favourite employments, and even on the day preceding his death, he attempted to use the pen; but failing through debility, he assumed a countenance of distress, and in a pathetic tone, thus uttered his disappointment, "I make mistakes!"

Medical skill was faithfully applied, but in vain; and the anguish of a lingering illness was soothed by the unremitting kindness of the matron and her daughter, who, having had the satisfaction, while their pupil was in health, of cherishing his amiable dispositions, and of encouraging his propensity to learning, now freely bestowed upon their suffering patient the most affectionate care and attention.

In manner he was mild, sedate, and reflective; in practice, generous to his equals; uniformly obedient to his superiors; and grateful to all for favours received.

Such qualifications, combined in a subject so young, could not fail to engage the compassionate regard of the superintending association; to endear him to the family in which the hand of benevolence had placed him, and to attract the notice of strangers who had an opportunity of witnessing his peculiar character. Consequently, a liberal portion of approbation and of praise was lavished upon him; all this he received without betraying either vanity or self-conceit, as if conscious it was a duty incumbent to do his best, and he frequently brought into voluntary application, this short but comprehensive sentence, "I will try to be a good boy."

The example and influence of such an inmate was perceived throughout the household. Withal he discovered a tender susceptibility of feeling, which, according to the usual scale of estimation, was far beyond his years. He once expressed a wish to his indulgent teacher, to obtain a little volume entitled "Daily Piety," which she bought for him. Upon receiving the book, he immediately presented it to the matron of the institution; she, acknowledging the favour, proposed to read and to return the book; to this he answered, "No, I want thee to have it." On another occasion, he applied for two cakes; his teacher inquired whether one would not be enough; he replied, "I want two;" his request being granted, he gave one of the cakes to the youngest member of the family, saying, "I love Mary Ann;" then handing the other to an older girl, added, "And Margaret waits on me." As his weakness increased, he indicated an anxious concern lest his nurse should suffer from ex-

posure in attending upon him. But the tender sensibilities of his heart had been most conspicuously called forth on the decease of a younger brother, to whom he was strongly attached; not like the short-lived grief of childhood, which may be, and often is, wept into forgetfulness;—on the contrary, his sorrow was serious and lasting. Toward the close of life he occasionally rehearsed pious sentiments, and repeated passages of scripture as they occurred in recollection, and the following appropriate effusion escaped him at a moment when he appeared to be in a thoughtful frame of mind, "There is but a step between me and death."

This memorial of a child of humble birth, is submitted for publication, by the "Association for the care of Coloured Orphans," under the consoling persuasion, that the deceased was of the happy number of the innocent, to whom the blessed Redeemer alluded when he testified, "Of such is the kingdom of heaven."

Philadelphia, 6th of 4th mo. 1832.

For "The Friend."

Like Causes produce like Effects.

The general characteristics and results of the various separations from the Society of Friends have been very similar, though the pretexts and immediate causes may have differed. Perot declined taking off the hat in time of prayer. Story and Wilkinson resisted the institution of discipline, and being weary of persecution, endeavoured to induce Friends to hold their meetings in private. George Keith objecting to the manner in which the discipline was administered, drew up some new regulations which he presented to the yearly meeting of ministers, but not being adopted, he took offence and vented his chagrin in severe reflections against them and their preaching. He had previously held some notions not owned by the Society, which like modern separatists he may have mostly concealed, until his restless and ambitious spirit urged him to attack the substantial members who stood in the way of his elevation to uncontrolled influence.

Perot's followers were soon recovered from their delusion or scattered; he received a post under the government, wore a sword and exacted oaths, which fully proved, if proof was needed, that he had lost his Quakerism.

Respecting Story and Wilkinson, Gough says, "who having appeared as ministers, and not keeping in the humility becoming their stations, but thinking of themselves more highly than they ought to think, began to consider themselves as elders worthy of pre-eminence, and to look for greater deference, than the most sensible part of their brethren thought it right to pay them; who rather warned them of the danger they appeared to be in of losing themselves by indulging an aspiring mind. Such admonitions were very ungrateful and mortifying to their pride, and perceiving thereby that they were not in the honourable estimation with their friends of sound judgment, which they affected, they let in a disgust and grudging against them; and to strengthen

themselves, endeavoured to *gain adherents from amongst the looser and weaker members of the Society, by soothing doctrines to the favourers of libertinism*, vilifying the religious care of Friends to preserve them in an orderly and Christian conversation and practice, as *imposition on their gospel liberty*; and by wily insinuations to the more simple and honest, as if the body of Friends were apostatized from their original principles, and *instead of referring them for direction to the light in themselves, were now drawing them off therefrom to the doctrines of men*. By such means drawing a party into their own sentiments and views, they caused a rent and division in the quarterly meeting of Westmoreland to which they belonged."

In their thirst for power, in their envy and bitterness towards the elders and pillars of the church, their breach of order, of peace and harmony, and in their disregard of the reputation of the Society manifested by publicly defaming the principal members, all the separatists from the beginning to the present time essentially agree. Most or all of them held separate meetings, and in some instances had possession of the houses belonging to Friends. They professed to be Friends, and probably where they could not obtain the houses, considered, as the Hicksites do, that the meetings were not completely divided, as their preachers thrust themselves into the galleries, and claimed the right to address the congregation. Richard Davies states an instance: "I had my several exercises this year, (1682,) in London, both from false brethren and otherwise. Once I was at the Bull and Mouth meeting, and there were in the gallery several troublesome people, and none of our ministering brethren in true *unity with us* but G. Whitehead and W. Gibson. The gallery being pretty full, one of them seemed to strive to keep me out, and our friends, G. W. and W. G. perceiving it, made way for me to come up to them. Another of them had been speaking long in the meeting, and had made many weary of him. I was under great concern in my spirit for the honour and exaltation of the name of the Lord and his truth, and the ease of many that were under weights and burdens; yet for quietness' sake, I silently bore the weight and exercise that was upon me, till he had done. Then my mouth was opened in the name and power of God—I was made to detect the *false doctrine* which one of them had declared."

Sometimes their preachers collected rude people and others about them in the streets, or attracted crowds to Friends' meetings, where they created much disturbance, and vilified those who were sound in faith and practice. A few cases related by Gough, show the restlessness invariably produced by the separating spirit, while they exemplify the importance of religious weight, which it has always been the concern of Friends to maintain in their assemblies. Comparing them with the scenes at Cherry-street, it also proves that the Hicksites have very much lost that mark of true Quakerism. "At the yearly meeting at Burlington, this year, 1694, (he says,) "George Hutchinson, with some others of the party, attempted to

disturb the meeting of worship, coming in under a very ill timed pretence of demanding justice against the ministers and strangers—Friends took no notice of him, but continued their meeting unmoved by his railing accusations, and as they felt their minds properly influenced, bore their testimonies to the truth, and continued them over all opposition. Nothing perhaps aggravates passion more than the observation, that it makes no impression. Exasperated at the neglect of his calumnies, he continued his railing, even while some of the Friends were preaching; and when he found he could not attain his end *to put the meeting in disorder* or confuse the preachers, he departed in wrath, with a menace that he would publish or expose them to the world; a menace which could make little impression on them, as they had already experienced what his strenuous efforts in this line could effect, particularly the preceding evening, when the town being full of people, he had gathered a tumultuous company in the streets, whom he entertained with an harangue, conceived in those invective and injurious terms, which were now become too customary with him and his party."

Originating in an ambitious thirst for superiority, and relying upon personal influence to carry them through every violation of rule and order, it was not to be rationally supposed that associations of such persons could long hold together, without showing their natural tendency to confusion and decay. Accordingly they soon disagreed, and being on a sandy foundation, the commotions arising amongst themselves shattered their edifice to pieces, not a vestige of which is now to be found. After stating that Story and Wilkinson's schism was in the north, and afterwards "appeared in London, where likewise malcontents were not wanting, who not being strictly conscientious, would rather live without any restraint," Sewell proceeds, "but how specious soever the pretence of these separatists was, and whatever endeavours were made, *yet they were not able to continue and subsist firmly; but at length they decayed and vanished as snow in the fields; for the best among them came in time to see that they had been deceived; and the less honest grew worse; for among themselves they were not free from division*." A similar fate attended the followers of Keith. Having abused their real friends and treated with contempt their counsel and their labours to convince them of error, it was no marvel when the novelty and zest of a revolution had ceased, they should turn upon one another the weapons they had wielded against Friends, and exhibit even in a higher degree, that vindictive spirit which they had long cherished. In the epistle addressed in 1697, to the London yearly meeting, that of Burlington says: "Dear Friends, our yearly meeting at this time has been much larger than ever, notwithstanding the backsliding and apostacy of divers with George Keith, and the vain endeavours used by them, in their restless state, to trouble and divide us, which the more they attempt, the more the Lord unites us to his glory and our comfort, and their *vexation and torment*, and

in this blessed unity, we have had a sweet time together at this season, which may be truly called a feast of charity. Our exercise with the separatists is *much over here*, only our lamentations over some of the most simple of them for whose return we wait, since they have ceased to give us disturbance as formerly. They are at *great variance amongst themselves, biting and devouring one another, and surely the Lord is letting fall showers of confusion upon them*." "We are sensible, dear Friends, of your exercise with that maleficent instrument, G. Keith, the weight of which we bore here for some time, and therefore can the more sensibly sympathise with you, and you by your present exercise with us. But glory to God, though the rage of him and his adherents be great, yet their time is short, and they are falling apace; and that power before which they have begun to fall, shall accomplish what is yet behind concerning them."

Although many of Keith's followers retained their enmity against Friends, yet others among them, perceiving there was no just cause for the separation, and feeling the want of peace, returned to the Society, and acknowledged their error to their respective monthly meetings. One of them says, "I am not able to express in words the sorrow and trouble I had night and day, whilst I frequented their meetings and heard them speak evil of Friends, for that was most of their practice when their meetings were over, as well as at many other times. But I now praise the Lord for his mercies, who hath let me see the outgoings of my own mind, and the evil of their ways, and hath, in a measure, given me strength to come out from amongst them, and to bear my testimony against that spirit, both in myself and others, which leadeth into such evil, as is too frequent among them; and I am very sorry and sore grieved that I should be so foolish as to join with them against Friends in setting my hand to their *pretended* Yearly Meeting paper. I was troubled for it often before I left them. They often desired me to give them a reason why I left them. I might give them many; but in short, *I had no true peace with them, I often tried for life, I could not feel it amongst them, but instead thereof sorrow and anguish of soul*."

Many of the present separatists, would they honestly confess, could make similar acknowledgments, and it would be their true interest to do so. The modern secession is more extensive than any preceding it; and I apprehend not a few of them, in consequence, indulge the hope they will eventually succeed; they persuade themselves, such numbers cannot be mistaken, and that the difficulties now pressing upon them will, in a little time, be surmounted. In this they are greatly misled. The foundation on which they began to build, as with their predecessors, is rotten, and cannot possibly sustain them. Do they not see that nothing will satisfy the spirit by which they were actuated in seceding from Friends? Cloak it under what garb they may, it is a libertine spirit, that will submit to no control, and more especially from those who

set it afloat, and use some of their present disturbers as instruments to promote their unrighteous designs. Perhaps no man was ever more deceived than John Comly, when he imagined he had a revelation to separate one part of the society from another, or from those he denominates orthodox, for the purpose of forming a body more strictly consonant with pure Quakerism. It was a great kindness to Friends that he did carry many of them off, and without passing through a furnace of affliction, by which they are purged from the sin of unbelief, it would be very undesirable to have them reunited to the society. But exist as an orderly body they cannot, if we may judge from their own showing as far as it has gone. Their disunity increases, and their bitterness manifested towards one another, even at this early period, has become very intense. The two parties into which they are divided, treat each other with a disrespect and contumely more pointed, if possible, than they ventured to bestow upon Friends. Each maintains a periodical paper, the last secession only resorting to the press against their antagonists, while the others, fearful of exposing their discordant condition, apply physical force when it can be conveniently used to maintain their ground. S.

HYMN TO THE NORTH STAR.

The sad and solemn night
Has yet her multitude of cheerful fires;
The glorious host of light
Walk the dark hemisphere till she retires:
All through her silent watches, gliding slow,
Her constellations come, and climb the heavens, and go.

Day, too, hath many a star
To grace his gorgeous reign, as bright as they:
Through the blue fields afar,
Unseen, they follow in his flaming way:
Many a bright lingerer, as the eve grows dim,
Tells what a radiant troop arose and set with him.

And thou dost see them rise,
Star of the pole! and thou dost see them set,
Alone, in thy cold skies,
Thou keep'st thy old unmoving station yet,
Nor join'st the dances of that glittering train,
Nor dipp'st thy virgin orb in the blue western main.

There, at morn's rosy birth,
Thou lookest meekly through the kindling air,
And eve, that round the earth
Chases the day, beholds thee watching there;
There noontide finds thee, and the hour that calls
The shapes of polar flame to scale heaven's azure walls.

Alike beneath thine eye,
The deeds of darkness and of light are dono;
High towards the star-lit sky
Towns blaze—the smoke of battle blots the sun—
The night-storm on a thousand hills is loud—
And the strong wind of day doth mingle sea and cloud.

On thy unaltering blaze
The half-wrecked mariner, his compass lost,
Fixes his steady gaze,
And steers, undoubting, to the friendly coast;
And they who stray in perilous wastes, by night,
Are glad when thou dost shine to guide their footsteps right.

And, therefore, bards of old,
Sages, and hermits of the solemn wood,
Did in thy beams behold
A beautiful type of that unchanging good,
That bright eternal beacon, by whose ray
The voyager of time should shape his heedful way.

BRYANT.

THE FRIEND.

FOURTH MONTH, 14, 1832.

The decision of the suit pending in the court of chancery in New Jersey between Decow and Shotwell of the Hicksite party, and Joseph Hendrickson, on the part of Friends, is deferred until the term of the court to be held in 7th month next.

In the ship *Silas Richards*, which sailed from N. Y., on First day, 8th inst. for Liverpool—embarked Charles Osborn, of Indiana, a much esteemed minister of the Society of Friends, on a visit in gospel love to Friends in England, &c.

TAKE NOTICE,

That the office for the sale of the Bibles, &c., and for the transaction of the concerns of "The Bible Association of Friends in America."—Also, the publishing office of "The Friend," both under charge of William Salter, Agent;—are removed to the new building, recently erected for the accommodation of the Bible Association, in North Fourth street, a few doors from Arch street, south room, second story. Entrance on Fourth street.

The third annual meeting of the "Bible Association of Friends in America," will be held on Second day evening, the 16th instant, at half past seven o'clock, at the committee room, in Mulberry street.

DANIEL B. SMITH, *Secretary*.

4th Mo. 10th, 1832.

We have had the opportunity of inspecting the two books referred to in the subjoined notice. The first, or third volume of Ellwood's History being well known, it may be sufficient to observe, that it is a closely printed volume, exceeding four hundred pages, and at a price not unreasonable. The other, a neat pocket edition, besides memoirs of John Roberts, contains several valuable articles in prose and verse, together forming a cheap and suitable present for our young people of both sexes.

The publication of *Thomas Ellwood's Sacred History of the New Testament*, as announced in "The Friend," some few months since, by Daniel Coolidge, of New York, is now completed, and the books are deposited for Friends, at the same rate as of the publisher, with *Nathan Kite*, of this city (Philadelphia), or *Enoch Breed*, Providence, Rhode Island, and *Isaac Bassett & Son*, Lynn, Mass. at one dollar single, and twenty per cent off to those who take ten copies or more.

This volume forms a complete work of itself; being the History entire of the Gospel Dispensation, or the will of God to man, revealed by his Son Jesus Christ; and when this volume is disposed of, the other two, it is contemplated, will follow, containing the History of the Old Testament.

The reader of this volume, who reads understandingly, must be struck with the dissimilarity of sentiment of this ancient approved author in our Society, when compared with the sentiments of those who have gone out from us, but who still assume our name.

Also, just published, and to be had at the same depository, "Some Account of the Sufferings and

Persecutions of the People called Quakers, in the sixteenth century, exemplified in the Memoirs of John Roberts. To which are added several Epistles, Essays, &c. By William Penn, Charles Marshall, Wm. Mott, Thomas Shillitoe and others." Price 34 cents.

The above books are also to be had of Samuel Wood & Sons, Mahlon Day, and at the store of E. Coggeshall, (near Friends' meeting-house, Henry street,) New York.

A friend from England capable of giving instruction in the usual branches of education, including the elements of mathematics, and of the Greek and Latin languages, wishes to obtain a situation as teacher in a private family or a school.

Wanted—an apprentice to the tanning and currying business.

—An apprentice to the apothecary business.

The treasurer of "The Tract Association of Friends for the printing, &c. of Tracts on moral and religious subjects," acknowledges the receipt of ten dollars from "A Friend to Religious Tracts," and will attend to having the suggestion contained in the communication considered by the executive branch of the association.

We have before us a little volume recently printed by Nathan Kite, of this city, and for sale at his book store in Fourth street, a few doors above Arch, entitled, "An Inquiry into the Nature, Symptoms, and Effects of Religious Declension, with the Means of Recovery. By Andrew Fuller." From a cursory inspection of the book, we are induced to recommend it as a very profitable pocket companion for every class of persons, and the price being small, twenty cents, within the reach of all.

A copy of a circular by the Tract Association of Friends of Philadelphia, has been sent to us for insertion, the object of which is, to encourage the establishment of similar associations in different parts of the country, auxiliary to this. We are pleased that the association has adopted the measure, believing that if successfully followed up, extensive and highly beneficial results will ensue. We regret that the circular came too late for the present number, but it shall have a place in our next.

DIED, near Frankford, on 6th day morning, the 23d of the 3d month, 1832, in the 67th year of her age, Sarah Taylor, wife of Dr. Edward Taylor, superintendent of Friends' Asylum. Her remains were removed from this place on 7th day, to her former residence in New Jersey, and on 1st day morning were interred in East Branch burying ground, attended by a numerous collection of relatives and friends.

A short but severe illness terminated the earthly pilgrimage of this dear and valued friend. She was for many years an approved minister of the gospel in the Society of Friends, and her exemplary life, and fervent labours in the cause of truth, afford her relatives and friends the consoling belief, that through the merits of her Redeemer she has obtained a crown of glory, that faideth not away.

Her character exemplified in a striking manner the ornament of a meek and quiet spirit; and that tender sympathy for the afflicted, which is the product of Christian benevolence, influencing a mind of more than ordinary sensibility. She was an affectionate wife and parent, a faithful and kind friend, and in all the relations of life evinced, that to be a devoted follower of her Lord and master was the primary concern of her mind.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

SEVENTH DAY, FOURTH MONTH, 21, 1832.

NO. 28.

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Subscriptions and Payments received by

WILLIAM SALTER,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

THE WASP.

The wasp is a paper-maker, and a most perfect and intelligent one. While mankind were arriving, by slow degrees, at the art of fabricating this valuable substance, the wasp was making it before their eyes, by very much the same process as that by which human hands now manufacture it with the best aid of chemistry and machinery. While some nations carved their records on wood, and stone, and brass, and leaden tablets,—others more advanced, wrote with a style in wax,—others employed the inner bark of trees, and others, the skins of animals rudely prepared,—the wasp was manufacturing a firm and durable paper. Even when the papyrus was rendered more fit, by a process of art, for the transmission of ideas in writing, the wasp was a better artizan than the Egyptian; for the early attempts at paper-making, were so rude, that the substance produced was almost useless, from being extremely friable. The paper of the papyrus was formed of the leaves of the plant dried, pressed, and polished; the wasp alone knew how to reduce vegetable fibres to a pulp, and then unite them by a size or glue, spreading the substance out into a smooth and delicate leaf. This is exactly the process of paper-making. It would seem that the wasp knows, as the modern paper-makers now know, that the fibres of rags, whether linen or cotton, are not the only materials that can be used in the formation of paper: she employs other vegetable matters, converting them into a proper consistency, by her assiduous exertions. In some respects she is more skilful even than our paper-makers; for she takes care to retain her fibres of sufficient length, by which she renders her paper as strong as she requires. Many manufacturers of the present day cut their materials into small bits, and thus produce a rotten article. One great distinction between good and bad paper is its toughness; and this difference is invariably produced by the fibre of which it is composed being long, and therefore tough; or short, and therefore friable.

The wasp has been labouring at her manufacture of paper, from her first creation, with perfectly the same instruments and the same materials; and her success has been

unvarying. Her machinery is very simple, and therefore it is never out of order. She learns nothing, and she forgets nothing. Men, from time to time, lose their excellence in particular arts, and they are slow in finding out real improvements. Such improvements are often the effect of accident. Paper is now manufactured very extensively by machinery in all its stages; and thus, instead of a single sheet being made by hand, a stream of paper is poured out, which would form a roll large enough to extend round the globe, if such a length were desirable. The inventors of this machinery, it is said, spent the enormous sum of forty thousand pounds, in vain attempts to render the machine capable of determining with precision the width of the roll; and, at last accomplished their object at the suggestion of a bystander, by a strap revolving upon an axis, at a cost of three shillings and sixpence. Such is the difference between the workings of human knowledge and experience, and those of animal instinct! We proceed slowly, and in the dark; but our course is not bounded by a narrow line, for it seems difficult to say what is the perfection of any art: animals go clearly to a given point, but they can go no further. We may, however, learn something from their perfect knowledge of what is within their range. It is not improbable that if man had attended in an earlier state of society to the labours of wasps, he would have sooner known how to make paper. We are still behind in our arts and sciences, because we have not always been observers. If we had watched the operations of insects, and the structure of animals in general, with more care, we might have been far advanced in the knowledge of many arts which are yet in their infancy; for nature has given an abundance of patterns. We have learned to perfect some instruments of sound, by examining the structure of the human ear; and the mechanism of an eye has suggested some valuable improvements in achromatic glasses.

Insect Architecture.

THE CATERPILLAR.

It is worthy of remark, as one of the most striking instances of instinctive foresight, that the caterpillars which build structures of the more substantial description, are destined to be much longer in their chrysalis trance than those which spin merely a flimsy web of silk. For the most part, indeed, the latter undergo their final transformation in a few weeks; while the former continue entranced the longer portion of a year, appearing in the perfect state the summer after their architectural labours have been completed.

This is a remarkable example of the instinct which leads those little creatures to act with a foresight in many cases, much clearer than the dictates of human prudence. In the examples before us, the instinct is more delicate and complex than that which directs other animals to provide a burrow for their winter sleep. It is not unreasonable to suppose that the one caterpillar is aware, while it is building the cocoon, that the moth into which it is about to be changed will not be in a fit state to appear before the succeeding summer. The other, pursuing a similar course of thought, may feel that the moth will see the light in a few weeks. The comparative distances of time certainly appear most difficult to be understood by an insect; for, as far as we know, quadrupeds do not carry their intelligence to such an extent. And yet, in the solitary case of provision for a future progeny, the instinct is invariably subtle and extraordinary. What, for instance, is more remarkable, than that the insect should always place her eggs where her progeny will find the food which is best suited to their nature? In almost no case does the perfect insect eat that food, so that the parent cannot judge from her own habits. The Contriver of the mechanism by which insects work, also directs the instinct by which they use their tools. It is exceedingly difficult, with our very limited knowledge of the springs of action in the inferior animals, to determine the motives of their industry; that is, whether they see clearly the end and object of their arrangements. A human architect, in all his plans, has regard, according to the extent of his skill, to the combination of beauty and convenience; and, in most cases, he has adaptations peculiar to the circumstances connected with the purpose of the structure. In the erection of a common dwelling-house, for instance, one family requires many sleeping rooms, another few; one wants its drawing-rooms in a suite, another detached. The architect knows all these wants, and provides for them. But all insects build their habitations upon the same general model, although they can slightly vary them according to circumstances. Thus, according to the uniformity, or the occasional adaptation of their work to particular situations, has been most regarded by those who speculate upon their actions, they have been held to be wholly governed by instinct or by intelligence, have been called machines or free agents. There are difficulties in either conclusion; and the truth, perhaps, lies between the two opinions. Their actions may entirely result from their organization; they are entirely in conformity with it. Those who would deny the ani-

mal all intelligence, by which we mean a power, resulting from selection, of deviating in small matters from a precise rule of action, are often materialists, who shut their eyes to the creating and preserving economy of Providence. But even this belief in the infallible results of organization, does not necessarily imply the disbelief of a presiding power. 'The same wisdom,' says Bonnet, 'which has constructed and arranged with so much art the various organs of animals, and has made them concur towards one determined end, has also provided that the different operations which are the natural results of the economy of the animal, should concur towards the same end. The creature is directed towards his object by an invisible hand; he executes with precision, and by one effort, those works which we so much admire; he appears to act as if he reasoned, to return to his labour at the proper time, to change his scheme in case of need. But in all this he only obeys the secret influence which drives him on. He is but an instrument which cannot judge of each action, but is wound up by that adorable intelligence, which has traced out for every insect its proper labours, as he has traced the orbit of each planet. When, therefore, I see an insect working at the construction of a nest or a cocoon, I am impressed with respect, because it seems to me that I am at a spectacle where the supreme Artist is hid behind the curtain!

Insect Architecture.

CIRCULAR.

Tract Association of Friends.

The subject of the formation of auxiliary associations, having been referred by the late annual meeting to the care of the committee of management, that committee invite the attention of Friends to the following address:

The Tract Association of Friends in this city, believing that it is in the power of Friends who reside in many parts of our country, very essentially to promote the objects for which the Association was instituted, have concluded respectfully to ask their co-operation. We believe that the general circulation of judicious and interesting tracts, may, with the divine blessing, be conducive to the moral and religious welfare of our fellow creatures. There is much at the present time calculated to interest the feelings and excite the exertions of all the friends of religion. Sentiments are industriously propagated, in a variety of ways, the tendency of which is to sap the foundations of piety and virtue. There are many insidious publications, some of which are calculated to draw away the youthful mind into the vain pursuit of worldly pleasures and amusements, and others tend to introduce a gloomy scepticism, or cold and heartless infidelity. Is it not in our power in some measure to counteract this alarming and increasing evil, by giving our neighbours the opportunity of reading tracts which inculcate the obligations of the gospel?

Impressed with these views, we invite our friends of both sexes to aid the cause, by entering into auxiliary associations of the kind indicated in the subjoined sketch of a consti-

tution, which is suggested merely as an outline of the plan. Each auxiliary society may frame for itself such a constitution as its members may think proper, the only essential feature being that the auxiliary receive and distribute our tracts. The blank in the 3d article may be filled with any sum those interested may think suitable, it being understood that in every case at least the whole amount of money remitted shall be returned in tracts at the lowest price.

It is requested that when auxiliaries are formed, information of the circumstance may be communicated to our corresponding clerk, Edward Bettle, No. 14 South Third street. As soon as this information is given, our agent will be instructed to deliver such tracts as may be called for on behalf of the auxiliary. We are aware that in many neighbourhoods large associations cannot be formed, and we therefore desire that those who may be willing to engage in the work may not be discouraged on that account; a very small number, or even an individual, may be instrumental in promoting the objects in view, to a considerable extent.

By direction of the committee of management,

WILLIAM HODGSON, *Jun., Clerk.*

Philadelphia, Fourth month, 10th, 1832.

Articles for the Constitution and Government of Auxiliary Tract Associations.

ARTICLE I. That an association auxiliary to "The Philadelphia Association of Friends for the printing and distributing of tracts on Moral and Religious subjects" be formed, to be called The _____ Auxiliary Tract Association.

II. That the object of the association be to circulate such tracts as may be furnished by the Tract Association of Friends in Philadelphia.

III. That any member of the religious Society of Friends paying annually _____ be a member of this association.

IV. That the funds of the society be remitted to the general association in consideration of its supplying us with tracts for distribution.

For "The Friend."

I have been much interested by the perusal of a short treatise published in this city, a few years since, containing a memoir of the Life of William Tennent, formerly of Freehold, New Jersey; a man apparently deeply taught in the school of Christ. He died in 1777, aged 72 years.

The following anecdote, it is believed, will not be uninteresting to the readers of "The Friend."

"When the Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New Jersey. Mr. Whitefield and a number of other clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighbourhood, where the late Mr. William Livingston, since governor of New Jersey, resided, and who with several other lay gentlemen were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labours were crowned. He greatly lamented that all their zeal, activity, and fervour, availed but little; said that he was weary with the burdens and fatigue of the day; declared his great consolation was, that in a short time his work would be done, when he should

depart and be with Christ; that the prospect of a speedy deliverance had supported his spirits, or that he should before now have sunk under his labour."

He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr. Whitefield turning to him and tapping him on the knee said, "Well, brother Tennent, you are the oldest amongst us, do you not rejoice to think that your time is so near at hand, when you will be called home and freed from all the difficulties attending this chequered scene?" Mr. Tennent bluntly answered, "I have no wish about it." Mr. Whitefield pressed him again, and he again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty it would be none to you. I have nothing to do with death, my business is to live as long as I can—as well as I can—and to serve my Lord and master as faithfully as I can, until he shall think proper to call me home." Mr. Whitefield still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it: I am God's servant, and have engaged to do his business as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say if I was to send my man Tom into the field to plough, and if at noon I should go to the field and find him lounging under a tree, and complaining, 'Master, the sun is very hot and the ploughing hard and difficult; I am tired and weary of the work you have appointed me, and am overdone with the heat and burden of the day; do, master, let me return home and be discharged from this hard service.' What would I say? Why, that he was an idle, lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home.

"Or suppose you had hired a man to serve you faithfully, for a given time, in a particular service, and he should, without any reason on your part and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged or placed in other circumstances? Would you not call him a wicked and slothful servant, and unworthy the privileges of your employ?" The mild, pleasant, and Christian-like manner in which this reproof was administered, rather increased the social harmony and edifying conversation of the company, who became satisfied that it was very possible to err even in desiring with undue earnestness, "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the Christian, in this respect, to say, "All the days of my appointed time will I wait till my change come." W.

YOUTHFUL EFFORTS.

Some of the greatest intellectual efforts which the world has ever seen, have been put forward at a comparatively early age. Pope wrote his Essay on Criticism when he was only about twenty years of age. Pascal at twenty-three demonstrated the phenomena of the gravity of the air. At the same age Calvin wrote his Institutes. And Euler, at thirty-two or thirty-three, gained with Maclaurin and D. Bernouilli, the prize of the academy of Paris, for his treatise on the nature of tides. These are a few only of the instances of youthful greatness which might be adduced. Facts of this kind show the importance of beginning early, whether in intellectual or moral cultivation, alike from the prospect that even at this period, signal service may be rendered to the cause of learning or religion, and from a possibility that youth is all the time in which Providence designs that the achievement shall be made, if made at all.—*Ch. Spec.*

THE CHEROKEE CASE.

Opinion of Justice McLean, delivered January Term, 1832.

Samuel A. Worcester, vs. The State of Georgia.

(Continued from page 211.)

But, can the treaties which have been referred to, and the law of eighteen hundred and two, be considered in force within the limits of the state of Georgia?

In the act of cession, made by Georgia to the United States, in eighteen hundred and two, of all lands claimed by her west of the line designated, one of the conditions was, "that the United States should, at their own expense, extinguish, for the use of Georgia, as early as the same can be peaceably obtained, on reasonable terms, the Indian title to lands within the state of Georgia."

One of the counsel, in the argument, endeavoured to show, that no part of the country now inhabited by the Cherokee Indians, is within what is called the chartered limits of Georgia.

It appears that the charter of Georgia was surrendered by the trustees, and that, like the state of South Carolina, she became a regal colony. The effect of this change was, to authorise the crown to alter the boundaries, in the exercise of its discretion. Certain alterations, it seems, were subsequently made; but I do not conceive it can be of any importance to enter into a minute consideration of them. Under its charter, it may be observed, that Georgia derived a right to the soil, subject to the Indian title, by occupancy. By the act of cession, Georgia designated a certain line as the limit of that cession, and this line, unless subsequently altered, with the assent of the parties interested, must be considered as the boundary of the state of Georgia. This line having been thus recognised, cannot be contested on any question which may incidentally arise for judicial decision.

It is important on this part of the case, to ascertain in what light Georgia has considered the Indian title to lands, generally, and particularly within her own boundaries, and, also, as to the right of the Indians to self-government.

In the first place, she was a party to all the treaties entered into between the United States and the Indians, since the adoption of the constitution. And prior to that period, she was represented in making them, and was bound by the provisions, although it is alleged that she remonstrated against the treaty of Hopewell. In the passage of the intercourse law of eighteen hundred and two, as one of the constituent parts of the Union, she was also a party.

The stipulation made in her act of cession, that the United States should extinguish the Indian title to lands within the state, was a distinct recognition of the right in the federal government, to make the extinguishment; and also, that until it should be made, the right of occupancy would remain in the Indians.

In a law of the state of Georgia, "for opening the land office, and for other pur-

poses," passed in seventeen hundred and eighty-three, it is declared that surveys made on Indian lands were null and void: and a fine was inflicted on the person making the survey, which, if not paid by the offender, he was punished by imprisonment. By a subsequent act, a line was fixed for the Indians, which was a boundary between them and the whites. A similar provision is found in other laws of Georgia, passed before the adoption of the constitution. By an act of seventeen hundred and eighty-seven, severe corporal punishment was inflicted on those who made or attempted to make surveys, "beyond the temporary line designating the Indian hunting ground."

On the nineteenth of November, eighteen hundred and fourteen, the following resolutions were adopted by the Georgia legislature:—

"Whereas many of the citizens of this state, without regard to existing treaties between the friendly Indians and the United States, and contrary to the interests and good policy of this state, have gone, and are frequently going over and settling and cultivating the lands allotted to the friendly Indians, for their hunting ground, by which means the state is not only deprived of their services in the army, but considerable feuds are engendered between us and our friendly neighbouring Indians.

"Resolved, therefore, by the Senate and House of Representatives of the State of Georgia, in General Assembly met, That his excellency the governor be, and is hereby requested to take the necessary means to have all intruders removed off the Indian lands, and that proper steps be taken to prevent future aggressions."

In 1817, the legislature refused to take any steps to dispose of lands acquired by treaty with the Indians, until the treaty had been ratified by the senate: and, by a resolution, the governor was directed to have the line run between the state of Georgia and the Indians, according to the late treaty. The same thing was again done in the year 1819, under a recent treaty.

In a memorial to the president of the United States, by the legislature of Georgia, in 1819, they say, "It has long been the desire of Georgia, that her settlements should be extended to her ultimate limits." "That the soil within her boundaries should be subjected to her control: and, that her police organization and government should be fixed and permanent." "That the state of Georgia claims a right to the jurisdiction and soil of the territory within her limits." "She admits, however, that the right is inchoate—remaining to be perfected by the United States, in the extinction of the Indian title; the United States *pro hac vice* as their agents."

The Indian title was also distinctly acknowledged by the act of 1793, repealing the Yazoo act. It is therefore declared, in reference to certain lands, that "they are the sole property of the state, subject only to the right of the treaty of the United States, to enable the state to purchase, under its pre-emption right, the Indian title to the same;" and also,

that the land is vested in the "state, to whom the right of pre-emption to the same belongs, subject only to the controlling power of the United States, to authorise any treaties for, and to superintend the same." This language, it will be observed, was used long before the act of cession.

On the twenty-fifth of March, eighteen hundred and twenty-five, the governor of Georgia issued the following proclamation.

"Whereas it is provided in said treaty, that the United States shall protect the Indians against the encroachments, hostilities, and impositions of the whites, so that they suffer no imposition, molestation, or injury, in their persons, goods, effects, their dwellings, or the lands they occupy, until their removal shall have been accomplished, according to the terms of the treaty;" which had been recently made with the Indians.

"I have therefore thought proper to issue this my proclamation, warning all persons, citizens of Georgia or others, against trespassing or intruding upon lands occupied by the Indians, within the limits of Georgia, either for the purpose of settlement or otherwise, as every such act will be in direct violation of the provisions of the treaty aforesaid, and will expose the aggressors to the most certain and summary punishment, by the authorities of the state, and the United States." All good citizens, therefore, pursuing the dictates of good faith, will unite in enforcing the obligations of the treaty, as the supreme law, &c.

Many other references might be made to the public acts of the state of Georgia, to show, that she admitted the obligation of Indian treaties, but the above are believed to be sufficient.—These acts do honour to the character of that highly respectable state.

Under the act of cession, the United States were bound, in good faith, to extinguish the Indian title to lands within the limits of Georgia, so soon as it could be done peaceably and on reasonable terms.

The state of Georgia has repeatedly remonstrated to the president on this subject, and called upon the government to take the necessary steps to fulfil its engagement. She complained that, whilst the Indian title to immense tracts of country had been extinguished elsewhere, within the limits of Georgia but little progress had been made; and this was attributed, either to a want of effort on the part of the federal government, or to the effect of its policy towards the Indians. In one or more of the treaties, titles in fee simple were given to the Indians, to certain reservations of land; and this was complained of, by Georgia, as a direct infraction of the condition of the cession. It has also been asserted that the policy of the government, in advancing the cause of civilization among the Cherokees, and inducing them to assume the forms of a regular government, and of civilized life, were calculated to increase their attachment to the soil they inhabit, and to render the purchase of their title more difficult, if not impracticable.

A full investigation of this subject may not be considered as strictly within the scope

of the judicial inquiry which belongs to the present case. But, to some extent, it has a direct bearing on the question before the court, as it tends to show how the rights and powers of Georgia were construed by her public functionaries.

By the first president of the United States, and by every succeeding one, a strong solicitude has been expressed for the civilization of the Indians. Through the agency of the government, they have been partially induced, in some parts of the Union, to change the hunter state for that of the agriculturist and herdsman.

In a letter addressed by Mr. Jefferson to the Cherokees, dated the ninth of January, eighteen hundred and nine, he recommends them to adopt a regular government, that crimes might be punished and property protected. He points out the mode by which a council should be chosen, who should have power to enact laws; and he also recommended the appointment of judicial and executive agents, through whom the laws might be enforced. The agent of the government who resided among them, was recommended to be associated with their council, that he might give the necessary advice on all subjects relating to their government.

In the treaty of eighteen hundred and seventeen, the Cherokees are encouraged to adopt a regular form of government.

Since that time a law has been passed, making an annual appropriation of the sum of ten thousand dollars, as a school fund, for the education of Indian youths, which has been distributed among the different tribes where schools had been established. Missionary labours among the Indians have also been sanctioned by the government, by granting permits to those who were disposed to engage in such a work, to reside in the Indian country.

That the means adopted by the general government to reclaim the savage from his erratic life, and induce him to assume the forms of civilization, have had a tendency to increase the attachment of the Cherokees to the country they now inhabit, is extremely probable; and that it increased the difficulty of purchasing their lands, as by act of cession the general government agreed to do, is equally probable.

Neither Georgia nor the United States, when the cession was made, contemplated that force should be used in the extinguishment of the Indian title; nor that it should be procured on terms that are not reasonable. But may it not be said with equal truth, that it was not contemplated by either party that any obstructions to the fulfilment of the compact should be allowed, much less sanctioned by the United States?

The humane policy of the government towards these children of the wilderness must afford pleasure to every benevolent feeling; and if the efforts made have not proved as successful as was anticipated, still much has been done. Whether the advantages of this policy should not have been held out by the government to the Cherokees within the limits of Georgia, as an inducement for them

to change their residence and fix it elsewhere, rather than by such means to increase their attachment to their present home, as has been insisted on, is a question which may be considered by another branch of the government. Such a course might, perhaps, have secured to the Cherokee Indians all the advantages they have realized from the parental superintendence of the government, and have enabled it, on peaceable and reasonable terms, to comply with the act of cession.

Does the intercourse law of eighteen hundred and two, apply to the Indians who live within the limits of Georgia? The nineteenth section of that act provides, "that it shall not be construed to prevent any trade or intercourse with Indians living on lands surrounded by settlements of the citizens of the United States, and being within the ordinary jurisdiction of any of the individual states." This provision, it has been supposed, excepts from the operation of the law the Indian lands which lie within any state. A moment's reflection will show that this construction is most clearly erroneous.

To constitute an exception to the provisions of this act, the Indian settlement, at the time of its passage, must have been surrounded by settlements of the citizens of the United States, and within the ordinary jurisdiction of a state, not only within the limits of a state, but within the common exercise of its jurisdiction.

No one will pretend that this was the situation of the Cherokees who lived within the state of Georgia in eighteen hundred and two: or, indeed, that such is their present situation. If, then, they are not embraced by the exception, all the provisions of the act of eighteen hundred and two apply to them.

In the very section which contains the exception, it is provided that the use of the road from Washington district to Mero district should be enjoyed, and that the citizens of Tennessee, under the orders of the governor, might keep the road in repair. And in the same section, the navigation of the Tennessee river is reserved, and a right to travel from Knoxville to Price's settlement, provided the Indians should not object.

Now, all these provisions relate to the Cherokee country; and can it be supposed by any one, that such provisions would have been made in the act, if congress had not considered it as applying to the Cherokee country, whether in the state of Georgia or in the state of Tennessee?

The exception applied, exclusively, to those fragments of tribes which are found in several of the states, and which came literally within the description used.

CENTRAL SCHOOL.

The stated annual meeting of Friends' Central School Association, will be held on 2d day, the 14th of the 5th month next, at 3 o'clock, P. M. HENRY COPE, *Secretary*.

In addition to the notices of a similar kind last week, we are requested to insert the following—Wanted an apprentice to the Drug and Apothecary business.

Extracts from the speech of JAMES M'DOWELL, JR. on the "SLAVE QUESTION," in the House of Delegates of Virginia—as reported in the Richmond Whig.

(Concluded from page 213.)

A contemplation of this subject, Mr. Speaker, has led to much remark on the dangers of slavery: they, danger and slavery, are, in truth, inseparable—the concomitants of each other under all circumstances, and are peculiarly associated under those in which it is hereafter to be tolerated in Virginia. But gentlemen assure us that this danger is far, far off. I ask them to say when they will consider it as existing? Will they understand it to exist some forty years hence, when, according to the statistics of the gentleman from Dinwiddie, (Gen. Brodnax) the slave population, all other things remaining as they now are, will exceed that of the white man in this state by some two hundred or more thousands? No sir, not then, for this numerical majority will weigh nothing against the intelligence and resources and military skill by which, in any struggle, it will be easy to overpower it. Will they understand it to exist should the negroes reach that disparity of numbers which is now exhibited in the West Indies, and exceed their masters by some thirteen or fourteen to one? No, sir, not yet, for here is a practical example that in despite of such odds, their masters, and effeminate masters too, can keep them in subjection. Sir, that disproportion may rise up to five hundred to one against the white man, and we shall still find some one gallant enough to deny that danger has yet come; some one gallant enough to declare, as we well wot that *some one* has already declared it, that he could cope with that number himself—that mounted on his chosen steed, his pale horse, and having, it may be, the additional advantage of a personal resemblance to the great enemy of us all, he could drive them before him as he pleased.

Depend upon it, sir, the time will never come when interest or incredulity will not fabricate some pretext for saying and believing that the "woc is not yet." Avarice, which is blind to danger, will see none so great as that of losing its prey, and will part with that when every thing else is relinquished—when time shall close up his volume—the day of doom be ushered in;

"When earth's cities have no sound nor tread,
And ships are drifting with the dead,
To shores where all is dumb."

It is not for us, however, who are the constituted guardians of the safety and happiness of the people, to compromise with a danger which we know to exist—which we know to be spreading—which we know to be portentous of disaster; it is not for us to compromise with it because it proceeds from objects of profit, and to argue and to doubt about acting on it until the necessity for acting be announced to us, in conflagration and murder. A necessity for acting, short of this indeed, but nevertheless, a necessity exists now, unless we are prepared to surrender every hope of legislative remedy and patient-

ly commit ourselves to the issues of convulsion. We must begin to take the alternative: the choice is between them.

We have been told in the course of this debate, frequently told, that the attachment of the slave to his owner is common, that, in numerous instances, it is warm and devoted, and the fact has been urged in reprehension of the idea that he cared for his freedom. The fact is undoubtedly true, and it is one of honourable import to the humanity of our people. But although true, it is only so in particular instances—the instances themselves are anomalous; they are out of the ordinary course of human nature—in contradiction of its strongest passions—its leading principles, and chiefly noticeable for their novelty. Were we to assume isolated instances of this kind as instances upon which it would be just to construct a system of laws for the government and condition of the slave, our legislation would be a nullity; it would provide for the units of that population, but let the mass of it escape. If, however, the fact in this case be broad, as it has been stated, and the inference from it—that freedom is no boon which is desired by the slave—be just, why, then, censure our debates upon this subject? Why censure us for holding out to the slave an unattainable object—for exciting impracticable hopes—for stimulating daring and incendiary attempts to accomplish them? One or the other of these judgments upon the temper and the wishes of the slave must be mistaken; being contrary, they cannot both be true, but as both have furnished a separate ground of argument against us, from one, at least, of these arguments, we should be held as fairly discharged.

As to the idea that the slave, in any considerable number of cases, can be so attached to his master and his servitude as to be indifferent to freedom, it is wholly unnatural—rejected by the conscious testimony of every man's heart, and the written testimony of the world's experience. The truth is, sir, that although there are special cases of slaves who are willing to forego the benefits of *complete* freedom for certain other benefits which they enjoy under a *nominal* slavery, yet the cases, from their very nature, must be limited—they can extend only to a favoured few, and they furnish no authority for a decision upon the conduct of others. Take the slave in his general relation to ourselves, and you cannot regard him otherwise than as man,—having the capacities and resentments of man, both indeed repressed, but both existing. Here, at least, in our country, he is not spurned from this distinction: humanity admits him as a member—soiled in his character, and degraded in his fortunes though he be, yet still a member of a common race, and still entitled, as such, to your sympathy and kindness. This sentiment tells upon his condition here: you read it in his dwelling, you read it in his health, you read it in the quantum of his labour—in the manifold personal privileges which he enjoys. It is true, sir, to the letter, what gentlemen have frequently declared, that there is no labouring peasantry in any other part of the world, who, in all external

respects, are better situated than our slave—who suffer less from want—who suffer less from hardship—who struggle less under the toils of life, or who have a fuller supply of the comforts which mere physical nature demands. In all these respects he shares in the equalizing and benignant spirit of our institutions and our age. He is not the victim of cruelty—rarely, if ever, of oppression—is governed by an authority, which, year after year, is abating of its harshness, and is admitted to every privilege which the deprivation of his liberty can allow.

But, sir, it is in this very circumstance, in this alleviated and improved condition, that we have a principal cause of apprehension from the slave. You raise his intelligence with his condition—and as he better understands his position in the world, he were not man, if it did not the more inflame his discontent. That it has this effect we all know, for the truth is proverbial, that a slave is the more unhappy as he is the more indulged. He could not be otherwise; he follows but the impulse of human nature in being so. Introduce him step after step into the enjoyments of that estate from which he has fallen, and yet proclaim to him that he is never to regain it, and his heart rejects every favour but the favour which is denied. As you benefit his external condition, then, you do not better him as a slave, but, with feelings of increased discontent you improve his intellect, and thereby increase both his disposition and his capacity for the purposes of resentment. Depend upon it, sir, that he will use his capacity for such purposes—that the state of things which we boast of as the evidences of our humanity, is not the state of things to be trusted in.

Let gentlemen look to the clothed, and comforted, and privileged condition of their slaves, and please themselves with it as an achievement of kindness,—but see to it, sir, if it be not a mask of mischief—a covering which hides from the eye the fire of a future explosion. Lift up the condition of the slave, and you bring him in nearer contact with the liberty he has lost; you deepen upon his heart, irrevocably deepen, the image of that idol of which man is every where the worshipper. And is this safe? Or think you that no such consequence occurs—that the slave, crawling in the dust, has none of the generous feelings of a man—regards not and worships not the liberty which stirs the blood and awakens the enthusiasm of the free? It might indeed be so, had not the love of liberty come to us with life and made up a part of its character.

Sir, you may place the slave where you please—you may oppress him as you please, you may dry up, to your uttermost, the fountains of his feeling, the springs of his thought—you may close upon his mind every avenue of knowledge, and cloud it over with artificial night—you may yoke him to your labours as the ox which liveth only to work, and worketh only to live—you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this,

and the idea that he was born to be free will survive it all. It is allied to his hope of immortality—it is the ethereal part of his nature, which oppression cannot reach; it is a torch lit up in his soul by the hand of the Deity, and never meant to be extinguished by the hand of man.

It is quaintly remarked by Lord Bacon that “liberty is a spark which flieth into the face of him who attempteth to trample it under foot.” And, sir, of all conceivable or possible situations, that which the slave now occupies in the domestic services of our families, is precisely the one which clothes this irrepressible principle of his nature with the fearfulest power, precisely the one which may give that principle its most fatal energy and direction. Who that looks upon his family with the slave in its bosom, ministering to its wants, but knows and feels that this is true—his firmness sinking as he feels it—who but sees and knows how much the safety of that family depends upon forbearance, how little can be provided by defence?

Sir, you may exhaust yourself upon schemes of domestic defence, and when you have examined every project which the mind can suggest, you will, at last, have only a deeper consciousness that nothing can be done. No sir, nothing for this purpose can be done. The curse which, in combination with others, has been denounced against man as a just punishment for his sins—the curse of having an enemy in his household—has come upon us. We have an enemy there to whom our dwelling is at all times accessible, our persons at all times, our lives at all times, and that by manifold weapons, both visible and concealed!

But, sir, I will not expatiate farther on this view of the subject. Suffice it to say, that the defenceless situation of the master, and the sense of injured right in the slave, are the best possible preparations for conflict; a conflict too, which may be considered as more certainly at hand whenever and wherever the numerical ascendancy of the slave shall inspire him with confidence in his force. We are called upon then, sir, by every motive which can impel or authorise us to act, by considerations individual and general—considerations of safety to our families, and of prosperity to the commonwealth—to provide against the growing dangers of our slave population—to provide for a limitation on its increase—to provide for the interception of its innumerable evils before they be visited on the slave or his owner, or on both, in irreparable calamity.

FRIENDS' ASYLUM.

Visiting Managers for the fourth mo.—Jacob Justice, No. 117, Vine-street; Thomas Evans, corner of Spruce and Third-streets; George R. Smith, Arch above Thirteenth-street.

Superintendents.—John C. Redmond and wife.

Attending Physicians.—Dr. Robert Morton, No. 116, south Front-street; Dr. Charles Evans, No. 102, Union-street.

In addition to what has already appeared in "The Friend" on the same subject, there needs no apology for introducing the following. There is a rare union of simplicity, purity, and propriety in the address of thanks by Bartholomew S. Calvin, which it might be well for some of our modern address-makers to look to as a pattern.

The act of the legislature we omit, the substance of it being included in the article of our Jersey correspondent, previously inserted.

From the Belvidere Apollo.

We publish in this paper the 'Indian Bill,' and rejoice with Samuel L. Southard, over its passage, as a matter of Jersey history. Mr. Southard volunteered his services in behalf of humanity and justice, by advocating the claims of the Delawares before the committee of the legislature, to whom their petition was referred, and at the conclusion of a speech, which did him honour as a man and an orator, he remarked:

'That it was a fact, a proud fact, in the history of New Jersey, that every foot of her soil had been acquired from the Indians by fair and voluntary purchase and transfer, a fact that no other state of the Union, not even the land which bears the name of Penn., can boast of.'

The operation of this bill will be to prolong the existence of the Lenni Lenappi tribe of the Delawares. It will enable them to purchase implements of agriculture to cultivate their land on the Fox river, and to dispense those blessings which a civilized and Christian people of red men can effect by the influence of their example, in the midst of the wild and savage tribes of the west.

Bartholomew S. Calvin, the chief of the Lenni Lenappi, is about eighty years of age, of pure Indian blood—'his eye is still undimmed, and his natural force unabated.' He received his education at Princeton, at the expense of the Scotch missionary society, where he remained in the pursuit of his studies until the commencement of hostilities between the colonies and the mother country, when he shouldered his musket and marched against the common enemy.

The following letter of thanks was composed and written by Calvin. It was read to the two houses of the legislature, in joint meeting on the 14th inst. and was received with shouts of acclamation:

TRENTON, March 12, A. D. 1832.

'Bartholomew S. Calvin takes this method to return his thanks to both houses of the state legislature, and especially to their committees, for their very respectful attention to, and candid examination of the Indian claims, which he was delegated to present.

The final act of official intercourse between the state of New Jersey and the Delaware Indians, who once owned nearly the whole of its territory, has now been consummated, and in a manner which must redound to the honour of this growing state, and, in all human probability, to the prolongation of the existence of a wasted, yet grateful people. Upon this parting occasion, I felt it to be an incumbent duty to bear the feeble tribute of my praise to the high toned justice which, in this instance, and

so far as I am acquainted, in all former times, has actuated the councils of this commonwealth, in dealing with the aboriginal inhabitants.

'Not a drop of our blood have you spilled in battle—not an acre of our land have you taken but by our consent. These facts speak for themselves, and need no comment—they place the character of New Jersey in bold relief and bright example to those states within whose territorial limits our brethren still remain. Nothing save benisons can fall upon her from the lips of a Lenni Lenappi.

'There may be some who would despise an Indian benediction: but when I return to my people, and make known to them the result of my mission, the ear of the great Sovereign of the universe, which is still graciously open to our cry, will be penetrated with our invocation of blessings upon the generous sons of N. Jersey.

'To those gentlemen, members of the legislature, and others who have evinced their kindness to me, I cannot refrain from paying the unsolicited tribute of my heartfelt thanks.

'Unable to return them any other compensation, I fervently pray that God will have them in his holy keeping—will guide them in safety through the vicissitudes of this life, and ultimately, through the rich mercies of our blessed Redeemer, receive them into the glorious entertainments of his kingdom above.'

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

(Continued from page 207.)

Extract from a Sermon preached by John Bowater, at St. John's street, March 18, 1823.

"To as many as have received Christ Jesus the Lord, to them gave he power to become the sons of God, even to them that believe on his name."

Now, my friends, they that have believed are to wait to receive his power, according to the exhortation of our Lord Jesus Christ to his disciples: "wait until you be endued with power from on high." Luke xxiv. 49. Many people make a profession of belief in the Lord Jesus Christ, but do not come to know this mighty power to work sanctification, redemption, and salvation. Let all and every one of you be concerned in waiting upon God, and attending upon him, that you may receive strength, and power, and ability from him, whereby you may be enabled to perform your bounden duty, which God requireth of you. "He hath shown unto man what is good, and what the Lord requires of him; which is, to do justly, and love mercy, and to walk humbly with God."

Every one of us that have believed, let us wait for power to perform that which may answer the requirings of God; that we may receive ability from him to enable us to perform our duty, that we may not only be professors of the blessed truth of God, but possessors of it; that we may not only be professors but possessors of life, whereby we may live to God, through Jesus Christ, and perform our duty acceptably to God.

It is a blessed thing to be found in that which gives acceptance with God. Now there is no acceptance with God, but as we are found in Christ Jesus, in him that was the promised seed, whom God promised should break the serpent's head. The serpent beguiled Eve through subtilty. Now God promised that "the seed of the woman, that is Christ Jesus, should break the serpent's head." It is through him that redemption and salvation is known. It is through Christ Jesus, the mediator between God and man, that man becomes reconciled to God, and no otherwise. "He tasted death for every man; and he died that he might destroy him that had the power of death, that is the devil." It is through Christ the mediator that we are reconciled to God; "and for this," saith the apostle, "was the Son of God manifested, that he might destroy the works of the devil."

Sin, in all ages, hath been the work of the devil; and the devil is the author of sin: but the Lord Jesus Christ, the mediator, "he is the author of eternal salvation to all them that obey him." So that whatsoever your profession may be of God or of Christ, "his servants ye are whom ye obey." Now consider whose servants you are, whether you are servants of sin, or bought by Christ Jesus, and redeemed from an ungodly life, and from a vain conversation. We cannot serve two masters; where there is such a contrariety as light is to darkness, you cannot serve them at one and the same time. There must be a cleaving to the one. See that you cleave and join yourselves to that which is good—to that principle which God hath placed in your hearts; and this will season your souls; this will leaven you to God, Luke xiii. 21. "The kingdom of God is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

God doth give to every man a measure of grace that brings salvation. This "grace hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world;" yet too many people have not had regard to the grace of God given to them, but rather trample upon it, "and do despite to the spirit of grace. The grace of God in Christ Jesus is extended to all the children of men, without respect of persons; "God is no respecter of persons," but "in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x. 35.

Now, my friends, we cannot work righteousness but by the ability and assistance of the grace of God. Now this grace is from Christ Jesus. John i. 17. "For the law was given by Moses, but grace and truth came by Jesus Christ;" that grace came by Christ which worketh sanctification. "Now the law did not make the comers thereunto perfect, nor purge the conscience; but the bringing in of a better hope did, by which we draw nigh to God." There is no drawing nigh to God but through Christ Jesus, no redemption but through him; he is a complete Saviour; he doth not only redeem in part, but he saveth to the uttermost "all that come unto God b

him." He is a complete Saviour—he that hath begotten good desires in our souls, whereby we breathe after him, and are raised to pant and desire after that which is good; and as there is a giving up to him who hath begotten these good desires in the soul, the Lord, in his good time, will answer these desires. See that ye be of humble and meek minds, and lie low before him, and wait on him; and he will, in due time, perfect the work which he hath begun.

Friends, I testify among you at this time, there is not a living desire in the soul to that which is good, but Christ is "the author of it." "He is the author of eternal salvation to as many as obey him." It is he that begun the work; he met with us by his power and spirit, when we were strangers to God. For we, as well as others, were in the broad way, going hand in hand with the multitude to do evil; and we did not seek God, till he did first seek us. We did not desire the knowledge of his ways, till he raised desires in our souls. He met with us in the way of his judgments, causing terror to take hold of transgressors; so that we could not take delight in vanities and pleasures as we have done, because his terrors took hold of us: blessed be the name of the Lord!

Christ is the way to God; and "if any man be all in Christ, he is a new creature: he is born again, born of the spirit." You should all of you be concerned, and consider what you know of a change wrought in you by the power of God; whether you have received virtue from Jesus to stop the issues of sin. It is an easy thing to make a profession, and to call yourselves Christians; but it is a weighty thing to be a Christian, to be so in reality, united unto God through Jesus Christ. To be a Christian, is to be a follower of Christ in the way of regeneration and self-denial: "Except a man be regenerate and born again, he cannot enter into the kingdom of God."

There are many people would go to God's kingdom when they die, but do not mind to be prepared for it. Many have been pleading for sin in their life, but would go to God's kingdom when they die. Where must people be cleansed from sin, but on this side the grave? There is no repentance in the grave, nor redemption out of hell. This is the day of your visitation. God hath prepared means whereby we may be accepted of him. Consider of it. The gate stands open that leads to the holy city; there is none can enter into God's kingdom in their defilements; their hearts must be purged, their minds purified; they must know the work of sanctification, if they will enter into God's kingdom. Now the preparation of the heart and the answer of the tongue are from the Lord.

I do not question but here are many tender hearted ones, that have tender desires and breathings of soul after God; that desire to know peace with God and reconciliation with their Maker. Now, my friends, there is not another mediator besides Jesus Christ. He is the alone mediator and redeemer; it is he that gave himself a ransom for us; it is he that reconciles man to God; and we must be found in him if we will come to have acceptance

with God. So let every one of you consider with yourselves, how far you are broken off from your evil ways. "We are all by nature children of wrath;" consider how far you are broken off from the wild olive tree, from that which is corrupt by nature, and whether you be grafted into Christ. If thou art grafted into him, thou receivest strength and nourishment and ability from him; and for this end we have waited after we have believed; we have waited for power.

Many a time we have travelled many miles to a silent meeting. People have wondered what encouragement we could have to travel to a silent meeting. Indeed we have had great encouragement to meet together; and we have travelled in great hazard and jeopardy, yet we have met together; and the Lord hath made us living witnesses of the fulfilling of that promise, "Where two or three are gathered together in my name, I will be in the midst of them." This was that which beautified our meetings; and we were willing to wait. There was a disposition of soul in us, that if the Lord did hide his face from us we were troubled; if we did not enjoy the Lord, and find him in the midst of us, it brought a great concernment upon our minds and spirits; and we were willing to reflect upon ourselves, and examine within ourselves, what was the matter that the fountain did not send forth its living streams as at other times; and what the reason was that it was withheld from us.

Friends, this was a great exercise upon our minds; but the Lord graciously manifesting himself, appeared to us, causing the cloud many times to vanish away; and the light of his countenance shined on us; and our spirits were revived, and we were comforted. And this was a great encouragement to us to wait upon God. Seeing our own weakness to perform that which is our bounden duty, which God required of us, of necessity this brought a constraint upon us to wait upon the Lord, that we might renew our strength; seeing our own weakness, insufficiency, and infirmity, there was a necessity that constrained us to wait for a Saviour, for a Redeemer. Isa. xl. 31. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

For "The Friend."

It is believed that the following memorial is the first ever addressed to the congress of the United States, and perhaps the first to any government, soliciting the imposition of a tax upon ardent spirits, either manufactured at home, or derived from abroad.—Should the American legislature be so wise, as to exercise its authority in this matter, benefits would result from it, beyond the power of human calculation to estimate.

SENATE OF THE UNITED STATES.

MONDAY, March 12.

Mr. Dallas presented the memorial of the "*Pennsylvania Society for discouraging the Use of Ardent Spirits*," which was read and referred. It is as follows:—

To the Senate and House of Representatives of the United States of America, in Congress assembled,

THE MEMORIAL, Of "*The Pennsylvania Society for discouraging the Use of Ardent Spirits*,"

RESPECTFULLY SHOWETH:

That your memorialists are zealously and conscientiously engaged, both by precept and example, in a reform of momentous importance to the welfare of the people of the United States: And that, while they are convinced that its ultimate and entire success depend on the voluntary determination of all their fellow citizens, to abstain, like themselves, from the use of ardent spirits, as a drink, they are not the less persuaded that the consummation of their hopes, the hopes of all benevolent and patriotic minds, will be greatly accelerated by the legislative aid of congress.

Your memorialists do not approach you with a request for peculiar, exclusive, or corporate privileges for themselves; they do not ask for coercion, to be practised on others, nor for impediments to be placed in the way of any useful calling, art, or trade. The prayer of their petition is, that you would be pleased to diminish the now prevalent and almost universal temptation to drunkenness, and its attendant ills and sorrows, loss of health, too often of life, ruin of character, poverty, breaking up of the dearest and most sacred family ties.

You are entreated, by your memorialists, to interpose between the poor man toiling for his daily bread, and the support often of a wife and children, on the one side, and those who administer to him the cup of bitterness and sorrow, in the shape of distilled liquors, on the other. The money which he pays for this drink is a daily tax on his industry, a direct abstraction from his means of support, without any equivalent of a beneficial character. After a time, the diseases, penury, and destitution, brought on him by the free and habitual use of ardent spirits, call for the intervention of the charitable, by voluntary alms, or directly on the public in the form of poor tax. Hence, the individual, when healthy, taxes himself to procure a poisonous drink, and the community at large is afterwards taxed, to extricate him from the evils caused by his potations. The immense sums of money spent in this way must be known to your honourable bodies. Details respecting this and the numerous other private, as well as public grievances, the increase of crime, the expense of litigation in civil suits, and the cost of criminal prosecutions, need not be exhibited in this place. They will be found in the "*Anniversary Report*," of your memorialists, a copy of which is herewith sent to each member of congress.

The virtual voluntary disfranchisement of so many of our fellow citizens, by their becoming slaves to drunkenness, and consequently incapable of rightly appreciating the merits of the candidates for public favour, is a question of peculiar moment to all who have at heart the permanency of our free institutions, and their most stable foundation, the

purity of election. Of kindred, if not equal importance, is the preservation of the dignity of the laws, and the purity of the decrees of justice, from that attain of either, which would be caused by intemperance in judge or jury.

The serious detriment to the public service by the use of ardent spirits in the army and navy of the United States, of which, insubordination, and loss of lives, are but an imperfect evidence, is known to you. Convinced of the magnitude of the evil, and of the only effectual remedy for it, the gentlemen at the head of the departments of war and the navy, have, respectively, urged the discontinuance of rations of spirits to soldiers and sailors. Distinguished commanders, and experienced physicians and surgeons, in both services, explicitly and fully sanction, by their deliberate approval and personal example, the wisdom of a measure, an imitation of which, by all other classes of citizens abstaining from the use of ardent spirits, is equally called for, in the interests of humanity and sound policy.

Deeply impressed with this great truth, nearly a million of citizens of the republic, in various sections of the Union, either in virtue of their association, in what are denominated Temperance Societies, or from their being swayed by the moral influence of these societies, habitually abstain from drinking ardent spirits. They have proved experimentally, in their own persons, what had been before well established by the experience of whole nations, whether on sea or shore, no matter how employed and exposed, they are better able to discharge their several duties, and have more security for uninterrupted health, than when they had been in the practice of partaking of the intoxicating draught.

If it be the universally admitted and required duty of a good government, to protect the state from fraud and violence, your memorialists would respectfully suggest whether it is not within these same attributes, to guard the people against the impoverishment, disease and demoralization, caused by the habitual and excessive use of ardent spirits. The evils from this source are manifold and oppressive; they disfigure the fair features of our land like a blight and a mildew; they destroy its inhabitants with the force of a pestilence.

That congress would, after a due consideration of the premises herein respectfully set forth, be pleased, by suitable legislative enactments, to curtail the manufacture and importation of ardent spirits, is the prayer of your memorialists.

Philadelphia, Feb. 16th, 1832.

Signed by order and on behalf of the Society.

ROBERTS VAUX, President.

Attested—ISAAC S. LLOYD,

Corresponding Secretary.

THE WIND.

BY A LADY OF UNION TOWN, PA.

Ps. cxlviii. 8. *Stormy wind fulfilling his word.*

Wind, stormy wind, whither goest thou,
In thy reckless speed and might?
Come rest in this valley so warm and low,
And sleep off thy terrors to-night.

And the wind seemed to answer, "I travel in haste
At the high behest of the Lord;
Rest, mortal, rest, if indeed thou may'st,
But I must fulfil his word!"

And it "blew where it listed," careering abroad,
With the tempest's ardent force;
The sound of its going was rushing and loud,
But I could not tell its course.

Yet methought when the lightning gleam was past,
And the thunder crash was done,
That I heard the voice of the war worn blast,
Like the harp's expiring tone.

Then it rose in the valley and circled the hill,
Like a lone bird seeking its nest,
That carols a loud and joyous trill,
Before it retires to rest.

"My task is finished," I fancied it cried,
"I can sleep to the coming morn;
I will fold these wings so wild and wide,
Till the earliest dawn is born.

"Then springing up will I soar aloft,
Far over the seas' blue space;
Or fan with breezes all gentle and soft,
Young childhood's tiny face.

"I bend the pine on the mountain's top,
I curl the mist on its brow,
And shake the dew from the violet's cup,
As I sweep o'er the meadow below.

"I kiss the roses on beauty's cheek,
And heighten their lovely bloom;
I play on her brow amid lilies meek,
And sigh o'er her grassy tomb.

"Lo, anchor'd navies array'd for war,
Await my changeful breath;
And I speed them o'er the ocean afar,
Or hurl them down to death.

"I journey in no contracted path,
I heed no voice but *One*,
And I traverse the earth in blessing or wrath,
Regarding that voice alone.

"Oh! it spoke in power when once I rush'd
In fury o'er Galilee's waves;
When mortals heard it my roarings were hush'd,
And I slunk to my secret caves.

"Again shall I heed that holy *One*
When the trumpet sounds abroad;
And my honour'd voice to his judgment throne
Shall bear the elect of God.

Christian Advocate.

THE FRIEND.

FOURTH MONTH, 21, 1832.

The Yearly Meeting of Friends of Philadelphia, for Pennsylvania, New Jersey, &c. commenced on Second day of this week;—the meeting of Ministers and Elders having met as usual, the Seventh day previous. Reserving for a future number a more full account of this interesting solemnity, we may remark, that at no time within the last seven or eight years, have we attended an Yearly Meeting, more to our satisfaction, or in which religious weight was more predominant, evinced by the uninterrupted solemnity, quietude and harmony, which accompanied its various important deliberations. The number in attendance, as it appeared to us, was at least as great as the preceding year, and the large proportion of those in the early period of life, say from sixteen to thirty years of age, with the solidity and becoming propriety of their countenances and demeanor, was animating and encouraging, affording a hopeful prospect, that, from amongst them, there would be a succession of standard bearers, to fill the places of those who have stood as faithful watchmen upon the walls of

our Zion, some of whom of latter time have been called, and others according to the course of nature, it may be expected, will ere long be called, from works to rewards. Besides our friends Jonathan and Hannah Backhouse, from England, we have the acceptable company and services of several valuable Ministers and others, members of neighbouring yearly meetings.

Since writing the foregoing paragraph, we are enabled to state that the yearly meeting closed about 2 o'clock yesterday afternoon.

The Third Annual Meeting of the Bible Association of Friends in America, took place on the evening of Second day, the 16th inst., at Friends' Meeting House in Mulberry street. Notwithstanding the weather was stormy and wet, the commodious committee-room on the ground floor of the central building was crowded; and it was especially gratifying to notice the presence of so large a number of our women Friends. Representatives from several auxiliary associations attended, and reports of the proceedings of these, and of other auxiliary associations not represented, were read. We had the company also of divers Friends from other Yearly Meetings, present by invitation, all of whom appeared to take a lively interest in the concerns of the institution. The report of the managers for the past year, containing a condensed view of their transactions, was read, and several pertinent communications were made by different members of the association. We believe it may with safety be added, that the Meeting was fully satisfactory to all present, and calculated to make a strong impression in favour of this most valuable and truly Christian institution, and of the extensive benefit which, with the blessing from on high, it is destined to produce. As an abstract of the proceedings was directed to be printed for the use of the members, we propose to give it a place in our pages when we obtain a copy.

The circular of the Philadelphia Tract Association of Friends, to which we alluded last week, will be found on our second page. We are gratified to learn that indications already appear of a disposition to form auxiliary Associations in several places. The plan proposed in the circular, is simple, and every where practicable, and we do not deem it extravagant to indulge the hope, that the day may not be distant, when in every preparative and particular meeting, within the verge of our Yearly Meeting, at least one auxiliary Association will be formed. The total amount of good which their united co-operation would effect, it is not easy to estimate.

Died, at his residence, Hartford, Connecticut, on the 14th inst. aged sixty-three years, John I. Wells, an approved minister in the Society of Friends. The following brief tribute to his memory, copied from the Connecticut Mirror, a paper published in the place where he lived, will be read with interest by many hereaway who knew and esteemed him. "He was endeared to all who knew him, as a Christian—as a parent and as a husband—and as a sincere hearted and honest man. His life was passed calmly, but in the frequent exercise of those kind offices, and amiable charities, which constitute so distinguishing a feature of the society, of which he was a valuable member. He fell asleep in the triumph of a Christian faith—without a sigh that he had 'finished his course.' He was beloved in life—he will be lamented in death. 'Blessed are the dead who die in the Lord.'"

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

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PHILADELPHIA.

For "The Friend."

THE WATCHMAN, NO. 30.

There is no moral truth more frequently enforced than the uncertainty of all temporal enjoyments. It is almost the first lesson which we learn—and the longest life must seem in the retrospect but little else than its reiteration. Death, the ever present consequence of life, as it is the greatest of these changes, and their end—is the occasion of our intensest griefs and anxieties,

That man has been exempted from the ordinary calamities of life, who has reached to middle age, without having his tenderest affections again and again lacerated by the stroke of death. Whether it come like the midnight lightning, or the slow decline of a summer evening, the inevitable change may be considered either as man is a mortal or an immortal creature. If we regard this earth as the sole place of our being, and all that is invisible to our mortal eyes as a fable, how inconsolable a grief is that for the dead! All the endearments of love and friendship have ceased forever! The cup of existence has been drained of its sparkling beverage, and nothing is left but the dregs of life! Who would care to drag on, a few comfortless and joyless days to the realms of everlasting night? The pleasures we have enjoyed, are all that our nature is capable of, or our destiny permits, and vain regrets, uncontrollable bursts of sorrow, an abandonment to grief and despair, are the natural, if not the becoming signs of strong affection.

Yet let the lamp of divine truth irradiate the scene, how bright and glorious does all that was before so dark, become! The scene is not more changed than the man. The eye of faith can pierce the shadows of the tomb; and, to her ear, from beyond its mysterious silence, come voices, as of the invisible world, full of hope and joy and promise! How subduing, yet how strengthening to our better nature, are these dispensations of Providence! They loosen our hold of the world; they weaken the springs of ambition, they inspire sympathy for the calamities, and charity for the weaknesses of our common humanity; they teach us to possess our souls in patience, to submit, without repining, to the

Supreme Will, to seek for happiness in those enjoyments which perish not, although they may be translated from time to eternity.

To my eye, there is no aspect of humanity more lovely than that of age, tempered and subdued by afflictions of this sort. They impart a serenity and evenness to the temper, they mellow the harshness of opinion—they smooth the brow, and clear the eye of thought. I have known many such—and although I have lost the friends and companions of youth in the pride of strength and beauty, yet it is to these recollections of venerable age that I turn with the strongest feelings of admiration and love. When I seek, in a philosophical mood, for the secret charm of their character, I find it to be in the strong instinct of immortality, which was the predominant feeling of their minds. They regarded this life but as the threshold of being. Their opinions—their habits—their tastes—their pursuits were in consonance with the destinies of an immortal spirit. There was nothing sordid, or selfish, or grovelling, about them. The fruits they bore, were those of late growth, of the mature autumn of life, appropriate, if not peculiar to the season of age. Yet the soil was prepared, and the seed was sown in youth, though the plant was all their life in rearing. It had pleased Providence to try them with affliction, to wean their hearts from the world, to call and to prepare them for the service of the Redeemer.

For "The Friend."

EQUATORIAL DAY.

The following glowing and picturesque description of the atmospherical changes, daily observable in the northern quarter of the Brazilian empire, and of the effects of those changes on the vegetable and animal worlds, is derived from the Journal of Dr. C. F. P. von Martius. "This description of a single day, answers for almost every day throughout the year; for the various phenomena, so minutely and graphically portrayed, recur with a wonderful uniformity." The author dates at Para, near the mouths of the Para and the Amazons, Aug. 16, 1819.

"How happy am I here! How thoroughly do I now understand many things which before were incomprehensible to me! The glorious features of this wonderful region, where all the powers of nature are harmoniously combined, beget new sensations and ideas. I now feel that I better know what it is to be a historian of nature. Overpowered by the contemplation of an immense solitude, of a profound and inexpressible stillness, it is, doubtless, impossible at once to perceive all its divine characteristics; but the feeling of its vastness and grandeur cannot fail to arouse

in the mind of the beholder the thrilling emotions of a hitherto inexperienced delight.

"It is three o'clock in the morning, I quit my hammock; for the excitement of my spirits banishes sleep. I open my window, and gaze on the silent solemnity of night. The stars shine with their accustomed lustre, and the moon's departing beam is reflected by the clear surface of the river. How still and mysterious is every thing around me! I take my dark lantern, and enter the cool veranda, to hold converse with my trusty friends, the trees and shrubs nearest to our dwelling. Most of them are asleep, with their leaves closely pressed together; others, however, which repose by day stand erect, and expand themselves in the stillness of night. But few flowers are open; only those of the sweet-scented Paullinia greet me with a balmy fragrance, and thinc, lofty mango, the dark shade of whose leafy crown shields me from the dews of night. Moths flit, ghostlike, round the seductive light of my lantern. The meadows, ever breathing freshness, are now saturated with dew, and I feel the damp of the night air on my heated limbs. A Cicada, a fellow-lodger in the house, attracts me by its domestic chirp back into my bedroom, and is there my social companion, while, in a happy dreaming state, I await the coming day, kept half awake by the buzz of the musquitoes, the kettle-drum croak of the bull-frog, or the complaining cry of the goat-sucker.

"About five o'clock I again look out, and behold the morning twilight. A beautiful even tone of grey, finely blended with a warmth-giving red, now overspreads the sky. The zenith only still remains dark. The trees, the forms of which become gradually distinct, are gently agitated by the land wind, which blows from the east. The red morning light and its reflexes play over the dome-topped caryocars, bertholetias and symphonias. The branches and foliage are in motion, and all the lately slumbering dreamers are now awake, and bathe in the refreshing air of the morning. Beetles fly, gnats buzz, and the varied voice of the feathered race resounds from every bush; the apes scream as they clamber into the thickets; the night moths, surprised by the approach of light, swarm back in giddy confusion to the dark recesses of the forest; there is life and motion in every path; the rats and all the gnawing tribe are hastily retiring to their holes, and the cunning marten, disappointed of his prey, steals from the farm-yard, leaving untouched the poultry, to whom the watchful cock has just proclaimed the return of day.

"The growing light gradually completes the dawn, and at length the effulgent day

breaks forth. It is nature's jubilee, the earth awaits her bridegroom, and, behold he comes! Rays of red light illumine the sky, and now the sun rises. In another moment he is above the horizon, and, emerging from a sea of fire, he casts his glowing rays upon the earth. The magical twilight is gone; bright gleams flit from point to point, accompanied by deeper and deeper shadows. Suddenly the enraptured observer beholds around him the joyous earth, arrayed in fresh dewy splendour, the fairest of brides. The vault of heaven is cloudless; on the earth all is instinct with life, and every animal and plant is in the full enjoyment of existence. At seven o'clock the dew begins to disappear, the land breeze falls off, and the increasing heat soon makes itself sensibly felt. The sun ascends rapidly and vertically the transparent blue sky, from which every vapour seems to disappear; but presently, low in the western horizon, small, flaky, white clouds are formed. These point towards the sun, and gradually extend far into the firmament. By nine o'clock the meadow is quite dry, the forest appears in all the splendour of its glowing foliage. Some buds are expanding; others, which had effloresced more rapidly, have already disappeared. Another hour, and the clouds are higher; they form broad, dense masses, and, passing under the sun, whose fervid and brilliant rays now pervade the whole landscape, occasionally darken and cool the atmosphere. The plants shrink beneath the scorching rays, and resign themselves to the powerful influence of the ruler of the day. The merry buzz of the gold-winged beetle and humming-bird becomes more audible. The variegated butterflies and dragon-flies on the bank of the river, produce, by their gyratory movements, lively and fantastic plays of colour. The ground is covered with swarms of ants, dragging along leaves for their architecture. Even the most sluggish animals are roused by the stimulating power of the sun. The alligator leaves his muddy bed, and encamps upon the hot sand; the turtle and lizard are enticed from their damp and shady retreats; and serpents of every colour crawl along the warm and sunny footpaths.

"But now the clouds are lowering; they divide into strata, and, gradually getting heavier, denser, and darker, at last veil the horizon in a bluish grey mist. Towards the zenith they tower up in bright broad-spreading masses, and assume the appearance of gigantic mountains in the air. All at once the sky is completely overcast, excepting that a few spots of deep blue still appear through the clouds. The sun is hid, but the heat of the atmosphere is more oppressive. The noontide is past; a cheerless melancholy gloom hangs heavily over nature. Fast sink the spirits; for painful is the change to those who have witnessed the joyous animation of the morning. The more active animals roam wildly about, seeking to allay the cravings of hunger and thirst; only the quiet and slothful, who have taken refuge in the forest, seem to have no apprehension of the dreadful crisis. But it comes! it rushes on with rapid strides, and we shall certainly have it here.

The temperature is already lowered; the fierce and clashing gales tear up trees by the roots. Dark and foaming billows swell the surface of the deeply agitated sea. The roar of the river is surpassed by the sound of the wind, and the waters seem to flow silently into the ocean. There the storm rages. Twice, thrice, flashes of pale blue lightning traverse the clouds in rapid succession: as often does the thunder rolling in loud and prolonged claps through the firmament. Drops of rain fall. The plants begin to recover their natural freshness; it thunders again, and the thunder is followed, not by rain, but by torrents, which pour down from the convulsed sky. The forest groans; the whizzing rustle of the waving leaves becomes a hollow murmuring sound, which at length resembles the distant roll of muffled drums. Flowers are scattered to and fro, leaves are stripped from the boughs, branches are torn from the stems, and massy trees are overthrown; the terrible hurricane ravishes all the remaining virgin charms of the levelled and devastated plants. But wherefore regret their fate? Have they not lived and bloomed? Has not the *Inga* twisted together its already emptied stamens? Have not the golden petals fallen from the fructified blossoms of the *Banistéria*, and has not the fruit-loaded *Arum* yielded its faded spathe to the storm? The terrors of this eventful hour fall heavily even on the animal world. The feathered inhabitants of the woods are struck dumb, and flutter about in dismay on the ground; myriads of insects seek shelter under leaves and trunks of trees. The wild *Mammalia* are tamed, and suspend their work of war and carnage; the cold-blooded *Amphibia* alone rejoice in the overwhelming deluge, and millions of snakes and frogs, which swarm in the flooded meadows, raise a chorus of hissing and croaking. Streams of muddy water flow through the narrow paths of the forests into the river, or pour into the cracks and chasms of the soil. The temperature continues to descend, and the clouds gradually empty themselves.

"But at length a change takes place, and the storm which raged so furiously is over. The sun shines forth with renovated splendour through long extended masses of clouds, which gradually disperse towards the horizon on the north and south, assuming, as in the morning, light vapoury forms, and hemming the azure basis of the firmament. A smiling deep blue sky now gladdens the earth, and the horrors of the past are speedily forgotten. In an hour no trace of the storm is visible; the plants, dried by the warm sunbeams, rear their heads with renewed freshness, and the different kinds of animals obey, as before, their respective instincts and propensities.

"Evening approaches, and new clouds appear between the white flaky fringes of the horizon. They diffuse over the landscape tints of violet and pale yellow, which harmoniously blend the lofty forests in the background with the river and the sea. The setting sun, surrounded by hues of variegated beauty, now retires through the western portals of the firmament, leaving all nature to love and repose. The soft twilight of evening

awakens new sensations in animals and plants; and buzzing sounds prove that the gloomy recesses of the woods are full of life and motion. Love-sighs are breathed through the fragrant perfumes of newly collapsed flowers, and all animated nature feels the influence of this moment of voluptuous tranquillity. Scattered gleams of light, reflected splendours of the departing sun, still float upon the woodland ridges; while, amidst a refreshing coolness, the mild moon arises in calm and silent grandeur, and diffusing her silver light over the dark forest, imparts to every object a new and softened aspect. Night comes;—nature sleeps, and the ethereal canopy of heaven, arched out in awful immensity over the earth, and sparkling with innumerable witnesses of far distant glories, infuses into the heart of man humility and confidence,—a divine gift after such a day of wonder and delight!"

The information contained in the following article, copied from a late paper, will interest many of our readers.

FREE NEGROES IN MARYLAND.

Since the request which we made the other day to the editors of the Baltimore American, asking information relative to this law, (or rather these laws, for there are two of them,) a friend has shown us the Baltimore Patriot, containing them at full length. They together occupy, in that paper, about three columns and a quarter. We avail ourselves of the following abstract, which we find in the Richmond Whig:

The first is entitled An Act relative to the people of colour. It appropriates twenty thousand dollars, and authorises a loan, not exceeding two hundred thousand dollars, and places these sums at the disposal of commissioners, to be applied to the removal of people of colour, now free, or who may hereafter become so, to Liberia, or elsewhere, with their consent, and to provide for their support after such removal, as far as may be necessary in the opinion of the commissioners. It requires that in all cases of manumission, the person liberated shall be removed beyond the limits of the state, with or without the consent of such person, but the option is given to renounce the right to freedom, and to remain a slave, and authority is vested in the orphan's court, to grant permission, from year to year, to such persons as it deems worthy of it, to remain in the state. The commissioners are also authorised in their discretion, to hire out such manumitted slaves, until their wages shall produce a sum sufficient to defray the expenses attending their removal and necessary support at the place of removal.

The second, is entitled An Act relating to free negroes and slaves. It prohibits the removal of any free negro or mulatto into the State. It provides that, if any such shall come into, and shall remain ten days in the state, they shall be subject to a fine of fifty dollars for every week they shall remain, and authorise a sale for such time as may be necessary to pay the penalty. It prohibits, under a penalty, the employing any such free negro or mulatto, but excludes from its operation, mangers and drivers of wagons from neighbouring states, or servants travelling with their masters.

It prohibits the bringing of slaves into the state for sale, after the first day of June next, under the penalty of forfeiture of the slaves, and a provision is made for their removal to Liberia, or elsewhere beyond the limits of the state, with a provision reserving former rights to proprietors of islands in the Potomac, and to authorise any one owning tracts of land in Maryland and other adjoining states within ten miles of each other, to remove slaves from one tract to another for purposes of cultivation.

There are various other provisions relating to keeping arms, attending religious worship, buying and selling, &c. which we do not consider of consequence here to specify.

THE CHEROKEE CASE.

Opinion of Justice McLean, delivered January Term, 1832.

Samuel A. Worcester, vs. The State of Georgia.
(Concluded from page 220.)

Much has been said against the existence of an independent power within a sovereign state; and the conclusion has been drawn, that the Indians, as a matter of right, cannot enforce their own laws within the territorial limits of a state. The refutation of this argument is found in our past history.

That fragments of tribes, having lost the power of self-government, and who lived within the ordinary jurisdiction of a state, have been taken under the protection of the laws, has already been admitted. But there has been no instance where the state laws have been generally extended over a numerous tribe of Indians, living within the state, and exercising the right of self-government, until recently.

Has Georgia ever, before her late laws, attempted to regulate the Indian communities within her limits? It is true, New York extended her criminal laws over the remains of the tribes within that state, more for their protection than for any other purpose. These tribes were few in number, and were surrounded by a white population. But, even the state of New York has never asserted the power, it is believed, to regulate their concerns beyond the suppression of crime.

Might not the same objection to this interior independent power, by Georgia, have been urged, with as much force as at present, ever since the adoption of the constitution? The chartered limits to the extent claimed, embraced a great number of different nations of Indians, all of whom were governed by their own laws, and were amenable only to them. Has not this been the condition of the Indians within Tennessee, Ohio, and other states?

The exercise of this independent power surely does not become more objectionable, as it assumes the basis of justice and the forms of civilization. Would it not be a singular argument to admit, that, so long as the Indians govern by the rifle and the tomahawk, their government may be tolerated; but, that it must be suppressed, so soon as it shall be administered upon the enlightened principles of reason and justice?

Are not those nations of Indians, who have made some advances in civilization, better neighbours than those who are still in a savage state; and is not the principle, as to their self-government within the jurisdiction of a state, the same?

When Georgia sanctioned the constitution, and conferred on the national legislature the exclusive right to regulate commerce or intercourse with the Indians, did she reserve the right to regulate intercourse with the Indians within her limits? This will not be pretended. If such had been the construction of her own powers, would they not have been exercised? Did her senators object to the numerous treaties which have been formed with the different tribes, who lived within her acknowledged boundaries? Why did she apply to the executive of the Union, repeatedly, to have the Indian

title extinguished; to establish a line between the Indians and the state, and to procure a right of way through the Indian lands?

The residence of Indians, governed by their own laws, within the limits of a state, has never been deemed incompatible with state sovereignty, until recently. And yet, this has been the condition of many distinct tribes of Indians, since the foundation of the federal government.

How is the question varied by the residence of the Indians in a territory of the United States? Are not the United States sovereign within the territories? And has it ever been conceived, by any one, that the Indian governments, which exist in the territories, are incompatible with the sovereignty of the Union?

A state claims the right of sovereignty commensurate with her territory; as the United States claim it, in their proper sphere, to the extent of the federal limits. This right or power in some cases, may be exercised, but not in others. Should a hostile force invade the country, at its most remote boundary, it would become the duty of the general government to expel the invaders. But it would violate the solemn compacts with the Indians, without cause, to dispossess them of rights which they possess by nature, and have always exercised, and which have been uniformly acknowledged by the federal government.

Is it incompatible with state sovereignty to grant exclusive jurisdiction to the federal government over a number of acres of land, for military purposes? Our forts and arsenals, though situated in the different states, are not within their jurisdiction.

Does not the constitution give to the United States as exclusive jurisdiction in regulating intercourse with the Indians, as has been given to them over any other subject? Is there any doubt as to this investiture of power? Has it not been exercised by the federal government ever since its formation, not only without objection, but under the express sanction of all the states?

The power to dispose of the public domain is an attribute of sovereignty. Can the new states dispose of the lands within their limits, which are owned by the federal government? The power to tax is also an attribute of sovereignty, but can the new states tax the lands of the United States? Have they not bound themselves, by compact, not to tax the public lands, nor until five years after they shall have been sold? May they violate this compact at discretion?

Why may not these powers be exercised by the respective states? The answer is, because they have parted with them, expressly for the general good. Why may not a state coin money, issue bills of credit, enter into a treaty of alliance or confederation, or regulate commerce with foreign nations? Because the powers have been expressly and exclusively given to the federal government.

Has not the power been as expressly conferred on the federal government, to regulate intercourse with the Indians, and is it not as exclusively given, as any of the powers above enumerated? There being no exception to the exercise of this power, it must operate on

all communities of Indians, exercising the right of self-government; and, consequently, include those who reside within the limits of a state, as well as others. Such has been the uniform construction of this power, by the federal government and of every state government, until the question was raised by the state of Georgia.

But the inquiry may be made, is there no end to the exercise of this power over Indians within the limits of a state, by the general government? The answer is, that, in its nature, it must be limited by circumstances.

If a tribe of Indians shall become so degraded or reduced in numbers, as to lose the power of self-government, the protection of the local law, of necessity, must be extended over them. The point at which this exercise of power by a state would be proper, need not now be considered: if indeed it be a judicial question. Such a question does not seem to arise in this case. So long as treaties and laws remain in full force, and apply to Indian nations, exercising the right of self-government, within the limits of a state, the judicial power can exercise no discretion in refusing to give effect to those laws, when questions arise under them, unless they shall be deemed unconstitutional.

The exercise of the power of self-government by the Indians, within a state, is undoubtedly contemplated to be temporary. This is shown by the settled policy of the government, in the extinguishment of their title, and especially by the compact with the state of Georgia. It is a question, not of abstract right, but of public policy. I do not mean to say that the same moral rule which should regulate the affairs of private life, should not be regarded by communities or nations. But a sound national policy does require that the Indian tribes within our states should exchange their territories, upon equitable principles, or, eventually, consent to become amalgamated in our political communities.

At best, they can enjoy a very limited independence within the boundaries of a state, and such a residence must always subject them to encroachments from the settlements around them; and their existence within a state, as a separate and independent community, may seriously embarrass or obstruct the operation of the state laws. If, therefore, it would be inconsistent with the political welfare of the states, and the social advance of their citizens, that an independent and permanent power should exist within their limits, this power must give way to the greater power which surrounds it, or seeks its exercise beyond the sphere of state authority.

This state of things can only be produced by a co-operation of the state and federal governments. The latter has the exclusive regulation of intercourse with the Indians; and, so long as this power shall be exercised, it cannot be obstructed by the state. It is a power given by the constitution, and sanctioned by the most solemn acts of both the federal and state governments: consequently, it cannot be arrogated at the will of a state. It is one of the powers parted with by the states, and vested in the federal government. But, if a contingency shall occur, which shall render the Indians who reside in a state, incapable of self-

government, either by moral degradation or a reduction of their numbers, it would undoubtedly be in the power of a state government to extend to them the ægis of its laws. Under such circumstances, the agency of the general government, of necessity, must cease.

But, if it shall be the policy of the government to withdraw its protection from the Indians who reside within the limits of the respective states, and who not only claim the right of self-government, but have uniformly exercised it; the laws and treaties which impose duties and obligations on the general government should be abrogated by the powers competent to do so. So long as those laws and treaties exist, having been formed within the sphere of the federal powers, they must be respected and enforced by the appropriate organs of the federal government.

The plaintiff who prosecutes this writ of error, entered the Cherokee country, as it appears, with the express permission of the President, and under the protection of the treaties of the United States, and the law of eighteen hundred and two. He entered, not to corrupt the morals of this people, nor to profit by their substance; but to teach them, by precept and example, the Christian religion. If he be unworthy of this sacred office; if he had any other object than the one professed; if he sought by his influence, to counteract the humane policy of the federal government towards the Indians, and to embarrass its efforts to comply with its solemn engagements with Georgia; though his sufferings be illegal, he is not a proper object of public sympathy.

It has been shown, that the treaties and laws referred to come within the due exercise of the constitutional powers of the federal government; that they remain in full force, and consequently, must be considered as the supreme laws of the land. These laws throw a shield over the Cherokee Indians. They guaranteed to them their rights of occupancy, of self-government, and the full enjoyment of those blessings which might be attained in their humble condition. But, by the enactments of the state of Georgia, this shield is broken in pieces—the infant institutions of the Cherokees are abolished, and their laws annulled. Infamous punishment is denounced against them, for the exercise of those rights which have been most solemnly guaranteed to them by the national faith.

Of these enactments, however, the plaintiff in error has no right to complain, nor can he question their validity, except in so far as they may affect his interests. In this view, and in this view only, has it become necessary in the present case, to consider the repugnancy of the laws of Georgia to those of the Union.

Of the justice or policy of these laws, it is not my province to speak. Such considerations belong to the legislature by whom they were passed. They have, no doubt, been enacted under a conviction of right, by a sovereign and independent state, and their policy may have been recommended, by a sense of wrong, under the compact. Thirty years have elapsed since the federal government engaged to extinguish the Indian title within the limits of Georgia. That she has strong ground of

complaint, arising from this delay, must be admitted; but such considerations are not involved in the present case: they belong to another branch of the government. We can look only to the law, which defines our power, and marks out the path of our duty.

Under the administration of the laws of Georgia, a citizen of the United States has been deprived of his liberty; and, claiming protection under the treaties and laws of the United States, he makes the question, as he has a right to make it, whether the laws of Georgia, under which he is now suffering an ignominious punishment, are not repugnant to the constitution of the United States, and the treaties and laws made under it. This repugnancy has been shown; and it only remains to say, what has before been often said by this tribunal of the local laws of many of the states in this Union, that being repugnant to the constitution of the United States, and to the laws made under it, they can have no force to divest the plaintiff in error of his property or liberty.

For "The Friend."

INCENTIVE TO FAITHFULNESS.

From the days of George Fox to the present time, declension in the Society has been a subject of mournful reflection with those who felt a deep interest in its prosperity.—Evidences of it are found in nearly all the journals of Friends. They looked for brighter days than those in which they lived, and while they retained this hope, it is possible their apprehensions of existing degeneracy stimulated them to exertion, that at least the condition of the Society might not grow worse in their own time. So long as their fear produced this effect it was beneficial. But if suffered to reach such a height as to sink the mind below hope, and destroy their energies for improvement, it must have proved extremely prejudicial, disqualifying its possessor and disheartening others. Perhaps there never was a period in this country, when greater opening presented for extending a hand of mutual help than the present, when the Society is, we humbly trust, rising above the immediate effects of the convulsion which shook off so many unstable members. Unity and good fellowship, which subsist amongst the members, have been strengthened by the recent annual solemnity, and may nothing be permitted to interrupt the precious feeling. The recommendations of the Yearly Meeting are cordially received, either to raise funds or to enter into actual labour to effect desirable ends, one of the most prominent of which is domestic and school education. The religious instruction of the young people cannot be promoted unless parents participate in the requisitions and purifying consequences of religion themselves—and hence, if the concern prospers, it has a double effect. He that watereth will be watered himself. So in the support of a sound discipline; the hands to do this must be clean, and where this is the case the tendency will be to keep the camp clean, either by making the members better, or removing the defective out of the Society. To observe a general interest in its welfare, and the revival of zeal to promote reformation, cannot

but strengthen our hope and confidence, that He who remembered his chosen seed in ancient days, when under affliction, and turned their captivity as the streams in the south, is turning his hand upon us for good, and will enlist many to join in the good work of raising up the standard of pure spiritual religion which the primitive members of the Society so conspicuously held up to view.

In coincidence with these remarks, the following passage from the Journal of John Griffith, may lead to considerations which may be profitable to some at the present time.

S.

"It is worthy to be remembered, and deeply pondered by great numbers in our Society, that it was the rebellion and unfaithfulness of the children of Israel that was the cause of their being turned back again into a barren, doleful, howling wilderness, when near the borders of the land of promise. They doubtless might have then entered, subdued the idolatrous inhabitants, and taken full possession thereof, had they believed in and obeyed that mighty Jehovah, who with an outstretched arm had brought them out of the land of Egypt, dividing the Red Sea in mercy to them, and for the destruction of their enemies. But, oh! what a long wilderness they had afterwards, for about the space of thirty-eight years, until all that people had fallen, except Caleb and Joshua, men of upright hearts, whom the Lord honoured with being the leaders of an entire new people to possess the land. Cannot the empty formal professors amongst us, who, under great pretensions, have suffered a heart of unbelief, a rebellious heart, that has departed from the living God, and embraced this present world, read their own condemnation in the before mentioned account? Shall they ever enter into the heavenly Canaan? or be accounted worthy to carry on his glorious work in the earth? No, verily; but they must fall into great condemnation, except they repent, and redeem their mis-spent time, and another people be raised to maintain this glorious cause, to whom the Calebs and Joshuas in our society will be as leaders and directors; like Priscillas and Aquilas, to expound unto them (who enquire the way to Sion) the way of the Lord more perfectly; for I am fully persuaded, our Society will not cease to be a people, nor the glory ever depart therefrom wholly, as it did from the Jewish, and in a great degree the lapsed Christian church. I have no doubt, but that a people will be preserved from generation to generation, to contend earnestly for the faith once delivered to the saints, and to maintain the same with the doctrine and principle resulting therefrom, so eminently revived in our predecessors, and most surely believed by us. So that when it shall please the Lord to awaken the nations, there will be no occasion to expect new discoveries, or other manifestations, but the Lord will show where he feeds his flock, and where they lie down at noon. I do not expect the present lethargy, and almost universal indifference of all denominations of Christians about religion, is to continue very long, for the Lord's soul abhors it. I am fully persuaded he will

arise in dreadful majesty, to shake terribly the earth; the power, wisdom, policy, and splendour thereof, and not only the earth, but the heavens also, that he may remove those things which can be shaken, that those things that cannot be shaken may remain. Then shall people see how empty and fruitless their religious pretensions have been. Then will their eyes and cries be to the Lord, to show them the pasture of the flock of his companions. Then will mankind receive a kingdom which cannot be shaken. But, oh! the bitter cups that must be drank, and the phials of God's wrath that must be poured upon nations and kingdoms, before mankind in general will be humbled enough, to submit to the yoke of Christ, and to learn of him, who is meek and low in heart. But he is Lord of lords and King of kings, and can turn and overturn, until the inhabitants of the earth are willing that he should reign whose right it is; "for when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness."

"Great and marvellous hath been the Lord's condescension and goodness, manifested for our help and preservation many ways; one whereof I cannot well omit a short remark upon, viz. the reviving of ancient zeal for the promotion of discipline and good order, which I find is almost general throughout the Society, that spirit of sound judgment, and the burning of that holy fire, which the Lord doth kindle in the hearts of the faithful, has never been wholly extinguished since we have been a people; though in some places, through the neglect of many, it hath burned rather faint and languid. This has of late been much augmented, and the number of those who will not take bribes (that is, through favour and affection pervert judgment) increased. I pray God, for his great name's sake, and his people's preservation, this good work may prosper! Public ministry, though a great blessing, help, and comfort to God's people, may be shunned, evaded, and turned off by individuals: but the church cannot easily lose ground, under a godly, impartial administration of sound judgment, and dealing in the way of good order and discipline, as this brings judgment home, Thou art the man.—Here individuals must condemn the evil, or be disunited from the body, that it may not be infected or endangered by their defection."

For The "Friend."

The two subjoined selections are from a volume of poems by Richard Manley. In a note to the editors of the Monthly Review, dated Southmolton, Devon, (Eng.) September 4th, 1830, he says, "its contents are the youthful productions of one moving almost in one of the humblest situations in life, whose scholastic advantages have not exceeded a country charity school education, and who, thus far through life, has had to struggle with poverty, and latterly with a lingering illness."

A strain, say the reviewers, of tender and delicate feeling, with just so much of a religious spirit mixed up with it, as gives a solemn and almost affecting character to his lyrics, marks

every line of this collection. We would challenge the whole body of annuals for 1831, to produce an effusion upon a subject, which every one must admit to be nearly an exhausted one in poetry, at all comparable to the Lines to Death, which we shall now quote.

"How chilly thy bed, and how dreary thy regions!
What darkness surrounds thee! how boundless thy reign!
How rueful thy wastes! and what numberless legions
Go shivering down to thy gloomy domain!

The sage and the hero thou takest, nor sparest
The wife of the bosom, the child of the heart;
And often, alas! are the friends we love dearest,
The first who submit to thy terrible dart.

How our nature starts back from that moment of anguish,
And hope is the last that submits to the blow;
Even those who in sorrow and poverty languish,
Are afraid of thy coming, and deem thee their foe.

The Christian, alone, redeem'd from life's errors,
Can meet thee with courage, and cheerfully sing,
O grave, thou art vanquish'd, and where are thy terrors?
O death, thou art conquer'd, and where is thy sting?"

The simple beauty, (we again quote the reviewer,) of the following very feeling lines will, we are sure, call forth the admiration of every reader:—

EARLY FRIENDS.

And where are those we valued once,
When life was young and gay?
The friends of earlier years? they're gone
To brighter worlds away.

But still we love to think upon
The time we've spent with them,
And cherish feelings sweet, that grow
On friendship's sacred stem.

The verdant meads, the purling streams,
The peaceful woodland bowers,
Where once we wander'd carelessly,
Recall those happy hours;

Recall to mind, not to enjoy,
For, ah! they're ever past;
The joys of early friendships were
By far too sweet to last.

But shall not hearts, united here,
By strongest ties of love,
Still meet, when all life's ills shall close,
In brighter worlds above?

I'll mourn not then my griefs below,
Nor all their baneful train,
So I, at last, may meet above,
My early friends again.

THE FRIEND.

FOURTH MONTH, 28, 1832.

For a more detailed, correct and very interesting account of our late Yearly Meeting, we refer our distant subscribers to an article under the signature of T.

On another page will be found the substance of the enactments of the state of Maryland, relating to the people of colour of that state. The bill of similar import in the state of Virginia, which passed the house of delegates, it appears, has been lost in the senate by a very small majority. We may now explicitly state, that, in all that we have published in regard to

this subject, we would not be understood as giving the least countenance, to any plan of colonization, but such as makes it entirely voluntary on the part of the coloured people. We wholly repudiate the principal of coercion in this matter, in every shape. All attempts to remove the descendants of Africa, born here, to foreign countries by compulsory means, we hold to be utterly repugnant to humanity, to reason, and to equity; and in saying so, if we are not greatly deceived, we but express the sentiments of a large majority of the citizens of these United States. We also indulge the hope that similar views will ere long pervade the slave-holding states; the spell is broken,—free and rational discussion on the question of slavery is no longer dreaded, and there cannot be a doubt, that the more it is canvassed in the liberal and ameliorated spirit of the age, the more will truth be elicited, and the immutable and eternal principles of justice have the pre-eminence.

We are informed that the Journal of George Fox has been stereotyped, and is now for sale, complete in one volume, octavo, at the low price of two dollars a single copy, and by the dozen, at one dollar and seventy-five cents. It is printed with a clear type, and on good paper, making about six hundred and seventy pages. The object in stereotyping it, is to promote its circulation by furnishing it at a low price; and as many Friends in limited circumstances are yet without the work, it will be well for those who take "The Friend," to spread the information. If funds could be raised in all the Yearly Meetings to supply young families who cannot purchase it, extensive advantages might accrue to children in giving them an early knowledge of our principles, history, and testimonies.

The Journal abounds with interesting incidents, calculated to arrest and please the serious youthful mind, and would essentially aid in the cause of religious education, which is rising into importance and claiming the attention of Friends in a more impressive manner, than it has done for many years. No suitable means to keep alive and promote this momentous object should be neglected; and as a guard against the lamentable consequences of ignorance of our principles and peculiar testimonies, the journal of the founder of the Society would, we apprehend, be as effectual at least as any other amongst us.

To be had of Kimber & Sharpless, Uriah Hunt, and Nathan Kite, Booksellers, Philadelphia.

Departed this life, on the 22d inst. of pulmonary consumption, in the 40th year of her age, MARGARET M. wife of Isaac Collins.

Possessing uncommon loveliness of disposition and warm affections, she endeared herself to a large circle of friends, who deeply mourn their loss, although they are assured, that it is her "everlasting gain." Surrounded by many blessings, and in the prime of her life, she was enabled to bow in submission, at the approach of the pale messenger, who seemed, with respect to her, to be disarmed of his sting. Supported in the hour of dissolution by the Saviour in whom she trusted, there is cause reverently to believe, that her purified spirit peacefully departed from its frail tenement, and ascended to the bosom of its God.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

Extract from a Sermon preached by John Bowater, at St. John's Street, March 18, 1823.

(Concluded from page 223.)

My friends, we have need of supplies from God every day; we have need of our daily bread. And God gives bread to the hungry soul; "He filleth the hungry with good things." This is what we labour and travail for. Now it is those that are hungry that God takes notice of, and gives bread to; he hath promised that "those that hunger and thirst after righteousness shall be filled." See what you are hunting after this day. What is it that your souls do desire? You have presented your bodies here at this time, what is it for? Is it to hear what a man can say—to hear eloquence of speech—to hear some novelties? or is it your end to wait upon God? I would have every one of you to wait for yourselves; you that have been acquainted with the manifestation of the spirit, wait in it, feel your minds exercised towards God; wait at his footstool. This was Mary's choice, when Martha was cumbered about many things. Mary attended at the footstool of Jesus; her attendance was upon him. So, friends, let us all look unto the Lord, and wait upon him—wait for his appearance, and for his salvation to be manifested to us. Wait that you may know that arm of power which wrought tenderness in you, and did beget desires in your souls after that which is good. Wait that you may be strengthened in that power, that you may be a growing people, that you may grow in grace and virtue, that you may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There are degrees of grace, and there are several statures and degrees of growth. You may read of several statures, 1 John ii. 13, children, young men, and fathers: "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. I write unto you, little children, because ye have known the Father."

Now you that make a profession of the truth, see how far you are grown into the life of it; see how far it hath prevailed so as to season your souls, and to make you savoury to God, that you may not only stand in a profession and be professors of life, but possessors of life, and the life of Jesus; that you may receive life and ability from him every day, so as to be enabled, by his power, to perform what he requires of you: now there is no more required of us but faithfulness according to the ability of grace given. The Lord God hath been free in his love, and hath communicated to us a talent or talents. Now it is those that are faithful in a little that he will commit more unto; but do not expect a greater talent, or more to be communicated, till you have been faithful in a little, which hath already been made manifest to you. See

that you be every one concerned for yourselves; mind your travail: "Lay aside every weight and burthen, and the sin which doth so easily beset you; and run with patience the race that is set before you, looking unto Jesus, who is the author, and will be the finisher of your faith." If thou dost give up thyself to him, he that is the author will be the finisher of thy faith, to the joy and comfort of thy soul; he will perfect the work he hath begun in thee.

I would have neither old nor young to satisfy yourselves with an outside profession of the truth of God: but see that you be converted; that you be "broken off from the wild olive," and ingrafted into Christ; see that there be a thorough reformation wrought in your souls, and that you be separated from that which is evil. What doth an outward separation signify, if there be not an inward separation? 2 Cor. vi. 17. "Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Wait upon the Lord, and know an inward separation; for what will it signify to change the name, and retain the corrupt nature, the old nature; and to live in pride, vanity, lust, covetousness, and other abominations. What doth it signify to make a profession of Christianity, while people live in these sins from day to day?

See that you be found in that holy way which God hath cast up. Many men have been casting up ways of their own devising, but God hath cast up "a way for the ransomed of the Lord, that the way-faring man, though a fool, shall not err therein." The unclean beasts have not trod in this way; the ransomed of the Lord, those that are redeemed from their vain conversation, these are they that walk in this pure and holy way, the way of righteousness and truth. See that you be joined to the truth; and that will be for your good; not that God hath need of us, but we have need to be reconciled to him. Man hath need of reconciliation to God his Maker; for he hath gone astray from him, and hath been separated by reason of sin, and had need to be reconciled.

Friends, I would have you to prize the mercy of God, and the day of his visitation. He hath stretched forth his hand; and his love and mercy have been extended to us. There were many good people, zealous people, that desired to see the days that we now see, and have not lived to see them; but have died in the faith of this, that God would send forth more of his light, more of his grace, to the children of men: and that the light of the moon should be as the light of the sun, and the light of the sun as the light of seven days. Many good people that are gone to their rest, have died in the faith of it, though they have never attained to see the days that we have seen. God hath stretched forth his hand to the nations, and sent forth his servants to declare the glad tidings of peace and salvation, to be perfected through Christ Jesus the Mediator.

Now God hath made us partakers of this grace and blessing; blessed be the Lord our God who hath made a remnant partakers of it, that have given up their all, that they might enjoy truth, and be professors of the truth. And the Lord hath preserved this remnant through many tribulations, ever since we have been a people. The love of God, and his Almighty power, have surrounded us; and he hath gathered us to be a people. Many of us having living experience of the tender mercies and blessings of God: we cannot say that he hath been a bad master; he hath not laid hard things upon us; he hath fed his flock like a shepherd; he hath gathered the lambs with his arm, and carried them in his bosom, and doth gently lead those that are with young. Isa. xl. 11. The spirit of the Lord hath led us on gently, and hath instructed us according to our capacities. He hath not laid hard matters upon us, when we were as weak children, but he hath nourished us by degrees, and fed us with the sincere milk of the word, that we might grow thereby; that we might grow in grace, and in virtue, and goodness, that you may be strengthened in your inward man. The outward man cannot long subsist without food, but the body without food will grow weak and feeble; nor can the soul live unto God, except it receive strength and nourishment from him, who "fills the hungry with good things, and sends the rich empty away."

Wait upon God, that you may be strengthened, and enabled to perform your duty, and what God requires for you. "Obedience is better than sacrifice, and to obey the voice of the Lord, than the fat of rams." It is in Christ alone that we have acceptance with God; and he "is the author of eternal salvation to all them that obey him."

Take heed lest the mystery of iniquity work in your minds and spirits, work to a fleshly liberty, to liberty to sin! The spirit of God works liberty and freedom from sin, and from the bondage of corruption; not to give way to it. "If Christ hath made you free, then ye shall be free indeed. Where the spirit of the Lord is, there is liberty," a freedom from sin: the lusts of the flesh, the lust of the eyes, and the pride of life, they are not of the Father, but of the world. Many people indulge the lusts of their own mind, and embrace pride, vanity, and arrogance, those things that are evil; and so corrupt themselves, and go out of the way of God, reaching after the pleasures of the world and the lusts of it. Here people go astray; but by keeping to the spirit, when the temptation comes to us to gratify our flesh, the spirit of the Lord lifts up a standard against it. We have tried ourselves and our own spirits; and in our own strength we could never get forward in the ways of God. We have been convinced of it, that though our understandings have been clear to know the way of truth, yet by our own striving we can never get forward; by striving in our own wills.

Take heed that in your striving you do not set up self; but humble yourselves to the dust, and sit at the feet of Jesus; learn of

him to be meek and lowly. He that is the chief among you, let him be the servant of all. Do not strive for high places, nor for honour and dignity, and to be accounted of among men. If we may have the favour of God, we should be content to dwell in a low place; to be a door-keeper in the house of God, we shall think sufficient. I doubt not, will a gracious soul say, but God hath a sufficiency in store for me, whensoever he calls me out of the world. Christ Jesus, my Lord, is gone before to prepare a place for me; and he hath also promised: "I will come again to receive you to myself; and where I am, there shall my servants be." If Christ be gone to prepare a place for us, we need not question our reward; if the spirit of God beareth witness with our spirits that we are children of God; and if children, then heirs, heirs of God; and joint heirs with Christ.

Seek peace with the Lord, seek reconciliation with God in the right way. There are two ways, the way that leads to life, and the way that leads to destruction; the narrow way, and the broad way. Are you in that way which God hath cast up? If you are in Christ, he is the way, the truth, and the life; if you are in Christ, you are new creatures. Consider what you know of a change, of dying unto sin, and living unto righteousness. "Put off the old man with his deeds, and put on the new man, which after God is created in righteousness and true holiness." Consider how it is with you: whether you live in sin, or in holiness and righteousness. All sin is of the devil, he is the author of sin: "What fruit had ye in those things whereof ye are now ashamed; for the end of those things is death? Ye were the servants of sin; but being made free from sin, ye became the servants of righteousness; and now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Here is a good change, from being servants of sin to be made free from sin, through the Mediator, Christ Jesus.

For "The Friend."

The Yearly Meeting of Friends of Pennsylvania, New Jersey, Delaware and parts adjacent, held in this city, closed its session for the present year on Sixth day afternoon, the 20th inst. It was the largest Yearly Meeting held since the separation, and little if any smaller than it used to be, previous to the excitement created by the Hicksite controversy. We think it may be considered in many respects a *memorable meeting*—the large number of young persons in attendance—the solemnity which prevailed during most of the sittings; the serious and orderly deportment of the youth and the deep interest in the business which they evinced, together with the entire harmony and unity that attended the discussion and conclusion of the several important subjects which came under consideration, evince that the good presence of the heavenly Shepherd is not withdrawn from us, and afford the encouraging and consoling hope, that through his continued care and mercy, a succession of faithful labourers are coming

up in this portion of his heritage. An increase of simplicity and becoming plainness of dress, was strikingly obvious when compared with former years, and we trust that the testimonies of the Society in these respects are claiming the more general observance of our younger members. We sincerely desire that this may continue to be the case, being well assured, that in proportion as our love to Christ and his cause increases, and our attachment to the religious Society of which we are members becomes strengthened, we shall feel bound to evince in the simplicity of our dress and demeanour, as well as the moderation and plainness of the furniture of our houses and our manner of life, that we are weaned from the fashions and customs of the world; and as strangers and pilgrims on earth, are looking and pressing toward that recompense of reward and those enduring riches which are reserved for the righteous in the kingdom of heaven. The interesting subject of education again engaged the attention of the meeting, and it was gratifying to observe from the Reports, that all the Quarterly Meetings had been actively and efficiently engaged in the promotion of this important concern. It is a circumstance which promises well for the future prosperity of the Society, that Friends are so generally taking up the subject on the ground of *religious obligation*, and as a matter of duty are willing to make no inconsiderable sacrifice of time and money in order to obtain a guarded and liberal education for their children. So great are the benefits to be secured by a proper attention to this subject, that no reasonable sacrifice should be withheld, and some, we think, might find a large portion of the means for procuring such instruction for their children, in the money which is uselessly expended in the purchase of articles of superfluity or extravagance.

Connected with this, we must not omit to notice the boarding school at West-town.—From the report of the committee who have it in charge, it appears that this seminary is in a satisfactory and desirable state. The average number of scholars during the year, has been one hundred boys and one hundred and seven girls, whose improvement and general good order bear ample testimony to the excellence of the institution, and afford ground to believe that the religious concern which led to the establishment of the school, continues to be in good measure answered. The large number of scholars for more than a year past having rendered some further accommodation necessary, especially on the boys' side, it is concluded to erect an additional building at the west end of the present range.

The report from the Indian committee contained an interesting and affecting address from some of the chiefs to Friends, conveyed through the Friend who lately resided at Tunnessassah. It seemed to us like a last farewell, and excited feelings of the deepest sympathy and commiseration, for the wrongs and hardships which the untutored children of the forest endure from the white population of this highly favoured land. Our debt to them is great—too great, we fear, to be cancelled by aught that we can do to melio-

rate their condition—but we surely ought to do the little that we can; lest he who heareth the cry of the oppressed and the sighs of the needy, should come down and plead with us in righteous retribution.

Epistles from our brethren of all the Yearly Meetings on this continent, and from that in London, were received and answered as usual; and the feeling that the Society, wherever situated, is still one people, holding one common faith, and labouring to maintain the same testimonies, was sweetly animating.

The recurrence of these annual solemnities, and the opportunities they furnish for mingling in harmonious exercise, as well as social intercourse, with the members of distant meetings, tend to strengthen the bond of union in the Society, and to make us feel more and more as brethren of one family and household of faith. To those especially whose lot is cast in small meetings, where they often meet but the two or three, it must be peculiarly consolatory to come up to these solemn assemblies, where they are cheered and animated by the company and countenances of their friends, and perceive, that, few and feeble as they often feel, they are not only the objects of the tender sympathy and affectionate solicitude of the church, but fill a place and station in its organization, which contributes to the welfare and prosperity of the whole.

We have often admired the wisdom, beauty, and excellence of the system of church government, instituted in our religious Society—the connection and dependence of the meetings and members one upon another, and the harmony with which all move toward promoting the general good, when acting under a measure of that divine wisdom, which "planned, and built, and still upholds it all." May every member of the Society duly prize the great privilege of membership—and may we all, however humble or obscure our station, strive together with renewed earnestness for greater degrees of consistency and conformity with our high profession, that by individual amendment, a general revival of ancient zeal and piety may be experienced, and the dignity and brightness of the Society restored.

T.

Fifteenth Annual Report on the state of the Asylum, for the relief of persons deprived of the use of their Reason.—Published by direction of the Contributors, third month, 1823.

The managers of the Asylum submit to the contributors the following detailed account of the state of the institution, and of their proceedings since their last report.

During the past year 31 patients have been admitted into the Asylum. The number under care at the date of the last statement was 35. Since then 14 have been discharged and 6 have died. There are at present in the house 46 patients. Of those who have been discharged, 8 were recovered, 2 much improved, and 4 without apparent improvement. Of those who remain 6 are restored, 2 much improved, 3 improved, and 35 without any apparent improvement, of whom 25 are old

and apparently incurable cases. The deaths which have occurred have chiefly been of aged and infirm patients, whose health had long been declining.

From the treasurer's report, it appears that the balance in his hands on the 1st. instant was 593 dollars 78 cents.

From the report of the committee of accounts, it appears that the sum which has accrued for the board, &c. of patients, produce of farm sold, and ground rent, has been 5,809 dollars 58 cents. There have also been received from new contributors 25 dollars, and the nett proceeds of a legacy of 100 dollars by our friend Thomas Lee, of Oley, deceased, amounting to 97 dollars 50 cents.

In our former reports, the account of expenditures has been closed, so as to include the payments sanctioned at the meeting of the managers in the third month. As this was found to be in many respects inconvenient, it has been concluded to close it on the 1st of the 3d month. The various expenses reported at this time, which amount to 4914 dollars, 82 cents, include therefore eleven and not twelve months' disbursements. If to this sum we add the amount expended in the second month 1831, and reported last year, it will bring the expenses of the year to 5,432 dollars 66 cents, shewing an excess of income from the board, &c. of patients, and the ground rent, above all the disbursements including interest money—of 376 dollars 92 cents.

The superintendent reports, that the produce of the farm for the year has been 50 bushels of wheat, 200 bushels of Indian corn, 100 bushels of potatoes, 40 bushels of turnips, 15 bushels of onions, and 34 two-horse loads of hay. Six hogs weighing 1631 lbs. nett have been killed, and produce amounting to 120 dollars 88 cents has been sold. The present farm stock consists of three horses, eight cows and six pigs.

Our friends Edward and Sarah Taylor, having given the managers notice of their intention to leave the Asylum, on or before the 1st of the fourth month next, our attention was early drawn to the duty of providing suitable successors to them. An application made by John C. Redmond and Lætitia his wife, of New York, proved upon inquiry to be satisfactory, and they have accordingly been appointed. They are members of our religious Society, and are expected shortly to enter upon the duties of the stations so long and acceptably filled by Dr. Taylor and his wife.

Although the probability of recovery is much diminished by delay in subjecting patients to proper medical care; the experience at our institution holds out inducements not to despair of benefit even after years of mental alienation. Of 116 patients, who have been discharged cured, 38 were cases of first attack not exceeding three months in duration, 14 were cases not exceeding twelve months duration, 20 were cases not exceeding 5 years' duration, 4 were cases in which the disease had continued from 5 to 10 years, and in 6 cases the disease was upwards of 10 years standing previously to admission. The remaining 66 were cases of second or repeated attacks.

A change in the arrangements respecting the medical department, having become advisable in consequence of the resignation of Dr. Edward Taylor, and the appointment of a Friend, who is not a physician, to succeed him; and Dr. Charles Pickering, having desired to be released at an early period from the charge of the Asylum, a temporary arrangement has been made, and Dr. Robert Morton, and Dr. Charles Evans, appointed attending physicians to the house.

The average residence in the house of those patients who have been restored has been $5\frac{1}{2}$ months, of those who have been much improved $15\frac{1}{2}$ months, of those who have been improved $14\frac{1}{2}$ months, and of those whom the treatment has not essentially benefited $17\frac{1}{2}$ months. It thus appears that in the majority of cases a residence of a few months will ascertain the probable termination of the disease, and that in those whose malady is more deeply seated, a residence of a year and a half has generally been found greatly to meliorate the condition of the patient. There have been some remarkable exceptions to the first rule. Two patients—the one, a case admitted for the second, and the other for the fourth time, have been restored after a residence of two years and nine months. One patient who had been labouring under insanity for four years, and another for three years, previously to their admission, were discharged restored, the former after a residence of three years, and the latter after a residence of five years and three months in the house. These facts should teach us that while there is life there is hope, and prevent us from ever despairing or relaxing in our efforts to alleviate this awful malady.

The list of patients who have been removed by their friends without apparent improvement, may be divided into two classes. Five of these patients resided in the house for more than two years, viz: three, upwards of eight years, one, three and a half years, and one, two years and eight months.

The average residence of the remaining 23 was four months, a period altogether inadequate to ascertain the influence of our mode of treatment. The former class only can be considered as being proved by experience to be incurable cases, *whose malady no skill could probably alleviate*. If to these we add several incurable patients removed by death, and 25 now in the house whose disease is of many years' continuance, and most of whom have been upwards of two years in the institution, we shall obtain the whole number upon whom our system has been fairly tried and found altogether ineffectual.

The patients' yard has hitherto been surrounded by a high board fence, which is now so much decayed as to render it necessary to replace it with one more durable. The security of the patients requires this to be done speedily and in the best manner. In addition to this expense it has been found, that, owing to the mode in which the slate roof of the original buildings was put on, it has never been water tight, and it has become necessary for the preservation of the building to have the roof thoroughly examined and repaired.

The cost of these two important and unavoidable expenses will be several thousand dollars. The institution is still deeply in debt, and the income from the board of patients is scarcely adequate to the proper expenditure of the house. Under these circumstances, the contributors at their late meeting authorised the managers, to build a substantial stone wall around the patients' yards, and to put a new roof on the house, if it should be found necessary. They also appointed a committee to solicit donations and contributions towards the accomplishment of these objects. It is hoped that the friends of the institution will come forward and subscribe freely towards these objects, which are so essential to the comfort and security of the patients.

DIMINUTIVE VOLUME.

A friend recently gave us a book that he procured in Europe, which presents as *fine* a specimen of the art of printing as can be found in the world. The little volume is from the well known press of Didot, at Paris, is about three inches in length, and an inch and a half in width. The types with which it is printed are called *microscopic characters*, and the whole work, which is not half an inch in thickness, contains as many of Rochefoucault's maxims as would fill, in conspicuous characters, a volume of the size of one of those composing Harper's Family Library. The name of the publisher, which occurs frequently at the bottom of a page, cannot be read, save through a magnifying glass; and yet the words and letters are perfect in their formation and arrangement. The tome is truly *unique*, and though a Lilliputian affair, is certainly a very great curiosity. Didot is said to have expressed his determination to publish the works of Horace in a volume so small that it might be enclosed in a square locket, or in a breast pin, without being perceived.

Philad. Gaz.

THE OTHER EXTREME.

The Gigantic Book.—We translate the following paragraph from the *Le Globe* of the 19th ult:—"The largest book that ever went to press will appear next year in London.—It will be entitled 'The Pantheon of English Heroes.' Every page will be 24 feet high by 12 broad, and the letters will be half a foot long. It has been necessary to construct a machine expressly for the fabrication of the paper. This gigantic work will be printed by means of a steam engine, and instead of black ink, gold varnish will be used. Only one hundred copies will be struck off, intended as the ornaments of the principal English libraries!"—*Lon. Lit. Gaz.*

CENTRAL SCHOOL.

The stated annual meeting of Friends' Central School Association, will be held on Second day, the 14th of the 5th month next, at 3 o'clock, P. M. HENRY COPE, *Secretary*.

Married, on the 28th of Third month, at Friends' meeting house, Muncy, JOSHUA MAULE, of Belmont county, Ohio, to SARAH N. ECROYD, daughter of the late James Ecroyd, of Muncy, Lycoming county, Pa.

THE FRIEND.

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For "The Friend."

PICTURE OF INDIA.

In looking over the valuable collection of books in Friends' Library, in this city, a few days since, I observed a work in two volumes, duodecimo, entitled the "Picture of India," and on examining its pages, I found it to contain a brief but perspicuous sketch of the most remarkable matters connected with the physical and moral condition and history of that country, so celebrated in ancient and modern times, under the general name of India. This work was compiled in London in the year 1830, and dedicated to Lord Ellenborough, by a writer who has evidently had access to the best sources of information. An enquirer who wishes to obtain, at the smallest expense of time and labour, a general idea of the ancient and modern history of India, including the English and other European conquests, together with a description of her soil, climate and natural divisions; of her inhabitants, their religion, manners, customs and modes of living, would do well to consult these volumes. They are embellished by plates and a map, which with the letter press descriptions contained in the several chapters of the work, are properly entitled a miniature "Picture of India." With the editor's permission, I propose to introduce to the readers of "The Friend," a few passages selected from both the volumes, and will commence with a brief account of the various *castes* or divisions, which form so remarkable a feature in the social condition of India. Those who delight to descant upon the excellence of the Hindoo religion, and upon the virtues of the "enlightened" Brahmins, in order to depreciate the glory and beauty of Christianity, and its meliorating influences upon the condition of man, might profitably peruse the description here given of the degrading effects of pagan superstition. Man, whenever he has attempted to form a religion by the power of his own reason, or by the exercise of his own imagination, has always fallen into error and confusion. Revelation alone can impart to him his relative duties and obligations, both to his Maker and to his fellow creatures.

"The Hindoos have, from the first accounts that we have of them, been divided into castes;

and probably, though the ancients had not the same familiarity with them as the moderns, into outcasts, or those who had broken the rules of the castes and formed no part of society.

"The original castes of the Hindoos are four; Brahmins, or priests—not necessarily priests, indeed, but being all holy, and having all the priests of their caste; Cshepterees, or warriors and rulers, though inferior to Brahmins, even if the Cshepteree were an emperor, and the Brahmin a beggar; Vaissyas, who are to find the necessaries and comforts of life, to cultivate the ground, to carry on trades, and transact business as merchants; and Sudras, who are to labour, and perform all manner of menial drudgery. Each caste is divided into a number of classes, which though they have the general privilege, or want of privilege, that belong to, and is characteristic of the caste, have certain adjunct peculiarities of their own; and in addition to these, there are many varieties of impure castes, or of those who have no caste at all. It would not accord with our limits to notice all, or indeed any of those subdivisions in detail; and it is not necessary for our purpose; for the single fact of the castes, and the possibility of losing caste, without the necessity of any thing that can morally be regarded as a crime, are quite enough to show that the construction of Hindû society is decidedly calculated to debase the character of the people.

"The origin of these castes is quite in accordance with the origin of other things, as stated in the sacred books of the Hindûs.—Brahma, at the same time that he produced the Vedas out of his mouth, produced the Brahmins out of the same orifice, in order that those books might not want interpreters.—That these again might not be at a loss for protection, or subsistence, or service, he produced the Cshepteree from his arm, with strength to wield the sword, the Vaissya out of his thigh, with industry and skill to prepare the productions of the earth for the use of the Brahmin, and the Sudra out of his foot, that they might not be above the meanest offices.

"Absurd as this account of the origin of the principal castes is, it is necessary in order to give permanence to the institution, as no basis but a religious one could possibly sustain such a structure. Whether the original contriver had meant so or not, it is also well calculated for keeping up the influence of the Brahmins. The chances are that from the provisions that are made for the losing of caste, the Sudras and outcasts shall always be more numerous than all the others; and that thus the propor-

tion of the people that hold all the others in subjection, shall be very small.

"The Brahmin is lord of all the other classes—standing, as it were, intermediate between them and the gods. He is the fountain of divine knowledge, and divine favour. All the other classes may not even read the sacred books; those books are so contrived, that the reading of them without an explanation is of very little use, and the interpretation belongs to the Brahmin alone. In like manner, the gods are as indifferent to the fate of the rest of mankind, as they are to their instruction; and thus were it not for the intercession of the Brahmin—and he is under no obligation to intercede, unless he be duly honoured and rewarded for it; the rest of the people would be overwhelmed by misfortune, and perish in sin.

"The Brahmin is thus an object of adoration. His vices do not much affect his sanctity, and as his wisdom and power are intuitive of the caste, and not of the man—illiterate he is wise, and feeble he is powerful. Even the gods themselves are in so far dependant on the Brahmin. It is natural, therefore, that he should be absolved from the ordinary ties and duties of man. Honour the king is the commandment in more rational faiths; but the law of Menu demands that the king shall honour the Brahmin—that reverence to that sacred person shall be his first and most binding duty. The Brahmin is also armed with extraordinary powers, whereby he can maintain his own dignity. He has power over whomsoever he may consider his enemy, even though that enemy be the most powerful monarch; and as it would not be quite safe for the Brahmin to give him merely physical power, in which others might be a match for him, the power with which he is invested is mystical. He can by his incantations destroy the most numerous and best appointed armies.—Those who do not reflect may be very apt to think, that this belief could not remain in a country where Brahmins and those whom they supported have been beaten so often and so easily; but nothing is more natural than for ignorant people to believe in the power of enchantment. The Brahmins, who are the teachers of the people, studiously keep them from making any enquiry or observation into causes and effects, and nothing but a knowledge of these can prevent that which is the foundation of all belief in sorcery, the supposition that all events, however trifling, are produced by supernatural agency. It is not very long since the learned and the royal in Britain avowed this belief—wrote about it, and acted upon it; the illiterate have a good deal of it still; and even those who have got a

great deal of the external forms of instruction have remains of it, and were it the fashion, would be open believers still. There is no means of getting rid of that superstition, but by a system of vigorous thinking; and as even the learning of the Brahmins, however cunning it may be in hoodwinking men, for the purposes of delusion, has nothing of philosophy in it; there is no doubt that the Brahmins themselves believe a great deal of the fooleries they inculcate. We are sometimes apt to give the priesthood of a superstition credit for a great deal more wisdom and sagacity, than, in the nature of things, they can deserve. Men really cannot deal in superstition as a trade, without being superstitious themselves; and there is no doubt that the Brahmins believe the fooleries that they teach. Their purpose, to the rest of the people, no doubt, is an intention to deceive, for that must be the basis of the instruction of such a priesthood, otherwise their system could not last; but there is just as much reason to believe that they are sometimes the dupes of the system. If they were not, they would not submit to martyrdom for it, or to those rites that are more degrading to human nature than any martyrdom. We may rest assured, that if the majority, or even any considerable part of the Brahmins, were convinced that their system were a delusion, it would not last long. Among us in the west, it was the priests who were the active reformers of religion; and if there were to arise a few Luthers and Knoxes among the Brahmins, we should soon see reformation in India.

"The chances are against their appearance, however. The honour and power which they possess as Brahmins, and without any thing in office or acquirement upon which to ground these, are as powerful a fetter upon the minds of the Brahmins, as the divisions of castes are upon the rest of the Hindûs. But lest the mere mystical superiority should not have been sufficient, there are many personal privileges and immunities in supplement.

"The slightest offence offered to a Brahmin is a serious crime; and if the lower castes shall dare to speak harshly to him, or even sit upon his carpet, they are subject to the most dreadful punishments. No crime of which a Brahmin can be guilty, can affect either his life or his goods; a king, even though dying of want, must not tax him; he must be the interpreter of the law, (which is all so contrived that it needs interpretation,) and neither the subordinate magistrate nor the king, can administer it in any other way than as the Brahmin directs. The acquisition of wealth is rendered much more easy to the Brahmin than to any body else. If he borrows money, he, by law, pays only one per cent. per month; while a *Cshepteree* pays one and a half, and a *Vaissya* two, and a *Sudra* five. If he finds that which belongs to another, he is allowed to keep five-sixths of it; whereas a person of any other caste who finds even that which is his own, must give a part of it to the Brahmin as having sent him the good luck. Giving to the Brahmin is a duty inculcated upon all occasions; and with him beggary is an honour, he is too sacred for working for his bread. Thus beggary is in-

culcated among the Hindûs, inasmuch as he who subsists wholly by that means, and has not one endowment or virtue to recommend him, is more honourable than any other man can become by the most honest and assiduous use of the first rate abilities. Thus beggary is kept continually before the eyes of the people, because their worship is a continued performance of rites, and a part of every rite is an oblation, which goes to the Brahmins.

"Had the Hindoo religion no more influence upon their modes of life than has been already stated, it is easy to see that it must destroy all the better parts of the character. But it goes further, the privileges of the Brahmins chain down the people *en masse*, and the regulation of the other castes destroy that power of combination by which they might be enabled to react against their tyrants.

"The *Cshepteree*, though far below the Brahmins, is yet so much elevated above the other castes, that they must approach and look upon him with the most profound reverence. As this caste forms the fighting men under the regular Hindû government, the two industrious castes of the people were under military as well as sacerdotal despotism.—The monarch may raise for their support what revenue he pleases, at the advice of the Brahmin, provided no part of it is paid by the Brahmin himself. The burdens and punishments to which this military caste are liable, are heavier than those that fall upon the Brahmins, but they are not so heavy as those that fall upon the two lower castes.

"The *Vaissyas* are not quite so much below the military castes, as that caste is below the Brahmins; but the *Sudras* are at an immeasurable distance below even the *Vaissyas*. The most remarkable characteristic of that unfortunate caste is that they are not to be taught, or to acquire property; that is the law, but it is plain that it cannot be in all cases obeyed, and the number of impure castes and persons who have no caste, are so very many, that even a *Sudra* is far from being at the bottom of society; while the sacred Brahmins themselves are found serving in the ranks of the Anglo-Indian army as private soldiers.

"Of acknowledged impure castes there are about six and thirty. Some of these are so utterly vile that their shadow pollutes that over which it passes. Even the *Sudras* are prohibited from prying into the mysteries of religion. 'If,' say the laws, 'a *Sudra* reads the *Vedas* (sacred books) or listens to them, heated oil-wax and melted tin shall be poured into his ears: if he gets them by heart, he shall be put to death;' and yet those *vedas* contain a portion of the law, by which the conduct of this very *Sudra* is to be regulated.

"The sub-divisions of the *Sudra* caste arising from occupation and other circumstances are very many, and they are in some cases, as in that of the Nairs in Malabar, the chief proprietors of the soil. Those who are fond of making theories, and never look at the facts around them, are apt to see in this subdivision of the working classes in India, and restriction of them to the profession of their fathers, some advantage to the arts. This was once a general opinion among the school

historians (not those who compiled school books, but those who studied human nature in the closet); but it is contrary to experience, and contrary to what sound theory would point out. Among us the eminent in the arts are usually originals; and though it does sometimes happen that the son, following the same profession, is superior to the father, the reverse is so much more frequently the case, that inferiority in the son is the rule, and superiority merely the exception. Why the opinion should ever have been held, and why it should be held even now by some who write sensibly enough upon other matters connected with India, it would be of little consequence to enquire. It is enough that it is a fallacy, as every thing must be that tends to force men to that, in the way of profession, which may be contrary to their inclination. We cannot better close this short sketch of the Hindû castes than by a slight notice of the order in Malabar. The chief distinctions there are Brahmins; Nairs, soldiers, or proprietors of land; Tairs, cultivators; Mulears, musicians and conjurers; and Poliaris, or labourers. The first three are freemen, the last are slaves bound to the soil.

"The following are their respective distances—first from a Brahmin: a Nair, beside, but not touching; a Tair, thirty-six yards off; a Mular, about sixty; and a Poliar, ninety-six. Second from a Nair: a Tair, twelve yards off; a Mular, about sixteen; and a Poliar, ninety-six. Third from a Tair: a Mular may be beside, but must not touch; and a Poliar, sixty yards off. Fourth, a Poliar must not come near a Mular, or any of the others, but must keep his distance and cry aloud to them.—And yet even the Poliar is a sort of gentlemen, as compared with a *Pariah*, or impure person. These *Pariahs* are out of the pale of society altogether; they eat carrion, and even beef, which last is a deadly sin. They live in the woods, in a state of the greatest privation. There would be no end, however, of tracing the effects which the distinction of caste produces upon society in India. They are every where strange enough, and they are very varied. The same caste is far from being a general body all over the country; for there are such degrees of sanctity among even Brahmins, that those of one place would be defiled by associating with those of another; and the Brahminical religion is farther confounded in some places with that of Budhites and Jains and the mountaineers, who do not set much value upon the forms of any of the regular religions, as they are in all probability remains of races anterior to the Brahmins, augmented in number by those who have either lost their caste or been driven out of society by oppression."

(To be continued.)

Sleep has been often mentioned as the image of death, "so like it," says Sir Thomas Brown, "that I dare not trust it without my prayers." Their resemblance is indeed striking and apparent; that both, when they seize the body, leave the soul at liberty, and wise is he that remembers of both, that they can be made safe and happy only by virtue.

Adventurer.

For "The Friend."

MARCH.

The circling months, in their general features, probably present nearly the same aspects in England, and in the middle states of our own country, with this exception, that in the former the climate has more of humidity. The animated and poetical description of March in Howitt's sprightly volume, "The Book of the Seasons," partakes, it may be thought, in several of its particulars, more of the character of the succeeding month, as, in the ordinary course of the seasons, experienced by us; but making the proper allowance for the difference in the state of agricultural improvements, and substituting the names of our own for those of some of the feathered tribes enumerated, &c., the extracts which are presented below, are sufficiently in unison with *our* "time of the singing of birds," of verdure and of bloom, to be relished by minds alive to the simple pleasures of nature.

R.

"Every month, like a good servant, brings its own character with it. This is a circumstance which, the more I have studied the seasons, the more I have been led to admire. Artificial as the division of the months may be deemed by some, it is so much founded in nature, that no sooner comes in a new one than we generally have a new species of weather, and that instantaneously. This curious fact is more particularly conspicuous in the earlier months, there being greater contrast in them. In comes January,—and let the weather be what it might before, immediately sets in severe cold and frost: in February, wet—wet—wet, which, the moment March enters, ceases—and lo! instead—even on the very first of the month, there is a dry, chill air, with breaks of sunshine stealing here and there over the landscape. The clouds above fly about with a brisker motion, and the paths under our feet, which, yesterday, were intolerably miry, become at once solid and dry. The change is surprising. Twelve hours of March air will dry the surface of the earth almost to dustiness, even though no sunshine should be seen; and "a peck of March dust is worth a king's ransom," says the old proverb, which we may suppose means, that the drying property of March is invaluable, removing the superabundant humidity, and enabling the husbandman to get in his seeds—the hope of summer produce. So speedily does the mire of winter vanish in this month, that country people, who connect their adages, which, though significant, are not literally true, with something which makes them partially so, say, "the rooks have picked up all the dirt," because the rooks are now busily employed in building their nests, and use mire to line them, as do magpies too at this period; who place their thorny halls on the tops of the yet leafless trees, objects conspicuous but secure.

"March is a rude, and sometimes boisterous month, possessing many of the characteristics of winter, yet awakening sensations perhaps more delicious than the two following spring months, for it gives us the first announcement and taste of spring. What can equal

the delight of our hearts at the very first glimpse of spring—the first springing of buds and green herbs! It is like a new life infused into our bosoms. A spirit of tenderness, a burst of freshness and luxury of feeling possesses us: and let fifty springs have broken upon us, *this* joy, unlike many joys of time, is not an atom impaired. Are we not young? Are we not boys? Do we not break, by the power of awakened thoughts, into all the rapturous scenes of all our happier years? There is something in the freshness of the soil—in the mossy bank—the balmy air—the voices of birds—the early and delicious flowers, that we have seen and felt *only* in *childhood* and *spring*.

"There are frequently mornings in March, when a lover of nature may enjoy, in a stroll, sensations not to be exceeded, or perhaps equalled by any thing which the full glory of summer can awaken:—mornings which tempt us to cast the memory of winter, or the fear of its return, out of our thoughts. The air is mild and balmy, with, now and then, a cool gush by no means unpleasant, but, on the contrary, contributing towards that cheering and peculiar feeling which we experience only in spring. The sky is clear; the sun flings abroad not only a gladdening splendour, but an almost summer glow. The world seems suddenly aroused to hope and enjoyment. The fields are assuming a vernal greenness—the buds are swelling in the hedges—the banks are displaying amidst the brown remains of last year's vegetation, the luxuriant weeds of this. There are arums, ground-ivy, chervil, the glaucous leaves, and burnished flowers of the pilewort,

The first gilt thing

That wears the trembling pearls of spring;

and many other fresh and early bursts of greenery. All unexpectedly, too, in some embowered lane, you are arrested by the delicious odour of violets, those sweetest of Flora's children, which have furnished so many pretty allusions to the poets, and which are not yet exhausted: they are like true friends, we do not know half their sweetness till they have felt the sunshine of our kindness: and again, they are like the pleasures of our childhood, the earliest and the most beautiful. Now, however, they are to be seen in all their glory, blue and white, modestly peering through their thick, clustering leaves. The lark is carolling in the blue fields of air; the black-bird and thrush are again shouting and replying to each other, from the tops of the highest trees. As you pass cottages, they have caught the happy infection: there are windows thrown open, and doors standing ajar. The inhabitants are in their gardens, some clearing away rubbish, some turning up the light and fresh-smelling soil amongst the tufts of snow drops and rows of bright yellow crocuses, which every where abound; and the children, ten to one, are peeping into the first bird's nest of the season—the hedge-sparrow's, with its four sea-green eggs, snugly, but unwisely built in the pile of old peardods.

"In the fields labourers are plashing and trimming the hedges, and in all directions are

teams at plough. You smell the wholesome, and, I may truly say, aromatic soil, as it is turned up to the sun, brown and rich, the whole country over. It is delightful as you pass along deep hollow lanes, or are hidden in copses, to hear the tinkling gears of the horses, and the clear voices of the lads calling to them. It is not less pleasant to catch the busy caw of the rookery, and the first meek cry of the young lambs. The hares are hopping about the fields, the excitement of the season overcoming their habitual timidity. The bees are revelling in the yellow catkins of the swallow. The harmless English snake is seen again curled up, like a little coil of rope, with its head in the centre, on sunny, green banks. The woods, though yet unadorned with their leafy garniture, are beautiful to look on;—they seem flushed with life. Their boughs are of a clear and glossy lead colour, and the tree-tops are rich with the vigorous hues of brown, red, and purple; and, if you plunge into their solitudes, there are symptoms of revivification under your feet—the springing mercury and green blades of the blue-bells—and perhaps above you, the early nest of the missel-thrush, perched between the boughs of a young oak, to tinge your thoughts with the anticipation of summer. These are mornings not to be neglected by the lover of nature, and if not neglected, then not forgotten; for they will stir the springs of memory, and make us live over again, times and seasons that we cannot, for the pleasure and purity of our spirits, live over too much.

"Bats and reptiles break up their winter sleep, the little smelts or sparlings run up the softened rivers to spawn; the fieldfare and woodcock return to their northern quarters; the rooks are all in motion with building; hens sit; geese and ducks lay; pheasants crow; the ring-dove coos; young lambs appear; the thristle sings; and lastly the bee issues forth with his vernal trumpet to tell us news of sunshine and flowers.

In nature there is nothing melancholy."

From the Cherokee Phoenix.

New Echota, March 17.—On last Thursday, a company of the Geo. guard visited a school in this place under the care of Miss Sawyer, a missionary under the American Board. It had been understood by them that she had been giving instructions to a little black boy and teaching him to read the Bible. Miss Sawyer was warned, by a sergeant who commanded the guard, to forthwith desist from teaching the black boy. It appeared that at the last sitting of the legislature of Georgia, an act was passed making it unlawful for any person to give instruction to any black person in the state, under the penalty of a fine of not less than \$1000 nor exceeding \$5000, and imprisonment until the fine is paid, for every such offence.—Whether Miss Sawyer had ever heard of the existence of such a law, before she took the boy into school, we are not able to say; but it is very likely she never had. She was promised to be arraigned at the next Superior Court in the newly formed city, called *Cherokee*, on the fourth Monday in this month, providing she persist in teaching the boy.

The guard arrested two young white men, a few miles from this place, Robert Agnew and Jack Murray; the former had been living in the neighbourhood where he was arrested two or three years, the other lives on the Alabama side of the nation.

For "The Friend."

Simia Syndactyla, or Ungka Ape of Sumatra.

The annexed amusing account, being part of an article by George Bennett, Esq. and published in a late English periodical, will perhaps be thought deserving a place in "The Friend."

"During a visit," says the writer, "to the Island of Singapore, on the 13th of November 1830, a male specimen of this interesting animal was presented to me by E. Boustead, Esq. a mercantile gentleman resident at that island, and who evinced a great and laudable desire of forwarding pursuits of natural history. The animal had been recently brought by a Malay lad from the Menangkaban country, in the interior of Sumatra." After giving a scientific description of it, uninteresting to the general reader, the writer proceeds—

"The object of this communication is to relate its habits as observed on board the ship *Sophia* during the passage to England.

"His food is various; he prefers vegetable diet, as rice, plantains, &c., and was ravenously fond of carrots, of which we had some quantity preserved on board. He would drink tea, coffee, and chocolate, but neither wine nor spirits: of animal food he prefers fowl to any other; but a lizard having been caught on board, and placed before him, he took it immediately in his paw, and greedily devoured it.

"The first instance I observed of its attachment was soon after the animal had been presented to me by Mr. Boustead. I was not well pleased at observing him busily engaged in removing his belt and cord, at the same time whining and uttering a peculiar squeaking noise. When loose, he walked in the usual erect posture towards some Malays who were standing near the place; and after hugging the legs of several of the party, he went to a Malay lad, climbed upon and hugged him closely, having an expression, in both the look and manner, of gratification at being once again in the arms of him who, I now understood, was his former master. When this lad sold him to Mr. Boustead, whenever the animal could get loose he would make for the water-side, the Malay lad being usually on board the prau in which they had arrived from Sumatra; and the animal was never taken until, having reached the water, he could proceed no farther. On sending him aboard the ship (*Sophia*), he, on arriving, after rewarding his conductor with a bite, escaped, and ascended the rigging; but towards the evening he came down on the deck, and was readily secured. We sailed from Singapore for England with him on the 18th of November.

"He is not able to take up small objects with facility, on account of the disproportion of the size of the thumb to the fingers. The metacarpal bone of the thumb has the mobility of a first joint; the form of both the feet and hands gives a great prehensile power, fitted for the woods, where it must be almost impossible to capture an adult animal alive.

Under the throat is a large black pouch, a continuation of the common integument, and very thinly covered with hair: this pouch is not very visible when undistended: it is a thick integument, of a blackish colour and corrugated appearance. It extends from the under part of the chin to the throat, and is attached as low down as the upper part of the sternum, and is also attached above to the symphysis of the lower jaw: its use is not well known, but it is not improbable that it is an appendage to the organ of voice. Some times, when irritated, I have observed him inflate the pouch, uttering at the same time a hollow barking noise; for the production of which, the rushing of the air into the sac was an adjuvant. The inflation of the pouch was not, however, confined to anger; for, when pleased, he would purse the mouth, drive the air with an audible noise into the sac; or when yawning, it was also inflated; and in all instances he would gradually empty the sac, as if he derived a pleasure from it. When the sac has been distended, I have often pressed on it, and forced the air contained within it into the mouth, the animal not

evinced at the time any sign of its being an annoyance to him. When uttering the barking noise, the pouch is not inflated to the same extent as when he yawns.

"When sleeping, he lies along either on the side or back, resting the head on the hands, and seemed always desirous of retiring to rest at sunset; but would often (I suppose from his approximation to civilization) indulge in bed some time after sunrise; and frequently when I awoke I have seen him lying on his back, his long arms stretched out, and, with eyes open, appearing as if buried in deep reflection. The sounds he uttered were various: when pleased at a recognition of his friends, he would utter a peculiar squeaking chirping note; when irritated, a hollow barking noise was produced; but when angry and frightened, or when chastised, the loud guttural sounds of *ra, ra, ra*, invariably followed. When I approached him for the first time in the morning, he greeted me with his chirping notes, advancing his face at the same time, as if intended for the purpose of salutation. He had a gravity of look and mildness of manner, and was deficient in those mischievous tricks so peculiar to the monkey tribe. In only one instance did I experience any mischief from him, and that was in his meddling with my inkstand: he had a *penchant* for the black fluid, would drink the ink, and suck the pens, whenever an opportunity offered of his gratifying this morbid propensity. He soon knew the name Ungka, which had been given to him; and would readily come to those to whom he was attached when called by that name. His temper was mild, and not readily irritated; his mildness of disposition and playfulness of manner made him a universal favourite with all on board.

"When he walks in the erect posture, he turns the leg and foot outwards, which occasions him to have a waddling gait and a bow-legged appearance. He would walk the deck, being held by his long arm, and then had a resemblance to a child just learning to walk. He has an awkward manner of drinking, by which the liquid is much wasted: he first applies his lips to the liquid, throwing the head up, which may in some degree be attributed to the prominence of the lower jaw; and if the vessel in which the liquid is contained should be shallow, he dips the paw into it, holds it over the mouth, letting the liquid drop in. I never observed him lap with the tongue when drinking; but when tea or coffee was given to him, the lingual organ was carefully protruded for the purpose of ascertaining its temperature.

"He usually (on first coming on board), after taking exercise about the rigging, retired to rest at sunset, in the maintop, coming on deck at daylight. This continued until our arrival off the Cape, when, experiencing a lower temperature, he expressed an eager desire to be taken in my arms, and indulged by being permitted to pass the night in my cabin, for which he evinced such a decided partiality, that on the return of warm weather he would not retire to the maintop, but was always eager to pass the night in the cabin.

"He was playful, but preferred children to adults; he became particularly attached to a little Papuan child (Elau, a native of Erromanga, one of the New Hebrides group) who was on board, and who, it is not improbable, he may have in some degree considered as having an affinity to his species. They were often seen sitting near the capstan, the animal with its long paw around her neck, lovingly eating biscuit together. She would lead him about by his long arms; and it was very amusing to see him running round the capstan pursued by or pursuing the child; he would waddle along at a rapid pace, sometimes aiding himself by his knuckles; but, when fatigued, would spring aside, seize a rope, and ascend a short distance, safe from pursuit. In a playful manner he would roll on deck with the child, displaying a mock combat, pushing with his feet (in which action he seems to possess great muscular power), entwining his arms around her, and pretending to bite; or, seizing a rope, he would swing towards her, and, when efforts were made to seize him, would elude the grasp by swinging away; or he would drop suddenly on her from the ropes aloft, and then engage in various playful antics. He would play in a similar manner with adults, but always seemed to have a preference for children. If an attempt was, however, made by the child to play with him when

he had no inclination, or after he had sustained some disappointment, he usually made a slight impression with his teeth on her arm, just sufficient to act as a warning that no liberties were to be taken with his person; or as the child would say, "Ungka no like play now." Not unfrequently, a string being tied to his leg, the child would amuse herself by dragging the patient animal about the deck; tired, however, of such practical jokes, without having himself any share in the fun, he endeavoured to disengage himself and retire: on finding his efforts fruitless, he would quietly walk up to the child, make an impression with his teeth on one of the members that were the nearest, soon terminate the sport, and procure his liberty.

There were also on board the ship several small monkeys, with whom Ungka was desirous of forming interesting "conversaciones," to introduce a social character among them, to while away the tedious hours, and to dissipate the monotony of the voyage; but to this the monkeys would not accede, and they all cordially united to repel the approaches of the "little man in black," by chattering, and sundry other hostile movements peculiar to their race. Ungka, thus repelled in his endeavours to establish a social intercourse, determined to punish them for their impudence: when they again united to repel him, by chattering and divers other impudent tricks, he seized a rope, and, swinging towards the nearest, seized his "caudal appendage," and hauled away upon it, until the agility of the monkey obliged him to relinquish his hold. But it not unfrequently happened that he made his way up the rigging, dragging the monkey by the tail after him, and if he required both hands to expedite his ascent, the tail of his captive would be passed into the prehensile power of his foot. These ludicrous scenes were performed by Ungka with the most perfect gravity of countenance; having no caudal extremity himself, he knew that he was free from any retaliation. As this treatment was far from being amusing to the monkeys, they afterwards either avoided him, or made so formidable a defence on his approach, that Ungka was obliged to refrain from indulging himself in "tale-bearing." He had, however, such an inclination to *draw out tails*, that, being obliged from "peculiar circumstances" to relinquish those of the monkeys, he cultivated the friendship of a little pig that ran about the deck, and, taking his tail in his hand, endeavoured, by frequent pulling, to reduce it from a curled to a straight form; but all his efforts were in vain: although piggy did not express any ill-feeling at his kind endeavours. On the dinner being announced by the steward, he invariably entered the cuddy, took his station near the table, and "scraps were thankfully received." If when once at dinner he was laughed at, he vented his indignation at being made the subject of ridicule, by uttering his peculiar hollow barking noise, at the same time inflating the air sac, and regarding the persons laughing with a most serious look until they had ceased, when he would quietly resume his dinner. He disliked confinement, or being left alone; when shut up, he would display great ebullitions of temper, but would be perfectly quiet when released. At sunset when desirous of retiring to rest, he would approach his friends, uttering his peculiar chirping note, beseeching to be taken into their arms: his request once acceded to, he was as difficult to remove as Sinbad's Old Man of the Sea, any attempt to remove him being followed by violent screams; he clung still closer to the person in whose arms he was lodged, and it was difficult to remove him until he fell asleep. His tailless appearance, when the back is turned towards the spectator, and his erect posture, gives an appearance of a little black hairy man; and such an object might easily have been regarded by the superstitious as one of the imps of darkness.

"The limbs, from their muscular and strong prehensile power, render the animal a fit inhabitant for the forest, enabling him to spring from tree to tree with an agility that we have frequently witnessed him display about the rigging of the ship; passing down the backstays, sometimes hanging by his hands, at others by walking down them in the erect posture, like a rope-dancer, balancing himself by his long arms; or he would spring from one rope at a great distance to another, or would drop from

one above to another below. Being aware of his inability to readily escape pursuit when running on a level surface, his first object, when about to make an attack, was to secure a rope, and swing towards the object he was desirous of attacking; if defeated, he eluded pursuit by climbing out of reach. He was very fond of sweatmeats, dates, &c.; some Manilla sweet cakes that were on board he was always eager to procure, and would not unfrequently enter the cabin in which they were kept, and endeavour to lift up the cork of the jar: he was not less fond of onions, although their acridity would cause him to sneeze and loll out his tongue; when he took one he put it in his mouth, and eat it with great rapidity. He could not endure disappointment, and, like the human species, was always better pleased when he had his own way; when refused any thing, he would display all the ebullitions of temper of a spoiled child, lie on deck, roll about, throw his arms and legs in various directions, dash every thing about that might be within his reach, walk about, repeat the same scene as before, uttering during the time the guttural notes of *ra, ra*: the employment of coercive measures during the paroxysms reduced him in a short period to a system of obedience, and the temper was in some degree checked. He had not an unapt resemblance to a spoiled child, who may justly be defined as papa's pride, mamma's darling, the visiter's terror, and an annoyance to all the living animals, men and maid servants, dogs, cats, &c., in the house that he may be inhabiting.

"The position of the feet, when the animal walks, is turned outwards, and the great toe, which has a capability of great extension, is spread out wide, giving a broader surface to the foot; when he walks, to use a nautical phrase, "he sways the body," and stepping at once on the whole of the under surface of the foot, occasions a pattering noise, like that which is heard when a duck or any aquatic bird walks on the deck of a ship.

"When the weather is cold, he is seen huddled together, loses all his lively and playful manner, and sleeps much during the day: on the return of warm weather, it imparts life to the animal; his spirits revive, he resumes his gambols and sportive gaiety. Although every kindness was shown to him by the officers and crew, and sweetmeats were given to him by them, he would not permit himself to be taken in the arms, or caressed familiarly by any person on board during the voyage, except the commander, Mr. Hays, the third officer, and myself; all those, in particular, who wore large bushy whiskers he particularly avoided.

"When he came at sunset to be taken into my arms, and was refused, he would display a paroxysm of rage, but that being unsuccessful, he would mount the rigging, and hanging over the deck on which I was walking, would suddenly drop himself into my arms. It was ludicrous to behold the terrified looks of the animal, and half-suppressed screams, if his finger was taken towards a cup of hot tea, as if to ascertain its temperature. He would frequently hang from a rope by one arm, and, when in a frolicsome humour, frisk about, shut his eyes, and have a resemblance to a person hanging and in the agonies of death.

"When strangers came on board, he approached them at such a distance as he considered consistent with his ideas of safety. The only lady who had honoured him with her notice was one who came on board from a ship (*Euphrates*) we spoke at sea; he evinced, however, no partiality to the gentle sex, and would not permit her to caress him: whether it was the bonnet, which was *à la mode* of 1828, or other portions of the lady's dress, that excited his indignation, I know not; but he was evidently not eager to become acquainted with her: as she appeared at first timid of approaching the animal, it may in some degree have occasioned the cunning brute to keep up the feeling.

"On the 19th of March 1831 we had reached the latitude 45° 41' N. and longitude 24° 40' W.; the animal seemed (although clothed in flannel) to suffer much from cold, and he was attacked by dysentery: his attachment was so great, that he would prefer going on the deck, in the cold air, with the persons to whom he was attached, to remaining in the warm

cabin with those whom he did not regard. On the 24th he became much worse, his appetite gone, and he had a dislike of being moved; the discharge from the bowels was bilious, mixed with blood and mucus, sometimes entirely of blood and mucus, with a putrescent odour: the breath had a sickly odour, mouth clammy, eyes dull and suffused; drank a little water occasionally, and sometimes a little tea; he generally remained with his head hanging on the breast, and limbs huddled together; he would, however, when yawning, inflate the pouch as usual. On the 29th we had prevailing easterly winds; and he was daily sinking until the 31st of March, when he died, in latitude 48° 36' N., longitude 9° 1' W."

Rules of Church Government, by JOHN LOCKE; From Lord King's Life of that great man, p. 273.

The following paper in Locke's handwriting was drawn up by him apparently for the rule and guidance of a religious society, whilst he resided in Holland, as it is dated 1688. It may be considered as his idea of a pure Christian community or church, untainted by worldly considerations or by professional arts.

PACIFIC CHRISTIANS.

1. We think nothing necessary to be known or believed for salvation but what God has revealed.

2. We therefore embrace all those who, in sincerity, receive the word of truth revealed in the Scripture, and obey the light which enlightens every man that comes into the world.

3. We judge no man in meats, or drinks, or habits, or days, or any other outward observance, but leave every one to his freedom in the use of their outward things, which he thinks can most contribute to build up the inward man in righteousness, holiness, and the true love of God, and his neighbour in Christ Jesus.

4. If any one find any doctrinal parts of Scripture difficult to be understood, we recommend him,—1st, The study of the Scriptures in humility and singleness of heart. 2d, Prayer to the Father of lights to enlighten him. 3d, Obedience is what is already revealed to him, remembering that the practice of what we know is the surest way to more knowledge; our infallible guide having told us, if any man will do the will of him that sent me, he shall know of the doctrines. John vii. 7. 4th, We leave him to the advice and assistance of those whom he thinks best able to instruct him; no men or society of men, having any authority to impose their opinions or interpretations on any other the meanest Christian, since in matters of religion every man must know, and believe, and give an account for himself.

5. We hold it to be an indispensable duty for all Christians to maintain love and charity in the diversity of contrary opinions; by which charity we do not mean an empty sound, but an effectual forbearance and good will, carrying men to a communion, friendship, and mutual assistance, one of another, in outward as well as spiritual things, and by debarring all magistrates from making use of their authority, much less of their sword, (which was put into their hands only against

evil doers,) against matters of faith or worship.

6th. Since the Christian religion we profess is not a national science, to furnish speculations to the brain, or discourse to the tongue, but a rule of righteousness to influence our lives, Christ having given himself to redeem us from all iniquity, and purify unto himself a people zealous of good works, (Titus ii. 14,) we profess the only business of our public assemblies to be to exhort thereunto, laying aside all controversy and speculative questions, instruct and encourage one another in the duties of a good life, which is acknowledged to be the great business of true religion, and to pray God for the assistance of his spirit for the enlightening of our understanding and subduing our corruptions, that so we may return unto him a reasonable and acceptable service, and show our faith by our works, proposing to ourselves and others the example of our Lord and Saviour Jesus Christ, as the great pattern for our imitation.

7. One alone being our master, even Christ, we acknowledge no masters of our assembly; but if any man in the spirit of love, peace, and meekness, has a word of exhortation, we hear him.

8. Nothing being so oppressive, or having proved so fatal to unity, love, and charity, the first great characteristic duties of Christianity, as men's fondness of their own opinions, and their endeavours to set them up, and have them followed instead of the gospel of peace; to prevent those seeds of dissension and division, and maintain unity in the difference of opinions which we know cannot be avoided, if any one appear contentious, abounding in his own sense rather than in love, and desirous to draw followers after himself, with destruction or opposition to others, we judge him not to have learned Christ as he ought, and therefore not fit to be a teacher of others.

9. Decency and order in our assemblies being directed, as they ought, to edification, can need but (few and very) plain rules. Time and place of meeting being settled, if any thing else need regulation, the assembly itself, or four of the ancientest, soberest, and discreetest of the brethren, chosen for the occasion, shall regulate it.

10. From every brother that, after admonition, walketh disorderly, we withdraw ourselves.

11. We each of us think it our duty to propagate the doctrine and practice of universal good will and obedience in all places, and on all occasions, as God shall give us opportunity.

True zeal is a sincere and warm concern for the glory of God, and the spiritual welfare of mankind. This definition seems to me to take in every idea which ought to be annexed to the word zeal, and shows it to be a virtue full of affection, meekness, humanity and benevolence, and void of all choler, bitterness, ill will and severity. This is its character; and whatever contradicts it, is not zeal, but rage.

Independent Whig.

**SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.**

(Continued from page 231.)

Extract from a Sermon preached by Francis Campfield—at Grace Church street, May 14, 1693.

MY FRIENDS:—You have often heard by the servants of the Lord that have given testimony to Jesus, the only and alone Saviour—you have often heard the report, and the report is true, that “there is no name under heaven by which any man can be saved, but the name of Jesus.” And you have oftentimes read also in the Holy Scripture, of this Jesus, the only and alone Saviour. All the holy prophets gave testimony that he should come; and when he was come, all the holy apostles and ministers of our Lord and Saviour Jesus Christ gave testimony that he was come; and they were made able ministers of the New Testament; and their great business was, as instruments in the hands of the great God, “to turn men from darkness to light, and from the power of Satan to the power of God; that they may receive forgiveness of sins, and an inheritance among them that are sanctified.” You know the Scripture speaks plentifully after this manner.

I hope there are none here but have believed the testimonies that have been given; but the great thing is, for every one to come to a consideration of this. Since you have believed the report, that which is every one’s concern now, is, to examine themselves whether or no they are really turned from darkness to the heavenly light. None come to be turned from darkness to light, but they come to know “repentance from dead works, and faith towards our Lord Jesus Christ.” And as every one comes to know this, they come to know what it is to lay a good foundation. This was the foundation the primitive Christians laid, as you may remember by the exhortation of the apostle, in the sixth chapter of the epistle to the Hebrews: “Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.”

Thus you see he presseth them to go on to perfection: That is the business of every one of you that believe in the name of Jesus, that you keep walking on in the holy way. We that are come to know this holy way, through the riches of the love and grace of the great God to us, it is our main business to walk in this holy way. They that know any thing of true Christianity, know this to be their great concern, to walk in this holy way that leads to everlasting life. Christ is “the way, the truth, and the life;” and every one that comes into this way, and walketh in it, they are going on towards perfection. And they are putting off the old man: they feel in themselves a power at work, that crucifies “the old man with his deeds;” then they go on in the name of the Lord. This power doth work till every one in their own particular comes to be crucified with Christ. It was the primitive Christian’s experience, what the apostle saith of himself, Gal. ii. 20: “I am crucified with Christ: nevertheless I live; yet not I,

but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.”

“Great is the mystery of godliness.” You that are engaged in the Christian warfare, and that live in the Christian life, and are making war in righteousness against the devil, the enemy of your souls, you know that “great is the mystery of godliness.” This mystery is opened among the disciples of Jesus, among the holy offspring of God, “who are begotten again through the word of eternal life;” who, as the holy apostle saith, “are begotten of his own will, through the word of truth, that they should be a kind of first-fruits of his creatures.”

We to whom God hath graciously manifested himself in the blessed Son of his love, our Lord and Saviour Christ Jesus, how ought we to walk as becomes the gospel? O that the serious and weighty consideration of this, might rest upon every one of us! that we ought to have our conversation as becomes the gospel of Christ, and be going on to perfection. You know what the apostle speaks: Phil. iii. 12. “Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ.” This I am sure every true Christian man and woman will do, as the same apostle did, who saith: “I press towards the mark, for the prize of the high calling of God in Christ Jesus.” And as every one comes to grow up in the life of righteousness, they will come to know an increase of faith; they will grow up in faith, and in that hope which hath been as an anchor to their souls, in the day of their deep exercise; and they will remain steadfast and unmoveable, as they walk in the holy way. And so every one, as they keep humble and bowed before the God of heaven, they will know his teaching more and more, and have a sensible feeling of it in themselves, every one in their own particular.

And certainly it is the business of us all, to be waiting for the fulfilling of those many great and precious promises, which are recorded in the Holy Scriptures, which were enjoyed by the primitive Christians in the ages that are past and gone; and in succeeding times shall be likewise enjoyed by all true Christian people, as they come to be followers of Jesus. As we have begun well, let us go on towards perfection; “not laying again,” as I said before, “the foundation of repentance from dead works, and faith towards God and the Lord Jesus Christ;” for whosoever expects salvation by Christ the only Saviour, must be going on to perfection; they must begin at the work of regeneration, and experience in themselves a new birth; for if we “be not born again, we shall die in our sins.” You know our Saviour hath left this upon record; and it remains the same truth to this day.

And therefore how ought every one that makes mention of the name of the great God, and of our Lord and Saviour Jesus Christ—how ought every such an one to be weighty and considerate, and examine themselves,

whether they are come to know repentance from dead works; whether they have turned from the evil of their doings. Some are ready to say: I would gladly turn from the evil of my doings; but I find I am beset with the devil, the enemy of my soul. Well, if thou believest in the light wherewith Christ Jesus hath enlightened thee, then cry to him, and he will give thee power to withstand the enemy of thy soul.

Extracts from a Sermon preached by George Whitehead, at Grace Church street, October 4, 1693.

Therefore, dear friends, be ye concerned and be inward with the Lord, and attend upon him without distraction—that nothing may hurry, discompose, or distract your minds, or turn them about from the faith, trust, and confidence you have in the Lord, which he hath gathered his people into—that every one may be exercised in a watchful state, and in lowliness and humility, and look unto, and depend upon the Lord for strength, for help, and power to enable us to stand against all the wiles of Satan—that none may be led into any extreme from the sense of truth, and from a feeling of that power that doth prepare the heart for God, and fix it upon him—that none may be drawn out either into carelessness, negligence, slothfulness, or presumption on the one hand; or into diffidence, distrustfulness, or despair on the other; but that all may “look unto Jesus, who is the author and finisher of their faith”—that they may be sensible of the benefits of his death on earth, and his intercession in heaven, of the effect and benefits of his prayer unto the Father—that their faith when they shall be tried and tempted may not fail—that all may witness and partake of this which he told unto Peter: “I have prayed for thee, that thy faith fail not. Satan hath desired to winnow thee, (to toss thee and blow thee about,) but I have prayed for thee that thy faith may not fail.”

Part of G. W.’s prayer after sermon.

We pray both for high and low, rich and poor, rulers and people, that, by thy powerful visitation, they may be excited to seek the Lord, and to wait upon thee, and walk in humility in thy sight and presence—that they may desire none in heaven but thee, and none upon earth in comparison of thee. Work an effectual deliverance and salvation for us, both inward and outward, that our confidence may not be in any thing below thyself. Let every one of us have an understanding, and an eye opened for the light of truth, that we may look unto thee, and expect salvation from thee, by Jesus Christ, our Mediator and Redeemer. Remember all thy people here and elsewhere, that are recommended to thee. Keep them in a sense of thy power, and in humility before thee, that they may receive comfort, and wisdom, and instruction from thee. And do thou graciously establish their goings, and keep them in the way wherein they are to walk; the way of truth and righteousness, life and peace. Be thou

known in the assemblies of all thy people, and revive and strengthen them. And be with all thy people, in their respective families, that they may be engaged to serve thee, and fear thee in sincerity and humility, and call upon thy name—that thou, Lord God everlasting! mayest take care of them, and thy special providence may watch over them. And let the angels of thy presence pitch their tents about all them that fear thy name.

Blessed and everlasting Father of mercies! dwell among us; hide and secure us under the shadow of thy wings, that we may enjoy communion with thee, through Jesus Christ, thy dearly beloved Son, and our alone Saviour; and may offer up living sacrifices of praise and thanksgiving unto thee, the God of all our mercies, blessings, and deliverances; for thou alone art worthy, who art God over all, blessed for ever and ever. Amen.

For "The Friend."

The Origin and Proceedings of the Philadelphia Association of Friends, for the Instruction of Poor Children.

A small pamphlet has lately been printed in this city, with the above title, the information contained in which may very properly form the subject of an article for "The Friend." The late Thomas Scattergood, a name dear in the recollection of many during his visit in gospel love in England, became much interested in the schools upon the Bell or Lancaster monitorial system of instruction, which, at that period just beginning to claim notice, have since been so extensively adopted both in Europe and America. The impressions then made upon his heart of sensibility, remained unobliterated after his return. His location in the Northern Liberties and proximity to the docks, made him largely acquainted with the idle habits and neglected education of a great number of children, within the city and its vicinity; and in conjunction with several individuals of like benevolent feelings, it became a matter of consideration, how far the application of this excellent system might be rendered subservient to the benefit of those neglected objects.

At their request, about twenty Friends met on the 22d of 9th mo. 1807, to consider the propriety of forming an association, for the purpose of establishing and maintaining a school or schools, for the children of the indigent, upon the Lancasterian or some nearly similar plan.

The proposition was favourably received; and several Friends were appointed to take the subject "more immediately under their deliberation," and report to a meeting of the same persons, to be held 10th mo. 6th, 1807.

At the next meeting the committee produced a report, in which they express their persuasion, that an institution of the kind contemplated would be productive of great benefit, and also submitted a plan for the association, with rules and regulations for its government.

The report was adopted, and its recommendations promptly acted upon. At the

next meeting, two days afterwards, the association was organized, and a treasurer, clerk, and managers were appointed. The requisite funds having been obtained by the liberal donations and contributions of many Friends, the first school (for white boys only) was opened in a large room at the corner of Moravian and Watkins' alleys, on the 11th of 1st mo. 1808. In the beginning the school was small, but in the course of some weeks it had increased to about 90 children.

It soon became apparent, that in order to carry the intentions of the association fully into effect, it would be necessary to provide some permanent and larger accommodations for the school.

Accordingly in the summer and autumn of 1808, a large building was erected by the association, at an expense of about \$7000, on Pegg street, in the Northern Liberties.

In order to meet this heavy expenditure, appeal was again made to the liberality of Friends of Philadelphia, and the needful aid was not withheld.

With a view to facilitate the operation of the association, it became incorporated in the 12th mo. 1808.

About the first of 1809, the school was removed to the new building on Pegg street.

It was there continued under the name of the "Adelphi School," about nine years; affording the blessings of moral and literary instruction to many children, and the reward of conscious usefulness to its supporters and conductors.

The number of scholars appears to have varied greatly at different periods. At the close of 1809, the names of 212 boys were on the roll; and the average attendance during the year had been about 170.

A law of the state, passed about this time, making provision for the education of poor children, operated unfavourably upon the school for a year or two.

At the close of 1810, only 120 boys belonged to the school, and the average attendance in 1811 was but 135.

In 1812, arrangements were made with the County Commissioners, acting under the law above referred to, for schooling a number of children of both sexes; and accordingly a school for girls was opened in one of the rooms of the same house: the average attendance in this year was 330, of whom about 100 were girls.

In 1813, 472 children belonged to the schools;—in 1814, the period of its greatest prosperity, 582;—in 1815, 340;—in 1816, 430, of whom 170 were girls;—and in 1817, 300 boys and 170 girls.

In 1818, the instruction of the children of the poor was adequately provided for by a new law; the system which is now in operation in the city and adjoining districts being then established.

On duly considering all the circumstances of the case, it was judged best by the Association, that its schools should be suspended; and on the 29th of the 5th mo. the Managers parted with regret from the youthful subjects of their care.

On this occasion they remark: "222 boys

and 160 girls were present. Premiums were distributed in the girls' school; and the good order which was manifested in both rooms was truly gratifying. On the occasion of this our last visit to the schools, a renewed conviction was felt, that the Divine blessing has attended upon the labours of the Association, and that the seeds of virtue and knowledge, which it has been instrumental in sowing, will not be altogether fruitless."

From the opening of the school in Moravian alley, until this period, 2705 children had partaken of the benefits of the Institution.

The school-house was immediately rented to the directors of the Public Schools, and was occupied by them about seven years, viz. until the 5th mo. 1825, when they removed the school and relinquished the building.

Up to the year 1815, the expenses of the association had been defrayed entirely by the annual contributions and occasional donations of its members and friends; (among the contributors were some of our fellow citizens of other religious professions,) but after this time, it began to acquire a small permanent fund, from the bequests of several benevolent persons.

Legacies, amounting to 6000 dollars, have been received, besides a lot of ground in Columbia.

After an interval of four years, the capital of the association having, in the mean time, increased by a careful investment of income, its attention was directed to the coloured population of our city; and the conclusion was come to, that its funds could not be more usefully employed, than in imparting instruction to the children of that class of people. Thus furnishing them, in some measure, with the means of rising out of their depressed and degraded condition.

In pursuance of this view, a school for coloured boys was opened 10th mo. 7th, 1822, in Gaskill street, between Third and Fourth streets.

Forty-five boys attended in the commencement—the number soon increased to near 80—and the average attendance, while the school was kept there, was about 65.

In 1825, the Abolition Society having given up its school in Cherry street, for want of funds, and the Directors of Public Schools having established one for coloured children in the vicinity of Gaskill street, it appeared that the objects of the Association would be better answered, by removing the school under its care, to Clarkson Hall, in Cherry street; the lower room of which was offered for the purpose, by the Abolition Society, at a nominal rent.

It was continued in this place until the spring of 1831. The number of boys belonging to the school was generally upwards of 100; and for decorous behaviour and advancement in their studies, they would well have borne comparison with the pupils of most seminaries.

The Abolition Society wishing again to occupy its own premises, it became necessary to find another situation for the school; and early last year, the basement story of the Methodist Meeting-house in Cherry near

Tenth street was rented, and the school removed thither.

It being, however, desirable to provide some more permanent location, and the difficulty of renting a suitable place, with the continual liability to change being considered, it appeared most expedient to appropriate a part of the funds for the purchase of a lot of ground and the erection of a suitable building. In accordance with this view, a lot of sufficient dimensions, situated on Wager street, north of Race street, and between Twelfth and Thirteenth streets, was purchased for the sum of \$1200, and a neat and substantial two story brick house, 30 by 40 feet, has been built upon it, by contract, at an expense of 2520 dollars;—the upper story being left in an unfinished state.

The school was removed to the Wager street house on the 21st of 2d mo. last.

After defraying the expenses of building, a nett yearly income of about \$700 remains, which is sufficient, with careful management, for the support of the school.

The whole number of coloured boys that have been educated by the association, up to the latter part of 1831, is six hundred and twenty-seven.

In taking this retrospective view, and observing the names of those who at different periods participated in the business of the association, we are reminded of the transitory nature of human existence.

Of the original subscribers to the constitution, only half now survive; and of these, but three persons are still members.

The association is limited by its charter to 45 members, all of whom must be citizens of Pennsylvania, and members of the Society of Friends. Its stated meetings are held every three months, and once a year its officers are appointed. The active duties devolve principally upon the board of managers—consisting of 12 members; two of whom in rotation visit the school every two weeks, for the purpose of admitting scholars, and affording a general supervision of the school.

R.

THE GLADNESS OF NATURE.

Is this a time to be cloudy and sad,
When our mother nature laughs around;
When even the deep blue heavens look glad,
And gladness breathes from the blossoming ground?

There are notes of joy from the hang-bird and wren,
And the gossip of swallows through all the sky;
The ground-squirrel gaily chirps by his den,
And the wilding bee hums merrily by.

The clouds are at play in the azure space,
And their shadows at play on the bright green vale,
And here they stretch to the frolic chase,
And there they roll on the easy gale.

There's a dance of leaves in that aspen bower,
There's a titter of winds in that beechen tree,
There's a smile on the fruit, and a smile on the flower,
And a laugh from the brook that runs to the sea.

And look at the broad-faced sun how he smiles
On the dewy earth that smiles in his ray,
On the leaping waters and gay young isles,
Ay, look, and he'll smile thy gloom away.

THE FRIEND.

FIFTH MONTH, 6, 1832.

Select Boarding School for Boys, Members of the Society of Friends, at Burlington, New Jersey.—It has been our intention for some time to notice a printed prospectus, placed in our hands, headed as above. The school has now been in operation since some time in the 10th month last. George W. Taylor, the head of the establishment, was, for a considerable period, acceptably employed as a teacher in the boarding school at West-town; his qualifications are highly spoken of, and we learn that he has given good satisfaction since his location at Burlington. It will no doubt be considered by those inclined to place children there, as no small recommendation, that the wife of the principal was likewise for many years at West-town, having charge of the nursery, for which, by her discreet, tender, and affectionate disposition and deportment, she is peculiarly fitted. In accordance with the title, this seminary is to be essentially a select school for Friends;—that is to say, for *members, and such who attend the religious meetings of Friends.* In brief, it appears to us a desirable place for those, who are anxious to place their children where they will be cared for with a due regard to our religious principles and testimonies. We subjoin a part of the prospectus.

"The following branches will be taught in this school, viz.—Orthography, Reading, Writing, Arithmetic, Book-Keeping, (Single and Double Entry,) English Grammar, Composition, Geography, the use of the Globes, History, Mathematics, Natural Philosophy, and Chemistry.

"It is designed to deliver Lectures, with experiments upon Natural Philosophy and Chemistry, as soon as the number of pupils shall warrant it.

"*Terms for Boarding and Tuition.*—Thirty-five dollars per quarter of twelve weeks, payable in advance. Books, Stationary, &c. will be furnished at the Booksellers' prices. Washing 25 cents per dozen.

"In the 8th month of each year, there will be a vacation of four weeks, not charged for.

"The particular location is known to be pleasant and healthy. The house is large and airy, and is well fitted for the accommodation of a boarding school, having been occupied in that way for many years by John Gummere and Samuel R. Gummere in succession.

"The morals of the pupils will be strictly guarded, and care taken to encourage the observance of the peculiar testimonies of the religious Society of Friends; whose meetings for worship they will be required regularly to attend.

"*REFERENCES.*—*Enoch Lewis, West-town.*—*Kimber and Sharpless, Henry Cope, Bartholomew Wistar, Philadelphia.*—*Samuel Parsons, Joshua Kimber, Flushing. L. I.*—*Lindley Murray Moore, Rochester, N. Y.*"

The extract relative to John Locke, which, at the instance of a respectable subscriber, we have inserted, is interesting, not only as a literary curiosity, but as expressing his liberal views on the subject of church government. If any should think his scheme too lax in its provisions, it may be remarked in reply, that the rules, however simple, embrace the essentials of a sound and scriptural code of discipline, explicitly referring to the New Testament itself for their basis and full-

er development. It would seem from the preliminary remarks, that those rules had their origin in a benevolent desire to provide for the wants of certain scrupulous individuals with whom he came in contact, many of which description, in those days, were to be found in that part of the European continent; of course they could not be intended but as a mere outline, subject to improvement as exigencies required; and it would be unjust to the general course of that great man's life, to admit the supposition, that he could countenance the spirit of ranterism, in any form. With a reach of thought and clearness of perception never perhaps surpassed by any mere mortal, we have reason to conclude, from unquestionable testimony, that he was also a humble suppliant at the foot of the Cross, and it is well known, that he has left ample demonstration of his reverence for the sacred records.

CENTRAL SCHOOL.

The stated annual meeting of Friends' Central School Association, will be held on 2d day, the 14th of the 5th month next, at 3 o'clock, P. M. HENRY COPE, *Secretary.*

A stated meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting will be held in the committee room, (Arch street Meeting-house,) at 8 o'clock, this evening.

JOSEPH WARRINGTON, *Secretary.*

A Friend from England, capable of giving instruction in the usual branches of Education, including the Elements of Mathematics and of the Greek and Latin languages, wishes to obtain a situation as teacher in a private family or a school. Testimonials of character and qualification can be shown.

DIED, suddenly on the morning of the 10th ult. GULI ELMA TABER, wife of Joseph Taber, in the 39th year of her age; a member of Butternuts Monthly Meeting and Laurens Particular Meeting, in the state of New York. She was one that during the late trials in the Society, stood firm to the cause of truth, and evinced in her last moments a hope of a blessed immortality.

AGENT FOR "THE FRIEND."

EPHRAIM POTTER, Granville, Washington county, New York.

ERRATUM.—In the date, last number, of Sermon by John Bowater, for 1823, say 1693.

Specimen of Mechanism.—A watch-maker, at Dundee, is now exhibiting a most singular specimen of workmanship. It consists of a pure orb of crystal, which exhibits, by small golden or brass knobs, fixed to the interior of the glass, a complete view of the firmament. The constellations are cut in crystal, and the whole appears to roll over the spectator, in imitation of the motions of the stars in the heavens.

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For "The Friend."

UNIVERSAL PEACE.

The social condition is essentially pacific. The great object of law is to bind men together in peace by the ties of their interests. In the rude ages when these interests were imperfectly understood, private wrongs were privately revenged. That which a more enlightened spirit has taught the civilized world in respect to private war—the supremacy of law—will, no doubt, become the universal opinion in respect to national wrongs and national revenge. The supremacy of law over these will sooner or later be an unquestioned truth. Philosophy and Christianity alike point to this result. The means by which Providence effects his purposes, are, generally, simple and natural. It is worth our while to examine how this great change is likely to be wrought.

In exemplifying the abstract principles of a science by their practical application, many allowances must be made. For example, the effect to be produced by a certain combination of the mechanical powers may be rigorously determined. But when we make the machine, we must take into view the strength of material, friction, gravity, the resistance of the air, and many other circumstances that modify the result. In the same manner, the principles of political science are founded in immutable qualities of nature, as much so as the principles of mechanics. No sound political economist can neglect these principles. It is not my purpose to examine here those modifying circumstances which may be greater in one case than another, or appear so to shrewd observers. But it may be safely asserted as a universal truth, that the greatest prosperity must necessarily exist in that community, in which there is the greatest freedom of thought and action, in which every man is allowed to pursue the business which he finds most profitable. There is a faculty in such a community, as unerringly sagacious as the instinct of animals, in discovering its interests.

The most remarkable proof of this truth exists in the effects of the free unshackled domestic trade of the United States. In this country, embracing the extremes of the tem-

perate zone, and every variety of soil and natural production, each section has devoted itself to the peculiar trade or business which circumstances render most profitable—each section has access to the common market of the whole Union, unshackled by the slightest fetter or restraint, and the result has been a degree of prosperity, harmony, and universal industry, without example. I speak, of course, of facts, only so far as the free domestic trade of the country operates.

Now, there is no doubt, that the influence of this freedom of industry increases with the extent of country and variety of soil, production and climate, over which it extends. It has greater play and power in the United States than it would have if confined to a single state. And if the whole American continent were its theatre, its effects would be still more striking both in the aggregate and in detail. Its maximum of effect can only then be known when all nations shall be bound together as one, pursuing the occupations of industry in peace, each producing and exchanging the objects most congenial to its soil, or its locality, with the whole world for its market. As an abstract proposition, this is admitted on all hands. And although the restrictive policy of some nations, is used by others as an excuse for heavy burdens upon certain kinds of industry, for the sake of fostering other kinds; yet there is a strong inherent tendency in things to overleap these barriers.

Public sentiment throughout the world is becoming more enlightened on these points, in proportion to the diffusion of knowledge, and capital, and industry. One after another the shackles upon freedom of trade will burst off, and the civilized world be prepared to enjoy the blessings of an untrammelled commerce. Is it hazarding too much to assert, that the protection of one species of industry at the expense of another, will one day be admitted to be as great solecism in government as a state religion? Perhaps this is the means by which Providence is preparing mankind for the full adoption of the GOSPEL OF PEACE. The more dependant one nation is upon all others for the elements of its prosperity, the more reluctant will it be to break asunder the bond of intercourse. The necessity of remaining at peace will be felt by such a nation through every vein and fibre of its system. This necessity will modify, control, and finally change the public sentiment. The glories of victory and bloodshed will fade before the mild lustre of the arts of peace. This strong necessity will devise the means for its own preservation, and confederated republics stretching over a whole continent, a

supreme tribunal of the civilized world, will be the happy inventions of that period. Society will then become what the most illustrious name of modern times pronounced it to be—"A partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection." We are not to suppose that the mere instinct of industry will lead of itself to all these wonderful changes. But it is not attributing too much to it to suppose, that it is the natural means by which Providence will prepare a change in the sentiments of men that shall render them more open to the reception of the pure truths of the gospel. When that change is ripe—in His own time, we may reasonably look for another manifestation of his power, for another step in the progress of mankind towards that perfection, so long the dream of men of ardent imaginations, and the scoff of the cold and the phlegmatic, but which is made sure to us in the promises of divine Revelation.

For "The Friend."

PICTURE OF INDIA.

(Continued from page 234.)

We continue our extracts to day from the "Picture of India," by a quotation, descriptive of the general features of the Hindoo mythology. The examination of such systems cannot fail to be useful to the sincere Christian, as furnishing clear proofs of the entire incapacity of man to arrive at a knowledge of his Creator by the unassisted efforts of his own understanding, or by the formation of systems of faith, or modes of life wherein reason is made to usurp the place of revelation, or the workings of the imagination are substituted for the influences of the holy Spirit.

In examining the history of mankind from the earliest period down to the present time, we find that the universal belief in the existence of invisible intelligences of a higher order than man has always prevailed, and that a strong desire has always been entertained for a continuance of existence after the separation of the soul from the body. But whilst a concurrent testimony has thus been borne at all times and in all places to the existence of a spiritual world, "life and immortality" have been fully brought to light by the gospel alone. It is by revelation and not by human wisdom that man has become acquainted with his Creator, with the terms of his salvation, and with the hopes of a glorious immortality.

"The practice of a religion is never better than the principles; and, therefore, that of the Hindoos gives scope to all manner of su-

perstition and imposture. Astrology, witchcraft, and sorcery, are all in full play, and there is hardly any species of crime for which a precedent may not be found, not merely in the practices of the religion, but in those of the gods themselves.

"The subject is also almost as hopeless as it is revolting; and there is really no promising way of dealing either with it, or with the great body of the Hindû population while it lasts. It is not universal, for there are dissenters and sceptics; and even the believers themselves are at variance as to the true interpretation of the sacred books. But religions, however absurd, are never to be attacked with violence; the pundits are such dexterous casuists, that it is difficult to argue with them; the conversion of one hundred millions of people would be a very formidable task, and even the grossest absurdities of the faith are so interwoven with the structure and habits of society, that the separation of them would be difficult, and, in any period to which one can look forward, impossible.

"One of the worst parts of the religion of India is the degrading light in which it invariably represents the female character, not only in point of rights, (which are a little scanty even in the codes of more enlightened nations,) but in point of mind, and even of morals.

"Now, it accords with universal experience, that the estimation in which females are held, is not only the criterion, but the cause, both of civilization and of morality. It is a law of nature, that females can exert, both over the minds of children, and the conduct of men, a more beneficial influence than can in any way be exerted by the other sex; that out of that influence springs the tree which produces all the fair fruit of family, and domestic, and kindred attachments, without which there can be no love of country, and no grandeur of character; and, therefore, if there had been in the Hindû religion, and the code of laws that is mixed up with it, no plague spot but this, it would have been strong, almost overwhelming evidence, against the possibility of a very wholesome state of society in that country. But it is fortunate that nature herself stands so far sentinel for virtue here,—that, after the mere morning of the direst necessity is past, and the least glimmer of enjoyment has alighted upon man, not all the institutes of Menu that ever were written, not all the Vedas and Puranas, and priests that ever existed, can make all, or even many of the millions of husbands in India, treat like mere domestic animals, the mothers of their children, or cause all the tens of millions of sons to fling their aged mothers into the Ganges, even were the stream a thousand fold more idolized than it is. The number may be diminished by the cruelty of the law, and the demerit to the legislator is not the less; but that is a case in which no legislation can utterly subdue the feelings of nature.

"In the judgment of reason nothing can be more absurd, than the ablutions or purifications enjoined by the Hindû faith; and though it be very obvious to any one who is

left free to form his own opinion, that they have been intended to degrade the people, and keep their minds in slavery, such is the power of the Brahmins, that they are exceedingly deep-rooted and inveterate. Nothing impresses those who are incapable of forming an estimate of the intellectual nature and moral tendency of a religion, of its holiness and worth, more than the pains and privations to which those who are supposed to be deep read in its mysteries, will submit voluntarily for its sake; and nothing tends more to exalt the heinousness of mere superstitious sins over the real guilt of moral offences, than to see a man, reputed holy, laying the lash (however lightly) to his own back, at the same time that he is confessing them with rueful visage and streaming eyes. The cause is obvious; the really vicious do not punish themselves; the pilferer does not give his back a flogging; the extortioner does not humble himself in the dust by the wayside, and the robber or the murderer does not covet the gallows.

"There are men whom all others can feel and confess to be bad; and as the good man courts and undergoes punishment for offences, of which the guilt would not be at all seen, if he did not proclaim it, his virtue and purity are wonderfully augmented, and that which he describes as guilt, is, of course, disapproved in the same ratio. It is in this that the strength of great part of the Hindû system lies; as the votaries do their penance openly, and persevere in them to the extremity, they are really very formidable to the ignorant. They are rendered far more so by another consideration. The suffering Brahmin is himself holy. He has read the Vedas; he has meditated upon divine things; he has subdued his natural appetites, even to the extent of living a whole day upon the vilest substances, therefore, he is not only fit for tasting the Amreeta cup, of which the contents were churned out of the sea by the angels, by means of the mountain round which they got the king of the serpents, and worked the brine into suds, by pulling alternately at the head and tail of the reptile, and whosoever tastes, becomes from that moment immortal; but he is in a condition for being absorbed into Brahm and becoming part of the divinity itself. But woe to those for whom he undertakes all these sufferings, millions of years must their guilty souls migrate through the vilest of reptiles, before they be allowed to find rest, even in hell itself. It is in this that the mischief to the people lies. If the whole consequences of the act were confined to the devotee, Hindûs might be apt to smile at him, or at most to pity him, just as Englishmen would; but when it is done for a purpose—that of compelling them, under spiritual fears, to do that which they would not do by all the efforts of physical force, it assumes quite another character.

"The cases in which those voluntary sufferings of the Brahmins, or what they may cause others to suffer, and be thereby themselves polluted, and bring infamy and disgrace in this world, and certain perdition hereafter, upon individuals, are so many, that

it would be vain to attempt an outline of them, or even a specimen. Among others we may mention two, the *Khoor* and the *Dherna*; though it be but fair to notice that in those places where the British power is established, the more inhuman rites are, of late, much on the decline; and as they have never been so frequent in the parts where the Mahomedan power was never fully established, we are never sure how much of them may have been produced by the desire of the people to escape from the oppressions of their conquerors, though that desire could not have produced the whole, or even have had any effect in the production of those that we are about to notice, as the threats held out by them could have had no effect whatever upon the followers of the prophet.

"The *Khoor* was an incantation, by which it was intended to resist the real or supposed extortion of the government, in collecting the revenue or rent. The Brahmins, after the proper ceremonies, make a pile of wood, of a circular form, upon the top of which they place an old woman, or a cow, according to the desperate nature of the case; the last, in consequence of the sacred character of the animal, being used in the extreme cases.—They then surround the *Khoor* with lighted brands or torches; and if the party proceeds to levy the demand, against which they are performing the *Khoor*, they light the pile, and the sacrifice is completed; and if the aggressor be a Hindû, the retribution to him is terrible. There are not many instances of the performance of this ceremony noticed by Europeans; most likely because the districts with which they have been longest acquainted have been under Mahomedan collectors.

"The *Dherna*, though now forbidden in the British parts of India, was a more singular exhibition; and as it could only take place, or at least be heeded, as between Hindû and Hindû, it was much more frequent.

"There is little question that it originated with the Brahmins, because, whether it be done for their own benefit only, or they be hired to do it for another, they have always a profit by it; and it is done in perfect safety. The common occasion of it is, or rather was, for the recovery of a debt, by a more certain and summary process than that of the courts of law, and sometimes for sums that could not be recovered in those courts, though as to the justice of the latter case, the pundits were not altogether agreed.

"*Dherna* means destitution, or woes, and implies as much as that the creditor must perish if the debt be not paid. The Brahmin comes, and watching an opportunity when the debtor is at home, seats himself down at the door, armed with a dagger in the one hand, and a vial of poison in the other; taking care that, if possible, his victim shall see him. The dagger and the poison are not for the debtor, but for the Brahmin himself, who would instantly swallow the one, and plunge the other into his breast, if the debtor should offer to escape from the house; and having occasioned the death of a Brahmin is a crime for which there is neither forgiveness nor expiation. The Brahmin fasts; and to eat while

a Brahmin is in Dherna, is just the same as to kill him; so that the debtor has no alternative but to fast also. Even then, it is no wager of starvation, in which the debtor has any thing like fair play. He himself may die like a dog, as he is; but not so if he should outstarve the Brahmin. That would still be the same; and therefore, the debtor has no alternative left but to pay, or be starved to death, under the horrible thought that before he can by possibility escape in that way, he may have incurred the pains of everlasting damnation. The old English plan of pressing to death with a stone, those who would not plead in the courts of justice, was savage enough; but it wanted the eternal terrors of the Dherna.

(To be continued.)

ILLUSTRATION OF MALACHI III. 2, 3.

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Some months ago, there were a few ladies in Dublin, who met together to read the Scriptures, and to make them the subject of their conversation; they were reading the third chapter of Malachi.—"Behold I will send my messenger, and he shall prepare the way before me," &c. One of the company gave it as her opinion, that the fuller's soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influences of the grace of Christ.

No, said another, they are not just the same image; there is something remarkable in the expression, in the third verse, "he shall sit as a refiner and purifier of silver." They all said that possibly it might be so. This lady was going into the town, and she promised to see a silversmith, and report to them what he said on the subject. She went, without telling him the object of her errand, and begged to know the process of refining silver; which he fully described to her. "But do you sit," said she, "while you are refining?" "O! yes, madam, I must sit, with my eye fixed steadily on the furnace, since if the silver remain too long, it is sure to be injured." She at once saw the beauty and the comfort too of the expression, "he shall sit as a refiner and purifier of silver." Christ sees it needful to put his children into the furnace, but he is seated by the side of it. His eye is steadily intent on the work of purifying, and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

As the lady was returning to tell her friends what she had heard, just as she turned from the shop door the silversmith called her back, and said that he had forgot to mention one thing; and that was, that he only knew that the process of purifying was complete by seeing his own image in the silver!

When Christ sees his image in his people,

his work of purifying is accomplished.—*From a late paper.*

For "The Friend."

In the thirteenth number of the present volume of "The Friend," were published some remarks on the apparent increase of slavery in Pennsylvania according to the late census. The subject, which did not for some months appear to have induced an examination elsewhere, has recently attracted the attention it deserves. It may be hoped that a legislative enquiry will be made into the matter, which so deeply concerns the honour of our state. I am induced to make this communication, by having observed a statement in a late number of Hazard's Register of Pennsylvania, that the septennial enumeration of taxes and slaves in 1828, gives *seventy-nine* slaves to the whole state. My examination of the marshal's returns of the late census, proved that the number could not exceed eighty. It may now with confidence be asserted that there cannot be more than seventy instead of three hundred and eighty-six slaves in Pennsylvania. I again repeat that the subject demands legislative examination, lest injustice should have been stalking abroad while the laws were sleeping.

A Pennsylvanian.

REPORT OF THE BOARD OF MANAGERS OF THE HOUSE OF REFUGE.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania.

In compliance with the provisions of their charter, the managers of the House of Refuge respectfully report:

That their experience, during the past year, authorizes them to reiterate the expression of their opinion in relation to the beneficial effects of the institution under their charge. They are satisfied the prejudices formerly existing in the minds of the parents and connections of the inmates against the system adopted by the legislature, have been gradually yielding to the evidences of improvement and reform afforded by the conduct of those who have been indentured or discharged from the House of Refuge. The numerous applications, and the facility of obtaining respectable and suitable places for these children, show conclusively, that so far from considering their commitment an objection, they are generally preferred to others who have been permitted to grow up without salutary restraint and control. The humane object of the legislature, in providing an asylum for those who have taken the first steps in a vicious course, who have broken through the common guards of innocence, and from want, neglect or ignorance, fallen under the temptations which surround them, has been therefore almost answered—and numbers who would otherwise have remained the constant and regular tenants of our prisons,—a useless burden on the community—whose miserable lives would have ended in a miserable death, have been sent forth with a tolerable education, industrious and moral habits, considerable skill in some mechanical employment,

and a degree of health and strength, which, without such an asylum, they could never have obtained.

Let it be remembered, also, that although the expenses of this institution are defrayed in part from the county treasury, the charge upon the public is not thereby at all increased. Every child within its walls, in all human probability, would, either in the alms-house or in the prisons, have been supported by the community during their minority, and when permitted to go at large, would be turned out, contaminated and degraded, in the midst of a large city, to prey on society, until again detected in infringing its laws, they should be brought before our criminal courts, and rendered desperate and hopeless by conviction. Were mere economy therefore consulted, the continuance of the appropriation made by the legislature would be justified. But in the one case no means can be used to educate, instruct or reform the subject; in the other these are the great and leading objects in view, and every precaution and device which intelligence and ingenuity can suggest, are employed for their accomplishment. Moral considerations, such as these, infinitely outweigh all calculations of expense; and the legislature, while the blessings of education are becoming more diffused throughout the commonwealth, will not refuse to aid and protect an unfortunate class of individuals, whose vices are sometimes occasioned by accident or misfortune, and in whose favour not only their destitute and unhappy situation, but the interests of the community urge almost irresistible claims.

From the statement hereunto annexed, the legislature will see, that notwithstanding the great additional cost occasioned by the necessity of preventing escape, separating the sexes, and instructing them in various mechanical occupations, the institution receives from the public, for each child, including every expense, but about one dollar and twenty-five cents per week; and even this sum the managers have no means of raising without legislative provision. The extensive buildings required for the accommodation of the inmates, have exhausted the funds given for that purpose, and left a considerable debt unpaid. Unless the appropriation heretofore made, be continued, they will be reduced to the necessity of discharging or turning over to the guardians of the poor, all the inmates in the house;—a result, which would probably consign most of them to inevitable moral destruction, and which the board, confiding in the judgment and liberality of the legislature, cannot anticipate.

The whole sum annually received from the county, is \$10,000 00
157 children, at \$1 25 per week, 10,205 00
Building debt due and unpaid, about 30,000 00
The receipts and expenditures, from the 1st of January to the 31st December, 1831, exclusive, are as follows, viz.

RECEIPTS.

From life and annual subscriptions, donations, and the labour of the inmates, &c.	\$4,434 98
The county treasurer, legislative appropriation for 1831,	10,000 00
	<u>\$14,434 98</u>

EXPENDITURES.

For provisions, clothing, fuel, salaries of officers, &c. repairs and alterations of the buildings, interest on moneys borrowed, \$15,605 82

The number of inmates in the institution, on the 1st January, 1831, was 87 Boys—45 Girls—132 total.

Received from 1st January, 1831, to 1st January, 1832.

	Boys.	Girls.	Total.
From the courts and magistrates,	87	24	111
Returned after having escaped,	1	00	1
Do. been indentured,	11	00	11
	99	24	123

Discharged during the same period.

	Boys.	Girls.	Total.
By indenture,	39	10	49
As of age,	6	8	14
Not proper subjects,	7	4	11
Returned to their friends,	14	3	17
Sent to the alms-house	3	0	3
Sent to sea,	2	0	2
Died,	2	0	2
	73	25	98

Remaining in the House on the 1st January, 1832, 113 44 157

Of the whole number received during the year, there were—

From Northampton county,	2	0	2
Philadelphia city and county,	95	24	119
Susquehanna county,	2	0	2
	99	24	123

Of the number of boys placed out as apprentices,—

15 have been indentured to Farmers,	
1 " " Tanner and Currier.	
1 " " Paper-maker.	
1 " " Bricklayer.	
1 " " Coppersmith.	
3 " " Storekeepers.	
2 " " Millers.	
5 " " Shoemakers.	
1 " " House Carpenter.	
1 " " Hatter.	
2 " " Auger and Sickle makers.	
1 " " Chair maker.	
1 " " Cotton Spinner.	
1 " " Boat-builder.	
1 " " Cabinet-maker.	
1 " " Cooper.	
1 " " Printer.	

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The girls who have been indentured have all, (10,) been apprenticed to learn housewifery.

The boys have been employed in book-binding, boot and shoe-making, tailoring, in manufacturing brass and cut nails, band boxes, watch chains, &c.; the girls in sewing and house work generally.

The average age of the boys received in 1831, was 14½ years, that of the girls about 15 years.

By order of the Board of Managers of the House of Refuge.

JOHN SERGEANT, President.

Attested,

JAMES J. BARCLAY, Sec'y H. R.

Philadelphia, March 29, 1832.

Consumption of Silk.—It has been calculated that no less than fourteen thousand millions of silk worms annually live and die to produce the quantity of silk which is consumed every year in England alone!

Monthly Review.

HYMN TO DEATH.

Oh! could I hope the wise and pure in heart
Might hear my song without a frown, nor deem
My voice unworthy of the theme it tries,—
I would take up the Hymn to Death, and say
To the grim power, the world has slandered thee
And mocked thee. On thy dim and shadowy brow
They place an iron crown, and call thee king
Of terrors, and the spoiler of the world,
Deadly assassin, that strik'st down the fair,
The loved, the good—that breath'st upon the lights
Of virtue set along the vale of life,
And they go out in darkness. I am come,
Not with reproaches, not with cries and prayers,
Such as have stormed thy stern insensible ear
From the beginning. I am come to speak
Thy praises. True it is, that I have wept.
Thy conquests and may weep them yet again:
And thou from some I love wilt take a life.
Dear to me as my own. Yet while the spell
Is on my spirit, and I talk with thee
In sight of all thy trophies, face to face,
Meet is it that my voice should utter forth
Thy nobler triumphs: I will teach the world
To thank thee.—Who are thine accusers?—Who?
The living!—they who never felt thy power,
And know thee not. The curses of the wretch
Whose crimes are ripe, his sufferings when thy hand
Is on him, and the hour he dreads is come,
Are writ among thy praises. But the good—
Does he whom thy kind hand dismissed to peace,
Upbraid the gentle violence that took off
His fetters, and unbarred his prison cell?
Raise then the Hymn to Death. Deliverer!
God hath anointed thee to free the oppressed
And crush the oppressor. When the armed chief,
The conqueror of nations, walks the world,
And it is changed beneath his feet, and all
Its kingdoms melt into one mighty realm—
Thou, while his head is loftiest, and his heart
Blasphemes, imagining his own right hand
Almighty, sett'st upon him thy stern grasp,
And the strong links of that tremendous chain
That bound mankind are crumbled: thou dost break
Sceptre and crown, and beat his throne to dust.
Then the earth shouts with gladness, and her tribes
Gather within their ancient bounds again.
Else had the mighty of the olden time,
Nimrod, Sesostrius, or the youth who feigned
His birth from Lybian Ammon, smote even now
The nations with a rod of iron, and driven
Their chariot o'er our necks. Thou dost avenge,
In thy good time, the wrongs of those who know
No other friend. Nor dost thou interpose
Only to lay the sufferer asleep,
Where he who made him wretched troubles not
His rest—thou dost strike down his tyrant too.
Oh, there is joy when hands that held the scourge
Drop lifeless, and the pitiless heart is cold.
Thou too dost purge from earth its horrible
And old idolatries;—from the proud fanes
Each to his grave their priests go out, till none
Is left to teach their worship; then the fires
Of sacrifice are chilled, and the green moss
O'ercreeps their altars; the fallen images
Cumber the weedy courts, and for loud hymns,
Chaunted by kneeling crowds, the chiding winds
Shriek in the solitary aisles. When he
Who gives his life to guilt, and laughs at all
The laws that God or man has made, and round
Hedges his seat with power, and shines in wealth,—
Lifts up his atheist front to scoff at heaven,
And celebrates his shame in open day,
Thou, in the pride of all his crimes, cutt'st off
The horrible example. Touched by thine,
The extortioner's hard hand foregoes the gold
Wrung from the o'er-worn poor. The perjurer,
Whose tongue was lithe, e'en now, and voluble
Against his neighbour's life, and he who laughed
And leaped for joy to see a spotless fame
Blasted before his own foul calumnies,
Are smit with deadly silence. He, who sold
His conscience to preserve a worthless life,
Even while he hugs himself on his escape,
Trembles, as, doubly terrible, at length,
Thy steps o'ertake him, and there is no time
For parley—nor will bribes unclench thy grasp.
Oh, too, dost thou reform thy victim, long

Ere his last hour. And when the reveller,
Mad in the chase of pleasure, stretches on,
And strains each nerve, and clears the path of life
Like wind, thou point'st him to the dreadful goal,
And shak'st thy hour-glass in his reeling eye,
And check'st him in mid course. Thy skeleton hand
Shows to the faint of spirit the right path,
And he is warned, and fears to step aside.
Thou sett'st between the ruffian and his crime
Thy ghastly countenance, and his slack hand
Drops the drawn knife. But, oh, most fearfully
Dost thou show forth heaven's justice, when thy shafts
Drink up the ebbing spirit—then the hard
Of heart and violent of hand restores
The treasure to the friendless wretch he wronged.
Then from the writhing bosom thou dost pluck
The guilty secret; lips, for ages sealed,
Are faithless to the dreadful trust at length,
And give it up; the felon's latest breath
Absolves the innocent man who bears his crime;
The slanderer, horror smitten, and in tears,
Recalls the deadly obloquy he forged
To work his brother's ruin. Thou dost make
Thy penitent victim utter to the air
The dark conspiracy that strikes at life,
And aims to whelm the laws; ere yet the hour
Is come, and the dread sign of murder given.

Thus, from the first of time, hast thou been found
On virtue's side; the wicked, but for thee,
Had been too strong for the good; the great of earth
Had crushed the weak for ever. Schooled in guile
For ages, while each passing year had brought
Its baneful lesson, they had filled the world
With their abominations; while its tribes,
Trodden to earth, embroiled, and despoiled,
Had knelt to them in worship; sacrifice
Had smoked on many an altar, temple roofs
Had echoed with the blasphemous prayer and hymn:
But thou, the great reformer of the world,
Tak'st off the sons of violence and fraud
In their green pupilage, their lore half learned—
Ere guilt has quite o'erun the simple heart
God gave them at their birth, and blotted out
His image. Thou dost mark them, flushed with hope,
As on the threshold of their vast designs
Doubtful and loose they stand, and strik'st them down.

* * * * *
Alas, I little thought that the stern power
Whose fearful praise I sung, would try me thus
Before the strain was ended. It must cease—
For he is in his grave who taught my youth
The art of verse, and in the bud of life
Offered me to the muses. Oh, cut off
Untimely! when thy reason in its strength,
Ripened by years of toil and studious search,
And watch of nature's silent lessons, taught
Thy hand to practise best the lenient art
To which thou gavest thy laborious days,
And, last, thy life. And, therefore, when the earth
Received thee, tears were in unyielding eyes
And on hard cheeks, and they who deemed thy skill
Delayed their death-hour, shuddered and turned pale
When thou wert gone. This faltering verse, which thou
Shalt not, as wont, o'erlook, is all I have
To offer at thy grave—this—and the hope
To copy thy example, and to leave
A name of which the wretched shall not think.
As of an enemy's, whom they forgive
As all forgive the dead. Rest, therefore, thou
Whose early guidance trained my infant steps—
Rest, in the bosom of God, till the brief sleep
Of death is over, and a happier life
Shall dawn to waken thine insensible dust.
Now thou art not—and yet the men whose guilt
Has wearied heaven for vengeance—he who bears
False witness—he who takes the orphan's bread,
And robs the widow—he who spreads abroad
Polluted hands in mockery of prayer,
Are left to cumber earth. Shuddering I look
On what is written, yet I blot not out
The desultory numbers—let them stand
The record of an idle reverie.

BRYANT.

Preserve your conscience always soft and sensible.
If but one sin force its way into that tender part of
the soul, and dwell easy there, the road is paved for a
thousand iniquities.

Watts.

The Solar System.—Some idea of the vastness of the universe around us, may be collected from the operations of a German astronomer, who has calculated that, assuming the velocity of a cannon-ball to be rated at one and a-half German mile per minute, with this velocity a cannon ball, fired from the sun, would reach the planet Mercury in nine years and six months; Venus in eighteen years; the Earth in twenty-five years; Mars in thirty-eight; Jupiter in one hundred and thirty; Saturn, in two hundred and thirty-eight; and Uranus, (Herschel,) in four hundred and seventy-nine years. With the same velocity, a shot would reach the moon from the earth in twenty-three days. *Monthly Review.*

Meteorology.—It was lately mentioned by a public lecturer, at Portsmouth, that Jupiter's attraction of the atmosphere of our earth was much greater than astronomers generally supposed. He says, that when the moon is near Jupiter, he has so powerful an attraction for our atmosphere, as to draw it up into the form of a spheroid. This effect produces the further results of electrical attraction and condensation, the immediate cause of rain. It is not to be wondered at, that if we admit the attraction of the heavenly bodies at all, that Jupiter should exercise it to a considerable extent on our earth, compared with which the former planet is 1312 times as large.

Ibid.

The following strange occurrence has taken place at Champignolles, (Eure) France. An inhabitant of the village having dug a hole to entrap a wolf, put upon it a live goose as a bait for the voracious animal. Another inhabitant, on perceiving the fluttering goose at a distance, approached it and fell into the ditch, which was eight feet deep, the sides being cut so as to make an inverted cone. He vainly attempted to get out, and was patiently waiting for the return of day. But he had not waited long when something very heavy fell upon his shoulders. This was a wolf attracted by the bait. The fright of the poor man may be easily imagined; that of the wolf was great, for he immediately got into a corner from whence he did not stir all night. When day appeared the man who had made the trap came up for his prey, and was not a little surprised at finding his two prisoners.—The man was taken out more dead than alive. No forbearance was shown to the wolf; which was killed for his forbearance during the night.

Galignani.

THE FRIEND.

FIFTH MONTH, 12, 1832.

The report of the Board of Managers of the House of Refuge inserted to day, presents results, which, to the friends of that noble institution, and to philanthropists in general, are of the most gratifying nature. No one who has not had frequent occasion to observe the wretched and abandoned condition, the moral

and intellectual degradation of the numerous neglected children who frequent the wharves and other places of corrupting resort in this city and its suburbs, can duly estimate the extent of the benefit conferred upon the forty-nine boys and girls placed out under indenture, during the past year; thus plucked as so many brands from the burning, and put in situations where there is the best reason to hope that, instead of being a dread and curse to society, they may become industrious, thriving, and virtuous members of the community. Surely the appeal to legislative and individual munificence, for adequate means to perfect a plan so honourable to the state, will not be in vain.

Argument of the Chancery Suit in N. Jersey.

—Many of our readers have doubtless perused the valuable and laborious work of J. J. Foster, master and examiner in the high court of chancery, N. J., containing the depositions in the suit pending in that state between Friends and the Hicksites. Few books, we believe, have ever been read with more eagerness or industry, and there are few, if any, which possess more interest for the Society of Friends in this country. We are gratified to learn that the subject is likely to be continued, by the publication of the able and conclusive arguments of George Wood, and Isaac H. Williamson, and also the decision of the court in the cause. Those who had the opportunity of listening to these eminent counsellors, need nothing further to satisfy them of the value and importance of the speeches which they made on the occasion; they contain a strong chain of reasoning on the facts of the case—a lucid application of the settled principles of the law, and a perspicuous view of the legal consequences which must grow out of the secession of the Hicksites. They show that the cause of Friends is one involving the peace, security, and rights of property of every religious society in our favoured country. Those who possess a copy of the Testimony, should avail themselves of the opportunity now afforded to complete their work, by adding the *third volume*, while those who have not been able to procure a copy of the former, will find the present volume highly interesting, exhibiting a clear and condensed view of the whole case. We annex the prospectus. Subscriptions will be received by William Salter, agent for "The Friend," No. 50, North Fourth St. up stairs.

PROSPECTUS.

P. J. Gray, of Trenton, N. J., proposes to publish by subscription, an original work, entitled, THE SOCIETY OF FRIENDS VINDICATED, Being the Arguments of Counsel, for Joseph Hendrickson, in a Cause depending in the High Court of Chancery of the State of New Jersey, between Thomas L. Shotwell, complainant, and Joseph Hendrickson and Stacy Decow, Defendants.—Delivered in the Court of Chancery, at Trenton, in January, 1832; by George Wood, and Isaac H. Williamson, Counsellors at Law. To which will be appended, the Decision of the Court, in the said cause.

The work will contain a brief view of the doctrines of original Friends; of the rise and progress of the schism which has divided the Society; of the leading errors imputed by those denominated "Orthodox," to

their opponents; of the alleged legal effects of those doctrines upon the rights of those who hold them, and the reply given to these charges, with the view taken of their legal effects, by the party denominated "Hicksite." In short, the work will present within a small compass, the entire ground of the difference which has arisen in the Society of Friends, as fully as is necessary to a complete understanding of the whole controversy.

Besides the original matter to be contained in the publication, it will embody a great amount of interesting information, collected by great labour, from numerous rare and expensive volumes, accessible but to few, and which can no where be found in so small a compass, or obtained at so trifling an expense. The great importance of the cause—the exalted character and reputation of the counsel, the extraordinary zeal and ability displayed in the argument, the value of the information embodied, all concur to render this work not only indispensable to the Society of Friends, but highly valuable to every one who is desirous of understanding fully the nature of a controversy which has excited a deep and lively interest in the whole community.

Conditions.—I. The work will be put to press and completed, ready for delivery, immediately after the decision of the court, which is confidently expected at the July term.

II. It will be handsomely printed, on new type, and fine paper, and will comprise an octavo volume of one hundred and fifty, or two hundred pages.

III. The price will be ONE DOLLAR, handsomely done up in boards.

VI. Persons procuring ten subscribers, or taking ten copies of the work, shall be entitled to the eleventh gratis, and in the like proportion, for a greater number of copies.

As the publisher does not design printing a large edition, it will be well for those desirous of possessing the work, to subscribe, or forward their orders, without delay.

Trenton, April 20, 1832.

It was the wish of P. J. Gray, the publisher of the above, to insert the whole of the argument on both sides of the question; and much pains has been taken by him to procure the speeches of S. L. Southard, and G. D. Wall, counsel for Shotwell and Decow, but his attempts have been unsuccessful.

Our impression was erroneous, it appears, as to one particular in the notice given in last number, of the Boarding School at Burlington, under the care of G. W. Taylor. The wife of the principal was not in the capacity of *nurse* at Westtown, but as a sympathising friend and maternal care-taker, in the exercise of those kindly attentions, calculated to promote the individual comfort of the boys.

FRIENDS' ASYLUM.

Visiting managers for the month, George R. Smith, Arch-street, above 13th; Timothy Paxson, 158, north Front street; Edward Yarnall, 39, High street.

Superintendents—John C. Redmond and wife.

Attending Physicians—Dr. Robert Morton, No. 116, south Front street; Dr. Charles Evans, No. 102, Union street.

CENTRAL SCHOOL.

The stated annual meeting of Friends' Central School Association, will be held on 2d day, the 14th of the present month, in the Committee room, Mulberry Street Meeting-House, at 3 o'clock, P. M.

HENRY COPE, *Secretary.*

MARRIED, in Rahway, N. J. at Friends' Meeting House, on Fifth day, the 3d inst. JACOB PARKER to MARGARET HAYDOCK, both of that place.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

(Continued from page 239.)

Extract from a Sermon preached by John Vaughton—at Grace Church street, April 1, 1694.

It is a great mercy and kindness, that God hath been pleased to open the way of life and salvation unto the souls of many people, that, in this our day and generation, were in great distress, for want of the knowledge of it; and this knowledge is given unto us through the blessed appearance, and revelation of the power and spirit of our Lord and Saviour Jesus Christ, to which, my friends, blessed be the name of the Lord! we have been turned in our day and generation.

For the message and testimony that God raised up his servants to bear among us, in our day and time, who came in the spirit and power of our Lord Jesus Christ, having been made the monuments of God's mercy, through faith in him "that died for our sins, and rose again for our justification"—that blessed message and testimony which they bare among us, "was in evidence and demonstration of the spirit and power" of the Lord Jesus. For they came indeed to preach the gospel of life and salvation; and the way which they took to preach the gospel to us in our day, was the same way that the holy apostle Paul, in his day, was sent to preach the gospel, who said, We are sent of God, "to turn people from darkness unto light, and from the power of Satan unto God." The holy apostle proposed the end for which they were sent, to turn the sons and daughters of men, "from darkness to light, and from the power of Satan to the power of God; that they might receive remission of sins, and an inheritance among them who are sanctified, through faith which is in Christ Jesus."

O friends! this faith in Christ is a living faith: it is a "faith of the operation of God." God worketh it in us by his own spirit and power. There are many that pretend to have faith in Christ, that are strangers to the operation of the power and spirit of our Lord and Saviour Jesus Christ; and so do not know, neither are made partakers of that "faith, which worketh by love, that giveth them victory over the world," and preserveth them, and keepeth them out of the evil of the world.

Now, friends, it is my desire that you may "turn from darkness unto light;"—that you may all believe in Christ and walk in him—that you may be sensible that the blood of Jesus Christ, the dear and blessed Son of God, "cleanseth from all sin, from all unrighteousness, and from all filthiness of flesh and spirit;" that so the end of the labour, travail, and testimonies of all the faithful messengers and servants, whom the Lord hath raised up in this our day, and sent "to turn men from darkness unto light, and from the power of Satan to the power of God"—that their labour and travail, I say, may not be in vain; that we may all come to "believe in the light; that we may be children of the

light and of the day;" that so we may come to walk in the light. And then, my friends, we shall all come to be brought into an heavenly fellowship: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, the dear Son of God, cleanseth us from all sins." And this is a work which will be profitable for all to know, seeing "no unclean thing shall ever enter into the kingdom of God."

Friends, our justification is indeed in, and through, and by the Lord Jesus Christ; for his sake, not our own. Any thing that we have done or can do, will not have a tendency to make our peace with God, seeing that "we can do nothing ourselves that is acceptable and well pleasing to God." Therefore we cannot in the least, as hath been unjustly charged upon us, disesteem, or put a light esteem on, what the Lord Jesus Christ hath done for us, in his own person without us, nor upon what by his own power and spirit he hath wrought in our hearts. But we believe in the Lord Jesus Christ, both as to his outward appearance, as he was GOD MANIFEST IN THE FLESH, and also in his inward and spiritual appearance in our souls.

We believe in him that hath appeared by his light and grace, and truth in our hearts; and we know "the effectual working and operation of his divine power, to sanctify, and cleanse and purify our souls." And thereby we come to have a real sense of the benefit and advantage that the souls of the children of men have, in and by the death and sufferings, resurrection and ascension, of our Lord and Saviour Jesus Christ.

Till people come to believe in his spiritual appearance by his light, and grace, and truth in their hearts, and to receive him, and entertain him, and let him have a place in their souls, that he by his power may purge away sin and transgression;—while men remain rebellious and stubborn, and will not let him in, "when he stands and knocks at the door of their hearts," that he may come in and sup with them, and they with him;—when men rebel against his heavenly light within them, and turn away from his divine grace and holy Spirit, and "turn the grace of God into wantonness, lasciviousness," and run into uncleanness, drunkenness, pride, envy, malice, and bitterness, and into those things that are abominable and evil in the sight of the Lord;—these men have no real advantage or benefit by the death and sufferings of our Lord Jesus Christ, and the "satisfaction and atonement he hath made for our sins, by that one offering and sacrifice of himself." And they do not truly know the blessed end and design of his appearance and coming into the world: "For this purpose was the Son of God manifested, that he might destroy the works of the devil; that he might finish transgression and make an end of sin, and bring in everlasting righteousness."

My friends, the end of the working of the invisible power and spirit of Christ, is, that he may have a place in all your hearts, and that you may entertain him. For the Lord will draw a line of judgment upon all that go under a profession of Christianity, and own

what the Lord Jesus Christ did without them; but will not receive him, entertain him, and believe in him, as he doth spiritually appear and shine into their hearts, by his divine light, grace, and spirit.

My friends, remember the sore judgments, miseries, calamities, and distress, that came upon the Jews, because of their rejecting Christ in his outward appearance, in that prepared body in which he came to do his Father's will. They would not own him in his bodily appearance, but rejected him, "and set him at nought." They crowned him with thorns, and crucified the Lord of life and glory."

He said unto them: "Except ye believe that I am he, ye shall die in your sins; and if ye die in your sins, whither I go you cannot come." And thus he spake to Jerusalem: "O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold! your house is left unto you desolate; for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord!"

He tells them of the calamity and distress that should come upon them and overtake them; and so it came to pass, because they rejected the love of God, which in Christ Jesus was extended to them, when he would have gathered them, and brought them into a state of reconciliation and peace with the living God, but they would not.

So now, my friends, in this day of Christ's inward and spiritual appearance, you have had the testimonies of those that have been sent to you in the name, and power, and spirit of the living God; and yet many will not believe in the Lord Jesus Christ, nor receive him inwardly and spiritually appearing in their hearts, nor give way to him, nor wait and attend upon him, to do that work in them and for them, which they cannot do for themselves. What work is that? the work of sanctification. For none come to be "justified freely by the grace of God, through the redemption that is in Jesus Christ," as the apostle speaks, Rom. iii. 24, "but they are also sanctified by the spirit of Christ, and made partakers of the divine nature." So that it is absolutely necessary for us to know Christ's power and spirit, to renew and sanctify our souls, and purify and cleanse us.

When we come to believe in the inward and spiritual appearance of Christ, and to know the work of sanctification, we cannot have a slight esteem of, nor disbelieve or undervalue, what the Lord Jesus Christ hath done with us, in his person; for we shall come to find the benefit, gain, advantage, and profit of it, redounding to our souls, "through that one offering, when he offered himself, through the Eternal Spirit, as a Lamb without spot." He offered himself once for all; and we have the benefit of it, when we come to receive him, live in obedience to him, and answer his requirings, and walk in the spirit. And then, as the apostle saith, "If we walk

in the spirit, we shall not fulfil the lusts of the flesh; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doth the will of God abideth for ever."

Therefore see to it, you that make a profession of it, see that, as you have received the Lord Jesus Christ, you walk as he walked, that you live in the spirit, and walk in the spirit, and fulfil not the lust of the flesh; that you live not in malice, envy, or bitterness, and so grieve the good spirit of God, and bring a burthen upon the souls of the righteous.

PLAINNESS.

For "The Friend."

It is a just observation that the testimony which the Society of Friends believes itself called to bear to simplicity in dress and address, does not arise from an apprehension that the costume worn by its consistent members possesses any intrinsic holiness; nor yet from a disposition to adopt and maintain a *Society uniform*. It is founded on the simple doctrine, so frequently inculcated by our Saviour and his apostles, that simplicity and plainness become the Christian, and that he is not to be conformed to the world in any of its vain customs.

The pride of the human heart dislikes the mortification of appearing in a dress less fashionable or showy than that of others; its vanity is gratified by wearing those personal ornaments which are supposed to set off a fine form to advantage, or to conceal a defective one; while the love of novelty and the desire not to be outdone by their neighbours, makes the votaries of fashion eager to run after every mode which the fickle fancy of the dress-maker may invent. Perhaps it is impossible for one who has never been involved in the giddy whirl of fashionable life to form an adequate idea of the anxiety, the jealousy, the fatigue of body and vexation of mind to which this prevailing thirst for dress gives rise; but we know that it consumes hours of precious time before the toilet—sacrifices health, repose, and, in a word, almost every comfort which a rational being can enjoy, for the attainment of its purposes, and frequently involves families in a long series of pecuniary embarrassments, from which they are not always extricated with honour or probity.

There are various degrees in the indulgence of this evil habit, but as the springs which nourish it are corrupt, so every stream that flows from it, however small, must be corrupt also—the same fountain cannot send forth bitter waters and sweet.

If we search the writings of the ancient prophets, we shall find that one of the sins of Israel against which they cried, was the pride of dress, and the imitation of those personal decorations which were worn by the heathen nations. Though the Jews were called to be a peculiar people, separate from all the nations of the earth, and were solemnly warned against following after the customs of those by whom they were surrounded, yet

their pride, and the desire to be like others, induced them to disregard the divine command, and brought upon them a long train of evils and of suffering. Conformity in dress opened the way for other and greater departures, until, in a little while, mixed marriages and the consequent introduction of idolatrous worship ensued.

To dress for the sake of show, or to gratify a proud and vain mind, is certainly derogatory to the dignity of a rational being, and more especially to the character of a Christian. It bespeaks a littleness and puerility of mind, totally incompatible with the heavenly views and immortal destinies of a disciple of Jesus. Our Saviour clearly inculcates this when he exhorts his followers to "take no thought what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed, for after all these things do the Gentiles seek."

"If God so clothe the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you?" They whose minds are occupied with the great concerns of the soul's salvation, and who live every hour with reference to that solemn day when they must render an account of the deeds done in the body, will find little time to devote to the decoration of their persons, and will feel themselves conscientiously restrained from copying after the foolish and ever changing fashions of the world. Decency, cleanliness and comfort, will be their aim in dress—not a curious nicety or costliness, but a simple, becoming and convenient attire.

It is scarcely necessary to recur to the numerous exhortations contained in the New Testament against pride, fashion, and expensiveness in dress—they must be familiar to all my readers, and may be summed up in one short sentence, "Be ye not conformed to this world."

It will not be difficult to perceive from these remarks, that the testimony of the Society of Friends to plainness, is founded upon a solid basis—it is a testimony against the pride and vanity of the human heart, and against those customs which originate there, whether they regard dress, address, or manner of living. Whatever tends to strengthen those corrupt passions, or proceeds from their influence, lies within its scope and is forbidden by it. The early Christians felt the force and importance of this testimony, and lived in conformity to it, so as to become conspicuous for their plainness. Eusebius says, "Nothing about them was pompous, either in clothes, diet, or habitations, or household stuff. Such of them as were noble, or learned, or of gentle extraction, laid aside their pride and all their swelling titles, forgot that they were better educated or of higher birth than others, and became like their brethren. Plaiting and curling the hair (then generally practised by the Gentile nations) were things that both their men and women proscribed, thinking that labour lost which was spent on such superfluities. They were jealous of their serious frame of spirit and careful to preserve it; and therefore the wearing of all such dresses as might serve to infuse vanity into their

minds, to foster pride, or damp their zeal for their religion, they shunned as they did houses infected with the plague. They minded no such things as modes and fashions, nor did any new habit or ornament that came up, entice them to imitation—decency was their rule, and modesty the standard of their habit and conversation."

Similar views to these induced our worthy forefathers to adhere to their simple dress and address, regardless of the changes and fashions of the world—and I cannot but believe that the members of our Society who yield to the convictions of divine grace in their hearts, will find it their duty still to maintain the same simple habits.

When our young Friends are seeking to lay aside the restraints of their religious profession, they frequently resort to the argument, that there is no religion in the colour or cut of a garment. True, there is not—neither is there any religion in going to meeting or any other outward form, abstractly considered. Religion, if it exist at all, must be *in the heart*—and if really it be there, it will show itself in the dress, address, and every action of its possessor. It will regulate and bring all these into conformity with the spirit and precepts of the gospel. When, therefore, we see those who have been educated in plainness, endeavouring to throw it aside and mimic the fashions of the day, we may be assured that it is not religion or consistency, but *the want of both*, which leads them to do so. I am not about to contend that there can be no such thing as religion under a gay dress—far from it—there is much allowance to be made for the differences of education, though even with those brought up in gay life, I believe true religion would produce moderation and simplicity; but what I would maintain is, that in every case where those who have been brought up in plainness, depart from it, as regards either dress or language; pride, vanity, the love of world, or some other evil passion, must be the moving cause. No one will contend that a humble, self-denying, cross-bearing Christian would be led into such a course—nor yet that, in making the change, they are prompted by a sense of religious duty; on the contrary, the plea often is, that as their conduct in other respects does not become their dress, they must change this in order to appear more consistent. This is indeed a fatal mode of reasoning, and may be applied with equal force and propriety to the palliation of every crime. Better would it be to change the conduct and make it consistent with the dress, than to alter the dress for the purpose of adapting it to a lower grade of moral or religious rectitude. This argument pays a high compliment to the plain garb of the Friend, while it acknowledges the turpitude of the motives which lead to its abandonment. I can speak from some experience of the preservation there is in a plain dress—acts in which young persons would be ashamed to engage while clothed as Friends, they commit without hesitation when the plain attire is thrown aside; and to many, the change in their apparel has proved like opening a door to a flood of temptation and vice that has almost

overwhelmed them in ruin. These are not chimeras of the imagination, they are sober truths—truths, sanctioned by the dear bought experience of many.

It is a source of real satisfaction to observe, that this interesting subject is claiming increased attention among our young Friends, and that the appearance of many has become, of latter time, much more consistent with their religious profession. I sincerely wish the encouragement of these, and that their number may be augmented, being fully persuaded that if the Christian principles of our Society are disseminated in the earth, through its instrumentality, and a light held up to those around us, it must be by the members more generally adhering, from religious conviction, to our testimonies and walking answerable to the high profession we are making. There are some observations of an American Envoy at the court of London, which read an impressive lesson to all who profess to be Quakers. After transacting some business with a member of the Society of Friends in London and being about to take his leave, he said, "I admire your Society, their principles contain all of Christianity that I have any idea of, but I am sorry to see that some of you are losing your badge—and I do not see how you can retain your principles and forego your little peculiarities—your marks of self-denial and difference from the spirit of the world—you are lights, the world should come to you, and not you go to the world—you may gather them, but they will scatter you."

In a little work published by the American Tract Society, I find the following observations, which I would recommend to the attention of my readers, as coming from a person who is not a member of our Society. "The time was when many considered it right and commendable for Christian families to furnish their dwellings magnificently, to eat and drink freely, and in all respects to dress and fare sumptuously—but the time is coming when such a course of living must more generally be viewed as improper and reprehensible for the people of God. When this change is fully effected, oh, what a saving will there be of health, time and expense—what an increase of holiness and benevolent action, and of glory to the church of Christ. Let every professor of religion read and ponder well the following all important text in 1 Cor. x. 31. 'Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.'" G.

VALUABLE WORK EXPECTED.

We learn from the London Congregational Magazine for February, that the late reverend and right honourable the Earl of Bridgewater, in his last will and testament, directed his trustees to lay out and invest in the public funds the sum of 8,000 pounds (\$35,000) to be paid to some person or persons who should be appointed by the President of the Royal Society, to write and publish a work on the power, wisdom, and goodness of God, as manifested in the creation; illustrating such work by all reasonable argument. For the pur-

pose of acquiring the most able assistance, the late president of the Royal Society was induced to request the aid of the Archbishop of Canterbury and the Bishop of London.—With their concurrence, after much deliberation, the work has been placed in the hands of the following gentlemen, and it is arranged that Mr. Murray shall publish, in a series of treatises, "*Theology of National History*," as follows:

The Mechanism of the Human Frame, Sir Charles Bell.

On Geology and Mineralogy, Rev. Dr. William Buckland.

The Adaptation of External Nature to the Moral Condition of Man, Rev. Dr. Chalmers.

The adaptation of External Nature to the Physical Condition of Man, Dr. John Kidd, M. D.

The Habits and Instincts of Animals, Rev. William Kirby.

Chemistry and Meteorology, Dr. Prot.

Human and Comparative Anatomy and Physiology, and Vegetable Physiology, Dr. Peter Mark Roget.

Astronomy and General Physics, Rev. William Whedell.—*N. Y. Obs.*

For "The Friend."

PROGRESS OF THE CHOLERA.

An article appeared some time since in this paper, describing the successive advances made by the Asiatic cholera, from the country of its birth, beyond the banks of the Ganges, westward into the very heart of Europe; and, perhaps, a few remarks on its subsequent progress may not be altogether inappropriate for the pages of "The Friend."

This extraordinary disease has continued to advance, with a measured and silent step, though its course, as it comes within the precincts of a greater and more general civilization, seems not to be characterised by that dreadful malignity, which marked its ravages in the countries of the east. Towards the close of the last autumn, as many of the readers of "The Friend" are probably aware, this dreaded scourge appeared on the north-eastern coast of England, and spread a thrill of terror through the whole nation. Men's hearts then began to fail them. They felt that their country was invaded by an enemy that might attack their own houses, and against whom courage and patriotism were powerless. A few days, however, saw this panic subside, and give place to a sort of half-whispered congratulation among the people, that the pestilence did not march very rapidly from place to place, nor, after all, was it quite so fearful as had been imagined. Some even presumed to doubt its existence in the British nation; until, after slumbering for two months in the town and neighbourhood of Sunderland, in the county of Durham, during which time it had attacked only about five hundred persons, and destroyed about two hundred, it suddenly displayed itself in its old and dreadful character, at Gateshead, opposite Newcastle, on the river Tyne. It is said that the people had kept Christmas with very great intemperance, and that drinking had been much indulged in. In three days, one hundred and forty persons

were attacked with spasmodic cholera, of whom more than fifty died. The disease continued to prevail with considerable violence in that neighbourhood, and subsequently extended into some parts of Scotland. Since then it has visited the city of London, where, by the 7th of last month, it had attacked upwards of 2100 individuals, of whom 1100 fell victims to its violence. It is also said to have made its appearance recently at Belfast, in the north of Ireland, and in the city of Dublin; but no particulars have reached us from either of these two places. It has very lately, also, appeared at Hull. It has reached Paris, where it first appeared about the 26th of 3rd month, and by the 3rd day of 4th month, 735 cases had occurred in that city, of which 458 were men, and 277 women. On the 3rd day of its visitation, upwards of 150 persons were attacked, and on a subsequent day there appears to have been 255 new cases in the course of twenty-four hours. One account says, that out of 565 cases, there had been 365 deaths. The volatile spirits of the French population became excited, and exploded in riotous disturbances.

In many parts of the progress of this disease, females have appeared less liable to its attacks than men; and most accounts, especially from the north and west of Europe, agree in the statement, that though by no means confined to any particular class, yet its greatest ravages have been among those whose constitutions had become impaired by poverty and wretchedness, or ruined by intemperance and vice. In Petersburg, where the disease prevailed for about a month, and where, in about two weeks, upwards of two thousand five hundred cases proved fatal, the respectable English inhabitants, whose mode of life was more regular than that of most of the Russians, are said to have lost only one of their number; and of the whole body of English in that city, consisting of upwards of two thousand persons, only fourteen died of the cholera. "It was not," says a letter of the physician to the British embassy, "by shutting themselves up in their houses, or shunning the diseased, that so many escaped; for they were to be found at the bedside of their domestics, administering the medicines with their own hands." Our friend Daniel Wheeler, who resides opposite the city, over the river, and employs a great number of people in the draining and cultivation of the country around, under the patronage of the emperor, is said not to have lost one by the cholera.

Should this destructive disease be permitted to visit our country, the circumstances of the poor will demand the peculiar sympathy of every one who has at heart the welfare of his fellow creatures; and the alleviation of their condition will become to an especial degree, a necessary public virtue. D.

In your worst estate, hope; in the best, fear; and in all be circumspect.

Palmer's Aphorisms.

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For "The Friend."

EVENTFUL AND PERILOUS ADVENTURE.

A work has recently made its appearance in London, and been re-printed here, containing much entertaining as well as instructive matter, entitled, "Adventures on the Columbia River, including the Narrative of a Residence of Six Years on the Western side of the Rocky Mountains, &c. by Ross Cox." The author was one of a company of adventurers who sailed from New York, in October 1811, on board the *Beaver*, bound on a commercial enterprise, or rather for the purpose of forming an establishment on the Columbia River. The vessel proceeding round Cape Horn, and touching at the Sandwich Islands, reached its destination after a tedious voyage of nearly seven months. On the 29th of June, 1812, the party, consisting of three proprietors, nine clerks, fifty-five Canadians and twenty Sandwich Islanders, took their departure for the interior. They proceeded in barges and light canoes up the Columbia, which is uninterrupted by rapids for about a hundred and seventy miles, and navigable for one hundred by vessels of three hundred tons. On arriving at the first fall, the party pursued their journey occasionally on land, encountering many difficulties by the way. Subsequently they divided themselves for the purpose of exploring and fixing trading posts upon the banks of several rivers, tributary to the Columbia. The author's division took a north-eastern direction, their destination being for the Spokan tribe of Indians. The country which they traversed was, for the most part, covered with a parched brown grass, swarming with rattle-snakes. They suffered dreadfully from heat and thirst, it being the middle of summer.

On the 17th of that month, the author happened to separate himself from his party by an odd accident, which might have put an end for ever to his wanderings. The face of the country having been much changed for the better, he, after a hearty breakfast, wandered some distance along the banks of a rivulet, and reached a little arbour formed by sumac and cherry trees. On the opposite bank was a wilderness of crimson paw, honeysuckles,

wild roses, and currants; its resemblance to a friend's summer house, in which he had spent many happy days, brought back recollections of home, which occupied him so pleasantly, that he fell first into a reverie, and next into a sleep, from which he did not awake till five o'clock in the evening. "All was calm and silent as the grave. I hastened to the spot where we had breakfasted: it was vacant. I ran to the place where the men had made their fire: all, all were gone, and not a vestige of man or horse appeared in the valley. My senses almost failed me. I called out in vain, in every direction, until I became hoarse; and I could no longer conceal from myself the dreadful truth that I was alone in a wild, uninhabited country, without horse or arms, and destitute of covering!"

What was our hero now to do? In order to ascertain the direction which his party had taken, he set about examining the ground, and was able to follow the tracks of the horses' feet for some time; but he soon lost them again in a gravelly bottom, upon which their hoofs made no impression. He next ascended the highest of the hills, from which he had an extended view for many miles around; but he perceived no sign of his friends, or the slightest indication of human habitations. The night, with its heavy dew, was approaching fast: on account of the heat of the season, he had no clothes on save a gingham shirt, nankin trowsers, and a pair of light leather mocasins (gaiters) much worn. He had in the morning taken off his coat, and thrown it over the back of one of the loaded horses, intending to put it on again in the evening; and in the agitation of his mind, on awaking in his arbour, he forgot to put on his hat, and it was now too late to think of going back for it. Finding near him a field of long grass, he buried himself in it for the night, and arose with the sun, wet to the skin from the dew. He wandered the whole day in a northerly course, and late in the evening his heart was ready to burst with joy, when he beheld, at about a mile distant, two horsemen galloping, whom he knew from their dresses to be of his party. He instantly ran to a hillock, and called out to them, in a voice to which hunger had imparted a supernatural shrillness; but they galloped on! He then took off his shirt, which he waved in a conspicuous manner over his head, accompanied by the most frantic cries; still they continued their course without perceiving him. He ran towards them on the wings of despair, but they soon were out of sight, and he lay down quite exhausted upon the ground. In this miserable situation, a new terror awaited him in the shape of an enormous rattle-

snake, which he heard rustling behind him; but he succeeded in killing it with a stone, and again found a resting place for the night in a bed of long grass. The next day he was, as before, without food; his only nourishment was water. The sun blazed so intensely upon his naked head, that he felt sometimes as if his brain were on fire. He passed the banks of a lake which abounded with water fowl and fish, but, alas! he had no means of appropriating them to his own use. On the 20th he discovered some wild cherries, upon which he feasted sumptuously; but before he lighted upon them, he was obliged to chew grass in order to appease his hunger. On the 21st, he found out a cavern, which he resolved to make his abode for the present, as its neighbourhood abounded with wild cherries, his plan being to make short journeys of two or three days all round this spot, with the view of ascertaining whether or not he was in the neighbourhood of any path. His first excursion from his cavern was unsuccessful, and he returned to it for the night plunged deeper than ever in the pond of despair.

"I collected a heap of stones from the water side, and just as I was lying down, observed a wolf emerge from the opposite cavern, and thinking it safer to act on the offensive, lest he should imagine I was afraid, I threw some stones at him, one of which struck him on the leg: he retired yelling into his den; and after waiting some time in fearful suspense, to see if he would re-appear, I threw myself on the ground, and fell asleep; but, like the night before, it was broken by the same unsocial noise, and, for upwards of two hours, I sat up, waiting in anxious expectation the return of day light. The vapours from the lake, joined to the heavy dews, had penetrated my frail covering of gingham; but as the sun rose, I took it off, and stretched it on a rock, where it quickly dried. My excursion to the southward having proved abortive, I now resolved to try the east, and after eating my simple breakfast, proceeded in that direction; and, on crossing the two small streams, had to penetrate a country 'full of dark woods and rankling wilds,' through which, owing to the immense quantities of underwood, my progress was slow. My feet, too, were uncovered, and, from the thorns of the various prickly plants, were much lacerated, in consequence of which, on returning to my late bivouack, I was obliged to shorten the legs of my trowsers to procure bandages for them. The wolf did not make his appearance; but during the night I got occasional starts from several of his brethren of the forest.

"I anticipated the rising of the sun on the

morning of the 23d, and having been unsuccessful the two preceding days, determined to shape my course due north, and, if possible, not to return again to the lake. During the day I skirted the wood, and fell on some old tracks which revived my hopes a little. The country to the westward was chiefly plains covered with parched grass, and occasionally enlivened by savannahs of refreshing green, full of wild flowers and aromatic herbs, among which the bee and humming bird banqueted. I slept this evening by a small brook, where I collected cherries and haws enough to make a hearty supper. I was obliged to make further encroachments on the legs of my trowsers for fresh bandages for my feet. During the night I was serenaded by music which did not resemble 'a concord of most sweet sounds,' in which the grumbling bass of the bears was at times drowned by the less pleasing sharps of the wolves. I partially covered my body this night with some pieces of pine bark which I stripped off a sapless tree.

"The country through which I dragged my tired limbs on the 24th was thinly wooded. My course was north and north east. I suffered much for want of water, having got, during the day, only two tepid and nauseous draughts from stagnant pools, which the long drought had nearly dried up. About sunset, I arrived at a small stream, by the side of which I took up my quarters for the night. The dew fell heavily; but I was too much fatigued to go in quest of bark to cover me; and even had I been so inclined, the howling of the wolves would have deterred me from making the dangerous attempt. There must have been an extraordinary nursery of these animals close to the spot; for, between the weak shrill cries of the young, and the more loud and dreadful howlings of the old, I never expected to leave the place alive. I could not sleep. My only weapons of defence were a heap of stones and a stick. Ever and anon some more daring than others approached me. I presented the stick at them, as if in the act of levelling a gun, upon which they retired, vented a few yells, advanced a little farther, and after surveying me for some time with their sharp fiery eyes, to which the partial glimpses of the moon had imparted additional ferocity, retreated into the wood. In this state of fearful agitation I passed the night; but as day-light began to break, nature asserted her supremacy, and I fell into a deep sleep, from which, to judge from the sun, I did not awake until between eight and nine o'clock in the morning of the 25th. My second bandages having been worn out, I was now obliged to bare my knees for fresh ones; and after tying them round my feet, and taking a copious draught from the adjoining brook for breakfast, I recommenced my joyless journey. My course was nearly north north-east. I got no water during the day, nor any of the wild cherries. Some slight traces of men's feet, and a few old horse tracks, occasionally crossed my path: they proved that human beings sometimes, at least, visited that part of the country, and, for a moment, served to cheer my drooping spirits.

"About dusk, an immense wolf rushed out of a thick copse a short distance from the path-way, planted himself directly before me in a threatening position, and appeared determined to dispute my passage. He was not more than twenty feet from me. My situation was desperate, and as I knew that the least symptom of fear would be the signal for attack, I presented my stick, and shouted as loud as my weak voice would permit. He appeared somewhat startled, and retreated a few steps, still keeping his piercing eyes firmly fixed on me. I advanced a little, when he commenced howling in a most appalling manner; and supposing his intention was to collect a few of his comrades to assist in making an afternoon repast on my half famished carcass, I redoubled my cries, until I had almost lost the power of utterance, at the same time calling out various names, thinking I might make it appear I was not alone. An old and a young lynx ran close past me, but did not stop. The wolf remained about fifteen minutes in the same position; but whether my wild and fearful exclamations deterred any others from joining him, I cannot say. Finding at length my determination not to flinch, and that no assistance was likely to come, he retreated into the wood, and disappeared in the surrounding gloom."

(Conclusion in our next.)

For "The Friend."

PICTURE OF INDIA.

(Concluded from page 243.)

"There is only one way in which the eternal part of the Dherna can be got rid of; and that is, by the wife of the party that causes the Brahmin's death, whether by poison and steel, or by starvation, becoming a suttee, that is, burning herself voluntarily upon the funeral pile of her husband. The anxiety which the sacred writers of the Hindûs show to have all widows perform that most barbarous rite, to enforce it as a duty, and to encourage the performance by the highest temptations of future felicity, which the most extravagant fantasies of their mythology can hold out, is a proof of how much study they devoted to every means of degrading the human mind. 'The wife who commits herself to the flames with her husband's corpse, shall equal Ahrundhati, and reside in the Swerga; accompanying her husband, she shall reside as long in Swerga as there are thirty-five millions of hairs on the human body.' The promise, after all, is but a doubtful one, as the thirty-five millions of hairs is rather beyond the actual number; but still the promise is artfully put, as nothing could be more fascinating to a woman who had had any attachment, than the prospect of living with her husband in heaven, for a period that had so long a number in it. That she may make sure of finding her husband there, it is further declared, that 'As the snake-catcher forcibly draws the serpent from his earth, so she, bearing her husband from hell, shall with him enjoy the sweets of heaven, while fourteen Indras reign. If her husband had broken the ties of gratitude, or murdered his friend, or killed a Brahmin, she expiates his crime.'

Of the mortifications to which the fakirs voluntarily submit, enough may be found in any of the common books; and the characters of all the penances are equally remarkable for their cruelty and their absurdity. The descriptions in the books of the Hindûs are not, however, to be taken quite in a literal sense, inasmuch as hyperbole and exaggeration are the characteristics of Eastern language. Still there is quite enough of truth to make them very revolting to strangers, and very debasing to the minds of the people among whom they are practised.

"Difficulty and danger in the performance are, indeed, the chief recommendations to any religious ceremony with the Hindû.

"The splendid temples which are excavated out of the rocks at Elephanta, Elora, and several other places, have not much of sanctity about them, though there are a few Brahmins at most of them. The temples of the Jains in the south and west of India, are of better architecture.

"Besides the daily prayers and other ceremonies, and the days of fasting, of which there are many in the year, pilgrimages to holy places form a great part of the ceremonial of the Hindû faith. The places of these were usually those that were most inaccessible; such as mountain tops, hot springs, cascades, caves, the junctions of rivers, and wild and pestilent places by the sea shore. The multitudes that throng to some of these places are immense; and there are still instances of self-immolation, though they are not so numerous as formerly, and probably the former accounts were exaggerated.

"Of those holy places, the most renowned is Juggernaut, though it is mean, filthy, and desolate, and the idols are remarkable for their ugliness. Juggernaut, which means 'the lord of the world,' and is one of the thousand names of Vishnú, in the avatar or manifestation of Krishna, is situated on the sea coast of the Cuttack district of Orissa, rather more than three hundred miles south-west of Calcutta. The gods, on whose account the place is so sacred and so much resorted to, are, in reality, two princes of the Oude, Bali Rama and Krishna, the two conquerors, and Subhadra, their sister. But the two brothers are identified, Bali Rama with Siva, and Krishna with Vishnú; and the sister is identified with Coli Durga, the female power or energy of Siva. This practice of identifying the divinities with persons whom we may suppose to have been real, is not uncommon in India; but whether it has been assumed by them when alive, or imputed to them after time had seasoned their memories, is not known. The gods themselves are, indeed, only personifications of the different energies of Brahm; and the ministering Brahmins, though very unwilling and in all probability not very able, to give minute details of the mysteries of Juggernaut, say that it is really the invisible Brahm that is worshipped there; and that the idols are made ugly on purpose to frighten men out of their sins. The sanctity is very great, however, as any Hindû who eats of the food which is cooked for the idols, is absolved of every sin, even from

that most terrible of all sins, the killing of a cow.

"These idols are merely wooden busts, like a human head on the top of a pillar; and they are very rude, as well as very ugly. The female deity is without hands or arms, but the males have a sort of arms that stick forward from their ears; and upon days of procession, after Juggernaut has been seated on his car, gilt feet, ears, and hands, are added to him. Siva is daubed over with dirty white paint, Juggernaut with dark blue, and Cali Durga with yellow. Besides those three principal divinities, spaces are allotted within the sacred enclosure for any other, so that any Hindû may meet with the favourite object of his worship at Juggernaut. The lord of the world is very accommodating too; for though the place and the worship be especially his, he most obligingly allows his elder brother Siva to lead in the procession. The officiating priests show their wisdom in that arrangement, as the worshippers of Siva are more numerous than those of Krishna. The number of pilgrims that resort to Juggernaut fluctuates; being sometimes less than forty thousand, and at other times more than one hundred and thirty. The spectacle is a source of revenue to the East India Company, who probably make about one thousand pounds a year by it, but it is very much on the decline. Indeed it seems that, being known generally, even by the Hindûs, is a sure means of destroying the sanctity of a place; and there is little doubt that the foolery of Juggernaut (for it is at least a most egregious piece of foolery) will diminish further under the perfect indifference of the English, than it did under the continued persecution of the Mahomedans.

"These at first endeavoured to put down the rites, but they never could succeed, as the devotees carried off and concealed the idols. A tax was then adopted, which was continued as well by the Maharattas as the Mahomedans, and it is from that tax that the British revenue arises.

"It must be admitted that the exhibitions at the festival are a degradation to human nature. Setting aside the deaths by the car, which have probably always been more accidental than any thing else, the whole is a monstrous absurdity. The chief honour of the sacred caste consists in begging; and they address themselves to the pious by all the absurdities of voluntary infliction. One lies for the whole day tied neck and heels with a pot of fire on his stomach; another takes the opposite ordeal, and lies prone in a puddle of mud and water; a third buries himself in the sand; a fourth lies stretched on the surface, with his mouth and eyes crammed full of the most offensive substances; and a fifth stands the whole day on his head, with his feet upwards in the air. It is hardly possible indeed to imagine an attitude, or an operation too absurd for being the favourite mode by which some one shall demonstrate his sanctity, or rather show to what a low ebb the human mind may be reduced by superstition.

"The object of all this mummery is begging; and in addition to mummery, the whole

arts of priestcraft are put in requisition, so that the quantity of alms collected when the attendance is great, is really immense. The gifts which are made by pilgrims are, indeed, the chief support of the town, which contains more than five thousand houses, most of them inhabited by ecclesiastics or teachers of the mysteries of Juggernaut; and the Rajah of Khoordah, a neighbouring pergunnah, is high priest of the great temple. When the processions are to take place, the cars are brought in front of the temple, those of Siva and Juggernaut being forty feet high, but very clumsy; the principal ornament of the latter being a piece of English broadcloth, the gift of the company. The idols appear to be brought out for execution, rather than homage, as the priests drag them along by ropes about their necks, while the people utter the most discordant yells, and perform the most ridiculous and indecent gesticulations, and the pious beggars wallow more deeply in the mud and filth, and beastify themselves with more unclean substances than ever.

"When they are seated on the cars, the rajah proceeds to sweep the way, and the people seize the ropes, and drag on to the country palace. It is said, however, that this labour is performed more for amusement and for keeping up the resort to a place which is naturally so unproductive, than for the pilgrims it could not be inhabited, than for any religious love for it, and also that as many are drawn to Juggernaut by the indecency as by the sanctity. As a spectacle it certainly displays nothing that can captivate a mind even in the very rudest state of thought; and that may be one of the reasons why the food cooked for the idol is so very holy. It must be presented before it can be dressed; a small part only is dressed; and as it pardons every sin, and may be eaten by the lowest of the regular castes, it must be admitted that the priests of Juggernaut have taken the most effectual means for bringing offerings to their temple.

"In the architecture of Juggernaut there is just as little to admire as in the statuary and the rites. The temple is large, but has no claim even to very ordinary elegance. The external part is a square inclosure, of a strong stone wall, six hundred and fifty feet in the side, and having a principal gate on the east, guarded by two large, but ill formed griffins, and the statue of Hûnimaun, the monkey general of the two brothers. From this gate a broad flight of steps leads up to a terrace, twenty feet higher than the entrance, and four hundred and forty-five in the side. Two apartments lead from this to the sanctuary, which is a clumsy tower, having a base of thirty feet square, and a height of one hundred and eighty feet above the terrace. The two brothers and the sister occupy this sacred retreat; but as many of the other gods of the country as there may be room for are admitted within the inclosure. The great object of the priests at Juggernaut, seems to be to attract persons of all the faiths of India, and also of all the degrees of morality, as vice is just as much tolerated as heresy. And yet the high priest of the place is a sovereign

prince, and the whole of the priesthood and the ridiculous beggars that have been mentioned, belong to that class, which, unless at such a place of alms-giving as Juggernaut, the great body of the people are not so much as allowed to approach. When holy men are allowed to do these things, and become the more holy for the doing of them; when they arrogate to themselves all honour, and forbid it to the rest under the pain of damnation, in more ridiculous, but certainly not on that account, less alarming forms than are to be met with in any other superstition, we may cease to wonder at the condition of the people, or at their passiveness under conquest. Of some of the institutions of India, of which, from the names, we would be apt to form much more lofty notions than of such a place as Juggernaut, the real application is to the full as ridiculous. Surat, on the Tuptee, was one of the largest cities of India, of great antiquity as a place of commerce, and it still contains between one and two thousand inhabitants, and has a considerable trade in cotton-wool. Well, if the 'merchants' hospital' in a European town of one tenth the size were mentioned, the idea with which one would be impressed, would be that of a school for the young, or an asylum for the aged. But the Banyan (merchant's) hospital of Surat, is no such thing. It is, or at least was, at the time of the latest accounts, none of which are, however, very recent, a receptacle for animals including the most loathsome vermin, which were nursed, fed, and protected there with the greatest care, while, in all probability, the nearest relatives of the parties were in a state of great privation. It would be easy to multiply facts, but these must suffice; and without any of the colouring that is usually thrown over them, they do establish a very strong case against the Hindû faith.

"Nor have we any good ground for supposing that the worship has been at any time more rational, or calculated to have a better influence upon the minds of the people, than at present. The worship of Juggernaut is anterior to the time of the Mahomedans, or to the presence of any conqueror in the country of whom we have even any tradition, except Juggernaut and his brothers. The present temple of Juggernaut was finished in the year 1198, just four years after Delhi had yielded to the Mahomedan yoke, and they did not extend their power over any part of Orissa, till nearly four hundred years afterwards. They did not even then conquer the high priest of Juggernaut, who remained independent among his rocks, his bamboo jungles, and his pestilent atmosphere, until he yielded to the British, in 1804.

"The cave temples in the west of peninsular India, form a sort of anomaly among their religious edifices; and would, were it not that the idols are decidedly Hindû, lead one to suppose that they had been constructed by a strange people, perhaps, from Egypt. Estimating them by the mere labour that their excavation must have cost, they are entitled to rank among great works; and some of the carvings upon them are by no means destitute of taste. Those cave temples are mostly

confined to a small district; the isles of Elephanta and Salsette in the harbour of Bombay, and Elora and Carli, above the ghauts, in the province of Arungabad.

"Of these perhaps the most splendid is at Elephanta, though the excavations in some of the other places are more numerous. They partly belong to the Buddhists, and partly to the Brahmins; with the latter Siva is the favourite; as, though the great idol at Elephanta contains all the three manifestations of Brahm, Siva is most frequently repeated, and he appears with the symbols of his leading attributes—the serpent as eternal, the skull as the destroyer, and the infant as the reproducer.

"Laborious as the excavation of those caves must, however, have been, they have no sanctity, and hardly any legend but their imaginary date; so that by whomsoever they may have been constructed, the work must have been one of mere local ostentation; and in no way connected with the general religion of the country. The rude tower, the wooden blocks, and the lumbering cars at Juggernaut, are much more consistent with the ritual of the Brahmins; and they conspire with that ritual in constraining one to believe that either the system had been the natural state of men in a very rude age, or that it had been artfully intended to keep the minds of the people in the most grovelling state."

Account of a Hurricane in North America.

By J. J. AUDUBON, Esq., F. R. S. L. & ED.

Various portions of our country have, at different periods, suffered severely from the influence of violent storms of wind, some of which have been known to traverse nearly the whole extent of the United States, and to leave such deep impressions in their wake as will not easily be forgotten. Having witnessed one of these awful phenomena in all its grandeur, I shall attempt to describe it.

I had left the village of Shawanoy, situated on the banks of the Ohio, on my return from Henderson, which is also situated on the banks of the same beautiful stream. The weather was pleasant, and, I thought, not warmer than usual at that season. My horse was jogging quietly along, and my thoughts were, for once, at least, in the course of my life, entirely engaged in commercial speculations. I had forded Highland creek, and was on the eve of entering a tract of bottom-land or valley that lay between it and Canoe creek, when, on a sudden, I remarked a great difference in the aspect of the heavens. A hazy thickness had overspread the country, and I for some time expected an earthquake, but my horse exhibited no propensity to stop, and prepare for such an occurrence. I had nearly arrived at the verge of the valley, when I thought fit to stop near a brook, and dismounted to quench the thirst which had come upon me.

I was leaning on my knees, with my lips about to touch the water, when, from my proximity to the earth, I heard a distant murmuring sound of an extraordinary nature. I drank, however, and as I rose on my feet,

looked towards the south-west, where I observed a yellowish oval spot, the appearance of which was quite new to me. Little time was left me for consideration, as the next moment a smart breeze began to agitate the taller trees. It increased to an unexpected height, and already the smaller branches and twigs were seen falling in a slanting direction towards the ground. Two minutes had scarcely elapsed, when the whole forest before me was in fearful motion. Here and there were one tree pressed against another, a creaking noise was produced similar to that occasioned by the violent gusts which sometimes sweep over the country. Turning instinctively toward the direction from which the wind blew, I saw, to my great astonishment, that the noblest trees of the forest bent their lofty heads for a while, and, unable to stand against the blast, were falling into pieces. First the branches were broken off with a crackling noise, then went the upper parts of the massy trunks, and, in many places, whole trees of gigantic size were falling entire to the ground. So rapid was the progress of the storm, that, before I could think of taking measures to insure my safety, the hurricane was passing opposite to the place where I stood. Never can I forget the scene which at that moment presented itself. The tops of the trees were seen moving in the strangest manner, in the central current of the tempest, which carried along with it a mingled mass of twigs and foliage that completely obscured the view. Some of the largest trees were seen bending and writhing under the gale; others suddenly snapped across; and many, after a momentary resistance, fell uprooted to the earth. The mass of branches, twigs, foliage, and dust that moved through the air, was whirled onward like a cloud of feathers, and, on passing, disclosed a wide space filled with fallen trees, naked stumps, and heaps of shapeless ruins, which marked the path of the tempest. This space was about a fourth of a mile in breadth, and, to my imagination, resembled the dried up bed of the Mississippi, with its thousands of planters and sawyers, strewn in the sand, and inclined in various degrees. The horrible noise resembled that of the great cataracts of Niagara, and as it howled along in the track of the desolating tempest, produced a feeling in my mind which it were impossible to describe.

The principal force of the hurricane was now over, although millions of twigs and small branches that had been brought from a great distance were seen following the blast, as if drawn onwards by some mysterious power. They even floated in the air for some hours after, as if supported by the thick mass of dust that rose high above the ground. The sky had now a greenish lurid hue, and an extremely disagreeable sulphureous odour was diffused in the atmosphere. I waited in amazement, having sustained no material injury, until nature at length resumed her wonted aspect. For some moments I felt undetermined whether I should return to Morgantown, or attempt to force my way through the wrecks of the tempest. My business, how-

ever, being of an urgent nature, I ventured into the path of the storm, and, after encountering innumerable difficulties, succeeded in crossing it. I was obliged to lead my horse by the bridle, to enable him to leap over the fallen trees, whilst I scrambled over or under them in the best way I could, at times so hemmed in by the broken tops and tangled branches as almost to become desperate. On arriving at my house I gave an account of what I had seen, when, to my surprise, I was told that there had been very little wind in the neighbourhood; although in the streets and gardens many branches and twigs had fallen in a manner which excited great surprise.

Many wondrous accounts of the devastating effects of this hurricane were circulated in the country after its occurrence. Some log-houses, we were told, had been overturned, and their inmates destroyed. One person informed me that a wire sifter had been conveyed by the gust to a distance of many miles; another had found a cow lodged in the fork of a large half-broken tree. But as I am disposed to relate only what I have myself seen, I shall not lead you into the region of romance, but shall content myself with saying that much damage was done by this awful visitation. The valley is yet a desolate place, overgrown with briars and bushes thickly entangled amidst the tops and trunks of the fallen trees, and is the resort of ravenous animals, to which they betake themselves when pursued by man, or after they have committed their depredations on the farms of the surrounding districts. I have crossed the path of the storm at a distance of a hundred miles from the spot where I witnessed its fury; and, again, four hundred miles farther off, in the state of Ohio. Lastly, I observed traces of its ravages on the summits of the mountains connected with the Great Pine Forest of Pennsylvania, three hundred miles beyond the place last mentioned. In all these different parts it appeared to me not to have exceeded a quarter of a mile in breadth.

REPORT OF THE EXECUTIVE BOARD TO THE UNION BENEVOLENT ASSOCIATION.

Presented at a Quarterly meeting, held in the Franklin Institute, April 16, 1832.

Although the time specified by the constitution for receiving a report from the executive board, has not yet arrived; yet we believe that the peculiar circumstances of the institution, struggling in its infancy with unforeseen difficulties, and called upon to act as almoner for the public, in a manner not at first contemplated; make it desirable that the members generally should be made acquainted with the course which has been pursued by the board, the efforts made to meet the exigency of the case, and the degree of success which has attended the labour of the visitors.

One of the first subjects which claimed the attention of the board, after its organization, was the printing and circulating the address, constitution of the society, and regulations for visitors; in order that the public generally

might be put in possession of a knowledge of the views entertained by the society, and the plan of operation by which it was proposed to attain the objects for which it had been instituted; twenty-five hundred copies were accordingly struck off, and distributed throughout the city and liberties. The board, at an early period, by a committee authorized to confer with the ladies' committee on the subject, divided the city, Northern Liberties, and Southwark, into districts, in accordance with the plan originally contemplated. The city proper is divided into twelve, the Northern Liberties and Southwark into four districts each. These districts have been respectively subdivided into numerous small sections. The operations of the society, being subsequently extended into Moyamensing, that township now constitutes one district, and is likewise subdivided into small sections.

In order to bring the scheme of the association more immediately before the public, and to secure the services of those who were disposed to enlist as visitors in the different districts; it was resolved, at a meeting of the board held on the 7th of December, at which, invitation having been given, several of the members of the ladies' branch attended; that those persons friendly to the objects of the Union Benevolent Association, be invited to attend a meeting to be held on the 12th of the month. The meeting was accordingly attended by a considerable number of ladies, for whom it was principally designed. A meeting for a similar purpose was likewise held on the 5th of January, at the commissioners' hall, Southwark, to which the ladies of that district were particularly invited: the result of this meeting was also satisfactory.

It is not necessary to enter here into a detail of the various efforts which have been made by the different executive committees, in order to develop the peculiar system which characterizes the society, and to secure for it the patronage and co-operation of the community; suffice it to say, that every eligible opportunity, as it occurred, has been embraced, and in every instance, when fully understood, the plan has met with approbation and encouragement.

The report of the managers of the ladies' branch accompanies this, by which it will be seen, how assiduously they have prosecuted their benevolent work, and how deeply the association is indebted to the members composing that branch, who, by their unwearied labours, have mainly contributed to the success which has already been attained.

The society has heretofore been made acquainted with the causes which rendered it expedient to call a public meeting of the citizens, on the 7th of January last, for the purpose of obtaining the funds indispensably necessary for the relief of the poor; whose sufferings were at that time unusually severe. The result of the appeal which was then made to the public, will be seen by the accompanying report of a committee appointed by this board, at a special meeting held on the 11th of January, to superintend the distribution of the funds raised by the citizens. From that report it will be seen, that especial care has

been taken, that the resolutions passed by the citizens who composed the meeting of the 7th of January should be fully complied with, and the pledge then given faithfully redeemed. The board has scrupulously guarded against appropriating any part of this fund, towards any other object than that for which it was subscribed.

The entire suppression of street begging, by which means many live upon the public, the only cause of whose poverty is either indolence or vice, is a result ardently desired by the society; and an attempt to attain it was made during the past winter, by soliciting house-keepers to withhold all aid from common paupers, and to give their broken victuals to persons employed by the society to collect it. The provision thus obtained, being placed at depots conveniently situated; those persons who were found by the visitors to be in want, and deserving, were allowed to draw a supply, sufficient for their immediate necessities. Under the existing circumstances, it was deemed best to close these depositories at the conclusion of last month. The subject is one which is attended with difficulties, and demands patient experiment.

The board has been aware that in order to give full effect to the system of visitation, and of inspection into the habits and resources of the poor; it is necessary to obtain the services of gentlemen who are willing to afford prompt assistance when called upon by the lady visitors of the different sections; as well as carefully to attend to all such cases as properly claim their exclusive attention. The subject was early given in charge to a large committee, who have made some progress in procuring the services of suitable persons; but owing to the number of subjects, which in the organization of such an institution as this, necessarily present themselves for immediate attention; this has not yet received the full share which its importance demands, and which will hereafter be given to it.

No sooner did the visitors commence their labours, than it became obvious, that the establishment of an office of reference, and the appointment of a qualified agent, were indispensably requisite. A suitable person has been accordingly selected, who, it is expected, will shortly enter upon the duties of his office, at a salary of eight hundred dollars per annum.

The constant complaints which are made by the industrious poor, of the difficulties which they experience in procuring work that will yield them adequate means of support; have induced the board to take the subject under consideration, and a committee now stands appointed, charged with its investigation, and in conjunction with a committee of the managers of the ladies' branch, to devise some plan by which the poor can obtain more permanent and lucrative employment.

In conclusion, the board cannot but express their conviction, that experience will establish the correctness of the principle upon which the society is founded; and that in proportion as its plan of operation is carried into practice, it will be found competent to effect the object for which the association was

formed, and to realize the most sanguine anticipations of its members. They would therefore earnestly impress upon the attention of the visitors, the necessity of unrelaxed exertions, in order to awaken within the minds of those, who have been accustomed to rely upon public charity for the relief of their wants, a spirit of industry and honest independence; and to point out to those who are disposed to provide for the future, the best means for increasing and husbanding their resources. The distribution of the public alms, confided to the visitors during the past winter, although altogether an adventitious duty, has, we trust, by the judicious manner in which it was performed, gained the confidence of both those who gave and those who received; and we hope that the feeling of gratitude and respect which has been created in the minds of those, who constitute the class which we desire to benefit, may be cherished and increased by the conviction that the pertinent advice, and kind assistance of the visitors, are of far more permanent value to persons in their situation than the gift of either food or clothing.

All which is respectfully submitted.

THOMAS C. JAMES, President.

James J. Barclay, Secretary.
Philadelphia, April 16, 1832.

To the foregoing, in Hazard's Register, from which we copy, is appended, "Report of the managers of the Ladies' Branch of the Association."

"A principal object," say they, "with the visitors is to ascertain the employment to which the poor have been trained, or which in their actual condition they can pursue, with most advantage to themselves. This information is essential in order to carry into full effect, what the board deem the fundamental principle of the association, viz. to make the resources of the poor available to the supply of their necessities." After some further preliminary and very judicious remarks, the report proceeds to a minute detail of the proceedings of the visitors throughout the twenty-one districts, and their subdivisions of more than two hundred sections, wherein much highly interesting and important information is developed. Most of this, on account of its length, we omit, but the following paragraph in relation to district No. 12, (from Spruce to South, and from Schuylkill Sixth to Schuylkill) must not be passed by.

"The visitors of this district found a large number of children living in idleness and ignorance. They endeavoured to place them in public schools. Their remote situation was an objection; the schools were also so crowded, that they could not be admitted. Feeling for the destitution of these children, and assured that any influence over their parents was to be gained through them, they applied to the secretary of the board of controllers of public schools, for some provision for this district. Owing to recent arrangements, in other parts of the city, the visitors were informed that nothing could be done this year. Here a question arose,—shall we wait another year, and allow these children to make twelve

months' progress in ignorance and vice, or shall we open a school, and under Providence, trust to the liberality of the Friends of education, for its support? The question was soon decided: and now, on the banks of the Schuylkill, between 80 and 100 children are collected together for the purpose of instruction. The little meeting-house belonging to the Baptist church under the care of the Rev. Mr. Brantley, has been gratuitously granted for the use of the school,—a stove and fuel has been given. The school is entirely under the management of three visitors, to whom it owes its existence."

The report concludes as follows:—

"By this statement it will be seen that 2669 families have been visited—1,068 families relieved—61 adults employed—28 adults placed at school—50 children placed in respectable families, at trades, or sent to sea—501 entered at schools, and 106 individuals have deposited in the Fuel Saving Society. This is a very imperfect statement of labour performed. The reports, (as it has doubtless been observed) are by no means complete—and yet perhaps they are as much so as they could be in so early a stage of the society. In some instances, whole districts have not reported on many important items, and in every district, whole sections have made no reports. The Board are aware that the number of families relieved, may lead some to suppose we have departed from the leading principles of the association. Not so—we have endeavoured to keep them steadily in view, but this society commenced its operations in the midst of a very severe winter. Your visitors have to deal with a people who are accustomed to *demand* alms as their right. This can be clearly proved—let one fact suffice. A visitor said to a parent who had asked for aid, but who kept an idle family about him, that so long as he refused to have his children put at places of employment, she could do nothing for him. He replied, that she was *obliged* to aid him; that it was her *duty* to do it. By withholding aid, however, convinced him, that her ideas of duty did not coincide exactly with his. The Board consider the efforts of the visitors during the approaching summer as all important to the society. There is a dependence upon public charity, among many of our poor, which has well nigh destroyed all noble and virtuous feeling, and almost closed every avenue through which incentives to industry might be presented. But there is, humanly speaking, an amount of power, in the plan of *local* effort, which your association has adopted; which, if persevered in, will prove that, by the simple elements of advice, attention, civility, and good will, conveyed through the tenements of the poor by persons a little more elevated in situation than themselves; the long dormant spirit of independence may be revived, and the sturdy beggar, by the blessing of the Most High on these means, become the industrious citizen. At least, the rising generation may be rescued from degradation. Your visitors have generally been well received, and in some instances their advice has already resulted in a visible improvement; with but few exceptions, they have also met with the cordial co-opera-

tion of the residents of their districts, whom they have endeavoured to interest in the plan. The subject of provision rooms has claimed attention in several of the districts. Fragments from the tables of those who were willing to have them so disposed of, have been collected and taken to the rooms, where the poor who are recommended by their visitors, have had the privilege of calling for them. Upwards of 300 families, it is believed, have been supplied in this way. A fact has been communicated to the Board, which is deemed worthy of consideration, and is therefore submitted without further comment. A number of poor coloured people living in the same neighbourhood, in a particular part of our city, are almost constantly in a state of inebriation. Their occupation is begging cold victuals, which they sell to the poor in their vicinity at the rate of two cents per dish. No sooner is the stock of cold provisions exhausted, than the pence are converted into whiskey, and these poor degraded beings continue in a state of intoxication, until it becomes necessary again to sally forth in quest of the means of their destruction. This business is not confined to one particular part of our city. Such facts as these may account for the existence of *sixteen* tippling shops in one square.

The subject of *employment* has claimed the attention of the Board. Many of the poor pass their winter months in almost entire idleness, and the plea that they *cannot get work* will be plausibly urged, not only by those who wish to obtain it, but by the lowest class of poor who make it their screen for idleness and dependence. Until employment can be offered, and facilities furnished for disposing of the work of the poor, our system of operations, will not, we think, be complete. The sum of \$200 was placed at the disposal of the board of managers, for the use of the city proper, on the 4th day of February last. One hundred and twenty dollars was divided between the 12 districts of the city proper. According to a subsequent resolution of the executive board, the remaining eighty was apporportioned to the Northern Liberties, Southwark, and Moyamensing.

In conclusion, we would in all our works acknowledge the hand of that Almighty Being who has thus far succeeded our efforts beyond our most sanguine expectations.

By order of the Board,

ELIZA P. S. JONES,

Secretary of Ladies' Branch of Union Benevolent Association.

April 10th, 1832.

OBITUARY.

DIED, on the twenty-seventh of the Fourth month last, ELIZABETH JONES, Jr. of a lingering illness.

Our departed friend was remarkably qualified for the task of instructing others. To her, the school room, and the labour connected with it, was a spring of happiness that seldom failed. She loved the children committed to her care, observing once that she felt more at home,—more pleasure with her lovely flock around her, than in any other situation.

In the winter of 1829, she took a severe cold from a visit paid through the snow to a sick friend in indigent circumstances. Her right side became affected, and continued at times to give her pain until her decease. She still, however, continued her school,

and it is a remarkable fact, that during nineteen years in which she was employed as a teacher, she was not prevented by indisposition from attending to the duties of her station more than two weeks.

Previous to the Yearly Meeting of 1831, she had twice raised blood, and at that opportunity she took a cold, which settled in a cough. It had been her intention in the following Seventh month to relinquish her school, but in the Sixth month, through increased weakness, she was obliged to bring it to a premature conclusion. Apprehensive she would not be able to bear an individual parting with her scholars, at her particular desire, not one of them came to bid her farewell, although there was much sorrow and excitement of feeling among them. During the ensuing fall she was enabled to get out again, and attended meeting several times; but on winter setting in, she observed that her days of going to meeting were now over, and hoped the privilege she once enjoyed would be rightly prized by her. She was now rapidly declining; and none seemed to observe it more sensibly than herself. At seasons, deep conflict of mind was her portion; but as she became more and more earnestly engaged in seeking the Lord, she was enabled, in great humility of soul, to speak her Maker's praise, who in his own time enabled her to realise the blessing of faith in the all sufficiency of a crucified Saviour. In the early part of last Second month, she ruptured another blood vessel, after which she was wholly confined to her chamber. She was now, in the prospect of a lingering illness, often engaged in aspirations to the Source of all strength, for support under all she might have to pass through. Divine goodness saw meet to spare her much acute suffering, and gratitude and thankfulness were often raised in her heart on this account. She often expressed to this effect, "Oh, the danger of forgetting in my weak state the innumerable blessings with which I am surrounded! Oh! may I ever be able to praise adorable mercy for this favour granted to such a poor worthless creature as I am." She frequently desired those about her to sit down in reverent silence before Him, who seeth our secret thoughts. Then she would, in much brokenness of spirit, tell what the Lord had done for her soul, and direct them to the sweet consolations of the Gospel as it is in Jesus Christ; and in thus opening her experience of the Lord's goodness and mercy, she was at times strengthened to give her friends the assurance that her peace was made, and she in perfect acquiescence to the divine will, whether life or death. She remarked to a near relative, "Oh! my dear—the efficacy of prayer, it is a precious balm to the poor tossed soul—thou wilt always find it so, as I have: be frequent in thy aspirations after good,—and seek a higher inheritance than this world can bestow." A few days previous to her decease, she desired some of her near relatives to draw near to her bed; when, after a few minutes' pause, she addressed them—commending them to the care of the Great Preserver of men, who in his infinite mercy will lead us in the way we should go, if we are rightly concerned to come under his care and guidance; adding, "We have much to be thankful for. He hath blessed us in basket and in store; basket after basket has been handed us by his providential care, and the prayer of my soul is that a right use may be made of the blessing." Her voice fell from weakness, but the following aspirations were distinguished, "May the Lord bless us as a family—may he bless us individually—and may he bless me, a poor weak creature, who am on the brink of an awful eternity! Mayest thou, O blessed Saviour! be with me in the hour of deep distress, when the world is fading from my view; sanctify and purify me for an admittance into thy blessed kingdom." Her voice was lost, but her lips moved—and her soul was in prayer. An hour or two before her departure, she aroused from a sweet slumber, and said, "bless the Lord for that little rest." She called her mother and sister to the bed side, and after lying still a few minutes, she raised her hand twice, as bidding them farewell—turned on her right side, and was at rest.

He that loves God, thinks himself blest in the opportunities of doing work, as well as receiving wages.
Art of Contentment.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

(Continued from page 247.)

Extract from a Sermon preached by William Penn—at Wheeler street, April 13, 1694.

Therefore, see to it how the work goes on, the work of redemption and salvation. Do you feel yourselves near to the Lord? Do you find yourselves to have more power over your souls? Do you know yourselves advanced in the work of God? Are you come to die daily to that which is contrary to the Lord? For, as you die daily, you live that life which you "live in the flesh, by the faith of the eternal Son of God, Christ Jesus, who hath redeemed you from all iniquity, and called you to glory and virtue."

Consider, how doth the work go on? Consider, the Lord Jesus came in our natures, before he cometh into our hearts. Now, "Christ Jesus within us is the hope of glory; and the mystery that was hid from ages and generations is now revealed in us: Christ is now come," not only in our natures but into our hearts, into our inward man; and all those at the door of whose hearts he had knocked, if they have opened to him and received him, he hath come to sup with them, and he hath given them the bread of life, and the cup of salvation; and they have come into divine fellowship with him. And so they have eaten his flesh, and drunk his blood, and fed upon that bread that comes down from heaven; and all that open the door and let him in, they come to eat of this bread, and they come to see him that is "the desire of all nations;" and the light of the world; and they walk in his light.

This is an ancient testimony. When you were first turned to the light of Christ, it was not a natural but a divine light that you were turned to, the light of Jesus manifesting himself in us: in this light you received him, and I desire to know what you have tasted; what further joy is there? what more excellent object, what more excellent mark than this—than the light of the nations that we are come to walk in?

Here is divinity; here is that which was before the world began; here is made known the divine nature. It is testified here that you might be partakers of it—that you might be a "chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of him who hath called you out of darkness into his marvellous light." See how this work advanceth in every one of you, that you may be faithful and improve your talents—that you may be able to give up your account to the Lord "with joy, and not with grief." When you shall hear a voice saying: Come, come away; there is no more time; the glass is run—then how joyfully wilt thou hear that voice, if thou hast not been idle, but working out thy salvation, and answering the call of God, and adoring him for his love to thy immortal soul; if thou art not, like "Martha, cumbered about many things;" but mindest "the one thing needful, that good

part which shall not be taken away from thee." If you thus work out your salvation, it will be said unto you: "Well done"—not, well taught—not, well disputed—but, "well done, good and faithful servants, enter you into the joy of the Lord."

My friends, time goes apace, and we are wearing off, and, in a little while, we shall be here no more; time will be gone, and the day of your visitation quickly over: the thought and consideration of this hath affected me many a time. Look, friends, that you be all travelling on in your heavenly journey as a faithful people—and that the work of your salvation is carrying on—and that Christ is a Redeemer to you—and that he doth deliver you from the dominion of sin, and the bondage of corruption. Art thou free? who hath made thee free? If the truth hath made thee free—if the Son of God "hath made thee free, then art thou free indeed."

If thou art made free, thy knowledge will be accompanied with experience, and not notions only: you want not notions, but possession of inward freedom and liberty. Doth your knowledge of truth make you free from sin? O the tumblings and tossing that thy soul was in! O the covenant making, and the covenant breaking! there was no peace, no rest, because you were fallen, and because you did not know dominion and victory over sin, which is only by the life and spirit of Christ Jesus, which will lead you into the path of obedience. Then you will know that in "Christ there is life, and this life is the light of men; and the light shineth in darkness, and the darkness comprehendeth it not." You have life only in Christ, and you have it in him as in the fountain. This you must know, that you may be delivered from sin. By this saving knowledge of Christ, and believing in him, the all-sufficient Saviour, you will come to reign as kings and priests, and "sit with him in heavenly places." This will bring "to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

"Whatsoever your hand finds you to do, do it with all your might; and work out your own salvation with fear and trembling." Live as those that are concerned for heaven and eternity. Be faithful and diligent in your generation, that you may be rich towards God, rich in the love of God, and in peace with God. These are heavenly treasures, "which moth and rust cannot corrupt, nor thieves break through and steal" from you. Walk in the way of righteousness, and in the paths of judgment; that you may have your fruit unto holiness, and the end everlasting life.

My friends, that which should exercise your minds, and which all should have an eye unto, is this, that your hearts be fixed upon God, and "your affections set upon things above; that walking in the spirit you may be led by the spirit of God, as the children of

God, and heirs of God, to the inheritance above, where you shall be for ever with the Lord."

Friends, this is my exhortation to you, that you will keep near to the Lord, and live under his guidance and government, and rely upon Christ alone for salvation; and live in the light, as becomes children of light. Trust to nothing that will fail you in the day of your dissolution, for then you will be under an everlasting disappointment. See that it be a true foundation that you build upon, and see what it is that you build upon it; that it be not hay and stubble that cannot stand the fire. Build upon a right foundation, the eternal word of God; and build right things upon it—that you may be always under the guidance, and power, and government of the blessed spirit of the living God—that the exercise and desire of your hearts be towards the enjoyment of his living presence, of his pure power, and quickening spirit.

This is a building which will abide the fire. This is a building upon a right foundation. What is that? The light of the Lord, the Lord Jesus Christ, who is the light of the world. Here is the right foundation; let us be found in him, and keep close to the Lord Jesus Christ, who is "the author of eternal salvation to all them that obey him." This is the way to be preserved.

Part of the Prayer after Sermon.

Blessed Father of mercies! deliver us from this present evil world, and the corruptions and pollutions that are in it. Let us not live as the children of this world, as those that are of it; but as those that are hastening out of it, to the coming of the day of God; and help us to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, who hath redeemed us from all iniquity; not with corruptible things, as silver and gold, but with his own precious blood, as of a Lamb without blemish and without spot; that we might live to him that died for us, and be holy in all manner of conversation.

O! let the Lion of the tribe of Judah deliver us from that roaring lion of hell that goes about seeking to devour us. Make it our delight, O God! to do thy will; and let thy law be written in our hearts, that, by patient continuance in well doing, we may seek for honour, glory, immortality, and eternal life; and that, while we are engaged in the Christian warfare, we may take unto us the whole armour of God, and resist the devil, and overcome the world; and be more than conquerors through Christ who hath loved us; that, having fought the good fight of faith, we may lay hold on eternal life.

A new kind of buck-wheat has been lately introduced into Germany. It was found in use amongst the Italian peasantry, by the name of *Le ble d'Italie Sauvage*. This sort of wheat suffers less from the changes of the atmosphere, it is more productive, and yields a whiter meal, and a more savoury grain than the common buck-wheat.

Monthly Review.

THE FRIEND.

FIFTH MONTH, 19, 1832.

At the last annual meeting of the, "Contributors to Friends' Asylum, for persons deprived of the use of their reason," a committee was appointed to solicit contributions and donations, in aid of the funds of that institution. The debt now owing by the Asylum, on which interest is payable, amounts to \$9,500; and it has become necessary to replace the wooden fences around the patients' yards, which are in a state of decay, by more permanent enclosures of brick or stone. The safe keeping of the afflicted inmates of the house renders this a measure of the first necessity. Considerable repairs must also be made to the roofs of the centre building and wings. These circumstances have determined the contributors to make an effort to relieve the institution from its load of debt, and to raise the money for the improvements now mentioned.

Before a call is made upon Friends, it may be proper to state, that the receipts of the Asylum for the past year, and in many former years, have defrayed all the current expenses of the institution, and at no former period has it been more prosperous than at the present time; yet, with the increased number of patients, increased and more liberal expenditures have become necessary; and the greatest economy on the part of the managers will be required, in order to defray the unavoidable expenses of the institution. The number of poor patients recommended by contributors, and maintained at the lowest rate of board, which is much less than the actual cost of their maintenance, is increasing. The benefits which the Asylum has conferred, and is still bestowing in a continually widening circle upon the members of our Society—benefits most especially conferred upon those who are sufferers under one of the most afflicting calamities to which man is incident, are too manifest to require that they should be enforced. It may be sufficient to say, that this institution has, from its origin, been fostered with unusual solicitude, that it has been liberally founded and sustained, and that the same interest and feeling which have heretofore been exercised, will, if again called into action, relieve the institution from debt, and place it in a situation that will enable the managers to effect many improvements in the conduct of the house, of great importance to the comfort and welfare of the patients, and the reputation of the institution. It is particularly to be desired that the agents of Monthly Meetings would solicit aid towards this object, within their respective spheres. Donations from Friends of other Yearly Meetings will be acceptable, and may be forwarded to George Vaux, Treasurer of the institution.

A few years since, the contributors adopted a mode of obtaining aid to the funds of the Asylum by annuities, which, although not much known amongst us, has long been familiar to Friends in England. Any Friend on paying any sum of money to the treasurer for the use

of the institution, will receive an interest of 6 per cent thereon, to be paid annually during the life of the annuitant, at whose decease the interest money ceases, and the principal remains the property of the Asylum. This mode has been found convenient to such as are desirous of promoting the designs of the Institution, and yet do not wish to make any considerable donation during their life time.

The committee appointed by the late annual meeting of the contributors to solicit donations, &c., consists of the following persons, some of whom will shortly wait upon Friends in Philadelphia for such subscriptions to the funds of the Asylum as they may be willing to make, viz:—

Daniel B. Smith, Joseph Trotter, Bartholemew Wistar, John Richardson, Benjamin H. Warder, Thomas Bacon, Stephen P. Morris, Charles Williams, Samuel P. Morris, Edward Bettle, Philadelphia.

John Evans, Evesham, N. Jersey;
Clayton Newbold, Upper Springfield, N. J.;
Caspar Wistar, Salem, N. Jersey;
Thomas Wistar, Jr., Montgomery Co. Pa.;
James Moon, Bucks county, Pa.;
Isaiah Kirk, Chester county, Pa.;
Edward B. Temple, do. do.
William Bailly, do. do.

We are indebted to an unknown correspondent for an interesting sketch of the origin and present situation of the school for coloured infants, in this city. We cannot deem this subject one of merely local interest, the whole American public are deeply concerned in its success. No class of our fellow beings are so frequently the objects of obloquy as well as of oppression, as the African race—degraded because they are oppressed; it is in some quarters the fashionable doctrine, that they are to be oppressed, because they are degraded. And thus the injustice which has been the fruitful source of vice and misery is to be perpetuated, and the fountains of knowledge are to be for ever barred against those whose vices are the acknowledged results of involuntary ignorance. We have occasion to know, that, absurd as such sentiments are, they are not without their advocates even in the free states; and it is a fact which appeals strongly to the feelings of every enlightened mind, that the school for coloured infants in this city, has been strongly opposed on this ground, and the managers have with great difficulty been able to sustain it against the current of prejudice, which has assailed them. It is evident that if any thing is to be done towards ameliorating the condition of the coloured population, this is one of the places in which the attempt should be made, and this the class of persons upon whom the experiment may be fairly tried. It is difficult to see how a sincere abhorrence of slavery can be compatible with supineness or indifference on this subject. We marvel that the holders of slaves can so long continue to be the authors of so much injustice. We rejoice in the prospect of a change of public sentiment, and already anticipate with delight the time when slavery shall no longer contaminate our moral atmosphere. It is right that we cherish

such feelings. But have we done what is in our power towards removing this great national sin? Have we devoted our time and money to the improvement of those victims of oppression, who have taken refuge among ourselves? We call upon the slave holder to sacrifice his pecuniary interests upon the altar of justice. It is well that we sustain by our voices the cause of morality. But what sacrifices are we making, and what is it in our power to make, to sustain this sacred cause? We declaim against the cruelty which refuses to admit the slave to a participation in the greatest of outward blessings—the knowledge of the Sacred Scriptures. We have reason. But are we not surrounded by those who are equally deprived of this blessing, and is it not in our power in part to remedy the evil? These are serious considerations, which should have place with us all. They will not lessen our zeal against slavery, but while they increase our charity for our southern brethren, they may serve to encourage us to more liberal and persevering efforts to show them that ours is no fruitless zeal, and that the intellectual improvement of persons of colour is no hopeless undertaking. We are aware that this effort has long been made, and successfully by several associations; but we know of but one other instance in which it has been attempted under as favourable circumstances as in the school which is the subject of the present remarks. To the members of our own Society especially, whose interest in these unfortunate people has never faltered since our fathers set the great example of emancipation, we appeal for that aid which has now become essential to the continuance of this effort.

It will be proper to mention, that another communication nearly of the same tenor as the one referred to, came to hand after that was in type. It did not appear expedient to insert both.

Contributions will be received by E. Spohn, 212, Race street; Sarah Wistar, 377, Market street; Sarah Yarnall, 357, Market street.

The Annual Meeting of the "Infant School Society of Philadelphia," will be held in the Lecture Room of the Franklin Institute, on Second day, the 21st inst. at half past ten o'clock, A. M. The pupils of the Coloured School alone, will be examined.

The importance to the inhabitants of this city and vicinity, of the information contained in the portion of our present number, devoted to the "Union Benevolent Association," will be a sufficient justification for its insertion. It also possesses a more general interest, as the application of the principles upon which the association is founded, may be extended to other large towns. The short period of its existence considered, and the consequent imperfection in arrangements, which experience only can remedy, the amount of good already effected is surprising, and reflects great credit upon the zeal and industry of both managers and visitors. From the results which already have been presented, a reasonable ground of expectation is afforded, that the laudable purposes for which the association was instituted will be attained beyond any previous attempt—that mendicancy will be nearly banished from our streets, pauperism diminished, industry, economy and forecast among the indigent—consequently their prosperity and comfort—essentially promoted.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

SEVENTH DAY, FIFTH MONTH, 26, 1832.

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For "The Friend."

THE SANDWICH ISLANDS.

From the Journal of the visit of Tyerman and Bennet to the South Seas, &c. an interesting extract appeared a few weeks ago in "The Friend," which has induced me to look farther into the book; and as it contains a very copious account of the manners of the South Sea Islanders, now beginning to participate in the blessings of civilization and Christianity, I have thought a few additional notes drawn from it might not be without interest to those who have not access to the work. It appears that about the year 1819, the inhabitants of the Sandwich Islands began to discern the folly of idolatry, and to destroy their numerous idols. But for several years they do not seem to have made much further progress in a knowledge of true religion. When Tyerman and Bennet visited them in 1822, they were still little removed from the state of pagans, though many of them were desirous of becoming Christians; as will be seen by the following extracts from a translation of the simple Journal, or Diary, of a Tahitian convert, named Auna, who, from being a gross idolater, appears to have assumed the solemn station of a Christian minister; and in that character to have accompanied the authors of this work, from the Society Islands, as a missionary to his brethren of the same language in the Sandwich Islands.

"May 12.—We found a great many chiefs and people collected together to welcome us from the ship. I asked Teaumotu, 'Whose is this house?' to which he answered, 'It is mine.' I said, 'Let us go in and worship.' He answered, 'Yes, let us go and pray there.' He and his wife, Kekuiaia, accompanied us, and so did Ranui Opiia, and several more, till the house was filled. I read a portion of the Tahitian gospel by Matthew, and then prayed to Jehovah to bless them with his salvation. Many gathered around us, and we taught them letters from the Hawaiian Spelling-book."

"May 26. Hawaii. (Lord's Day). The captain of our ship, having lost his watch, applied to Kaahumanu, and it was found out to have been stolen by some of her people. So

she ordered one to be put in irons on suspicion that he was the thief, and sent all the rest to seek for it. We had public worship, but it was amidst very much confusion. The man in chains made a great noise, and those that were seeking the watch made almost as much. At noon it was brought back, having been sold by the man who stole it to some persons living here. The man in confinement was released, and the watch was restored to the captain."

"May 30. We removed to Puhonua and Vairutu. The people of the land were glad to see us. One of them brought us some paintain-leaves, for which he had to swim across the river. He afterwards helped us to put up our temporary habitation. I talked to the neighbours, as opportunity offered, about the salvation of their souls. Many of them said, 'What you tell us is very good; and, when our king turns to the religion of Jesus Christ, we shall all be glad to follow him.'

"June 1. The chiefs were employed in preparing a large house for their visitors. I was walking about among them most of the day, telling them what good things God had done for our islands.* With this they seemed to be delighted.

"June 4. Kaahumanu having commanded some of her people to go for the idol of Tamehameha, namely, *Teraipahoa*, it was brought to-day, with nine smaller idols, and they were all publicly burnt. My heart rejoiced in beholding them in the midst of the flames."

"June 20. To-day the chiefs brought four hundred baked dogs, and of cloth, mats, and other articles, four thousand. The feasting continued with terrible confusion all day long. Forty-one men danced in four rows; behind them were thirty-one musicians beating time on the sticks, besides five great drums. The people drank very much of an intoxicating liquor made from the juice of the sugar-cane. They often brought us some, and entreated us to taste, but we always refused, saying—'Once we were as fond of it as you are, but now we know it to be a bad thing, and therefore do not wish to drink it, and we advise you to let it alone also.' But this was said in vain.

"June 21. Kuakini, the governor, has presented to his visitors six hundred and twenty-two dogs, fifty-eight calabashes of poi, three feathered cloaks, and two canoes.

"June 23. (Lord's day.) The chiefs were all gone to sport in the surf this morning. At noon they returned, and then we had public worship. I read a chapter in one of the Gospels, and afterwards prayed with them. Aore, Kuakini, and several others attended.

Many more came to our family worship in the evening.

"June 26. Early this morning Kuakini's men, who had been sent on board of all the vessels to search for idols, returned. The chief man then ordered his people to make a large fire, and he himself set to work to help them. So he and his people burnt *one hundred and two idols* on the spot. Then I thought of what I had witnessed in Tahiti and Moorea, when our idols were thrown into the flames, particularly those that were consumed at Papetoai and Patii; and with my heart I praised Jehovah, the true God, that I now saw these people following our example.

"Taumaurii and Kuakini talked a great deal with me this day about our destruction of the idols at Tahiti, and seemed very glad indeed that they had burnt theirs, though not all yet, for the people, they said, had hid some among the rocks."

Let us now mark the progress made in eight years, by comparing the foregoing with the condition of the Sandwich Islands in 1830, as set forth in a note by the American editor of this Journal; and may we not rejoice in the opening dawn of that glorious day, when lands long polluted by the abominations of the heathen, and flowing with the blood of human sacrifices, shall come to the knowledge of the Prince of Peace, and incense shall be offered a pure offering?

"The language of the islands had been reduced to writing, and in a form so precise, that five vowels and seven consonants, or twelve letters in the whole, represent all the sounds which had been discovered in the native tongue. And as each of these letters has a fixed and certain sound, the art of reading, spelling, and writing the language is made far easier than it is with us. About 50,000 people, or one third part of the inhabitants, had been brought into schools, and one half of these had been taught to read. Many were able to write, and some of the natives were versed in the elementary principles of arithmetic. The schools were about nine hundred in number, and were instructed by as many native teachers. The historical parts of the New Testament, and selections from the Old, and summaries of Christian doctrines and duties, had been printed in the native language, and placed in the hands of some thousands of the people. The amount of printing performed in the Hawaiian language, and chiefly at the mission press in the islands, was 13,632,800 pages. And such was the demand for books, that if the common people had only money to pay for them, the press would support itself.

"Rihoriho died in London in the summer of 1824. Since that event, the principal au-

* The Society Islands.

thority of the islands has been exercised by pious chieftains; indeed, most of the principal chiefs are now members of the visible church of Christ. The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration, and the Christian religion is professedly the religion of the nation. Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking, and gambling; and the Christian law of marriage is the law of the land.

"Commodious houses for public worship have been erected by the principal chiefs, in the places of their residence, and when there is preaching, these chiefs regularly and seriously attend. In the island of Maui, there is said to be a house for public worship in every considerable village, from one end of that populous island to the other. Those erected at the several missionary stations, are large. That at Lahaina is built of stone, two stories high, ninety-eight feet long and sixty-two broad, and, having galleries, it will seat three thousand people after the native manner. It is the most substantial and noble structure in Polynesia. The others are thatched buildings. The church at Honolulu, erected by the present king, is one hundred and ninety-six feet long, and sixty-three broad, and admits four thousand five hundred persons. Another at Waiiahea, in Hawaii, is one hundred and forty-seven feet long, and sixty-eight broad; and a fourth at Kailua, in the same island, is one hundred and eighty feet long, and seventy-eight broad. The congregations on the Sabbath, at the places in which the missionaries reside, vary from one to four thousand hearers, and are universally characterised by order, stillness, and strict attention to the preaching. The congregation at Honolulu, in Oahu, for nine months, averaged from three thousand to four thousand on Sabbath morning, from two thousand to three thousand in the afternoon, and from five hundred to one thousand on Wednesday evening. A considerable number of the islanders give satisfactory evidence that they are truly pious.

"In the district of Honolulu a thousand natives have associated on the principle of entire abstinence from the use of intoxicating liquors. And in that same district and two others, with a united population of perhaps 40,000, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

"All these are believed to be facts; and they are traceable wholly to the blessing of God on the establishment of a Christian mission in those islands.

"The nation of the Sandwich Islanders, however, is only beginning to understand the advantages of the social state. The elements of individual improvement and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and

character of the nation, as such, is great, in almost every respect. Yet few have done more than merely to cross the threshold of knowledge. Three-fourths of those, who are capable of learning to read, have yet to acquire the art. Copies of the books, composed in the language, have been so multiplied by the press, that every reader and learner has been supplied with one or more, and the matter they contain is selected with great judgment; but those works, the number of which is twenty-two, contain but eight hundred and twenty-two pages, 16mo., when reckoned in a continuous series. Salvation, through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and which they ought to possess! The missionaries now on the islands, are able to preach the gospel stately to no more than a fourth part of the people. Other missionaries, however, are on the way to them from this favoured country, and there is a fair prospect that the institutions of the gospel will, ere long, be universally enjoyed by the natives, not only of those islands, but also of many other groups, in the vast Pacific."

For "The Friend."

EVENTFUL AND PERILOUS ADVENTURE.

(Concluded from page 250.)

"The shades of night were now descending fast, when I came to a verdant spot, surrounded by small trees and full of rushes, which induced me to hope for water; but after searching for some time, I was still doomed to bitter disappointment. A shallow lake or pond had been there, which the long drought and heat had dried up. I then pulled a quantity of the rushes, and spread them at the foot of a large stone, which I intended for my pillow; but as I was about throwing myself down, a rattlesnake, coiled, with the head erect, and the forked tongue extended in a frightful state of oscillation, caught my eye immediately under the stone. I instantly retreated a short distance; but assuming fresh courage, soon despatched it with my stick. On examining the spot more minutely, a large cluster of them appeared under the stone, the whole of which I rooted out and destroyed. This was hardly accomplished, when upwards of a dozen snakes of different descriptions, dark brown, blue, and green, made their appearance: they were much quicker in their movements than their rattle-tailed brethren; and I could only kill a few of them.

"This was a peculiarly soul-trying moment. I had tasted no fruit since the morning before, and after a painful day's march under a burning sun, could not procure a drop of water to allay my feverish thirst. I was surrounded by a murderous brood of serpents, and ferocious beasts of prey, and without even the consolation of knowing when such misery might have a probable termination. I might truly say with the royal Psalmist, that 'the snares of death compassed me round about.'

"Having collected a fresh supply of rushes, which I spread some distance from the spot

where I massacred the reptiles, I threw myself on them, and was permitted, through divine goodness, to enjoy a night of undisturbed repose.

"I arose in the morning of the 26th considerably refreshed, and took a northerly course, occasionally diverging a little to the east. Several times during the day I was induced to leave the path by the appearance of rushes, which I imagined grew in the vicinity of lakes; but on reaching them, my faint hopes vanished: there was no water, and I in vain essayed to extract a little moisture from them. Prickly thorns and small sharp stones added greatly to the pain of my tortured feet, and obliged me to make further encroachments on my nether garments for fresh bandages. The want of water now rendered me extremely weak and feverish; and I had nearly abandoned all hopes of relief, when, about half past four or five o'clock, the old pathway turned from the prairie grounds into a thickly wooded country, in an easterly direction, through which I had not advanced half a mile, when I heard a noise resembling a waterfall, to which I hastened my tottering steps, and in a few minutes was delighted at arriving on the banks of a deep and narrow rivulet, which forced its way with great rapidity over some large stones that obstructed the channel.

"After offering up a short prayer of thanksgiving for this providential supply, I threw myself into the water, forgetful of the extreme state of exhaustion to which I was reduced: it had nearly proved fatal, for my weak frame could not withstand the strength of the current, which forced me down a short distance, until I caught the bough of an overhanging tree, by means of which I regained the shore. Here were plenty of hips and cherries, on which, with the water, I made a most delicious repast. On looking about for a place to sleep, I observed lying on the ground the hollow trunk of a large pine, which had been destroyed by lightning. I retreated into the cavity; and having covered myself completely with large pieces of loose bark, quickly fell asleep."

Here, doubtless, thought he, the most perfect safety was to be obtained, for who could think of disputing with him the possession of a hollow tree? He was scarcely asleep two hours, however, when he was disturbed by the growling of a bear, which he found leaning over him with his snout, evidently considering of the most effectual means of dislodging this uninvited guest from what appeared to be the bear's long established asylum. Our friend prudently sounded an immediate retreat, and clambered up an adjoining tree, while the bear gladly hastened to take possession of his own habitation. Settling himself among the highest branches, Cox slept through the night as well as he could, and when he saw the bear set out upon his usual excursion for food in the morning, he cautiously descended, and resumed his journey through the woods. Fortunately, in a few hours all his anxiety was removed, by falling in with a well-beaten horse-path, with fresh traces upon it, both of hoofs and human feet. This path he pursued carefully on the 28th, 29th, and 30th, when it conducted him to the habitation of an Indian fami-

ly, all the members of which treated him with the most affectionate solicitude. He had been fourteen days in the wilderness without holding communion with a single human being. By their assistance he was enabled to rejoin his party on the 31st, to the great delight of himself and of his friends, who had given him up as a lost man. Explanations immediately followed on both sides, from which it appeared that when the party originally set out without him, they were under the impression that he had gone on before them; that they did not miss him until after two hours, when they sent back messengers in search of him; these he missed by quitting his labour. On the first night, the whole party slept within three miles of each other, and the horsemen whom he saw had actually been riding about in quest of him. On the third day, when no tidings could be had of him, they took it for granted that he was devoured by the wolves, and they pursued their way. On the day before his arrival, his clothes were sold by auction, but the purchasers cheerfully returned them.

We own that, in perusing this strange and romantic story, some doubts now and then suggested themselves as to its truth in all its parts. Upon this point, the author, however, appeals to those of his companions who are still living, and he says, "although they cannot vouch for the truth of each day's detail, they can for my absence and the extent of my sufferings, as evinced by my emaciated appearance on rejoining them." "I can with truth assert," he adds, "that I have rather softened down than overcharged the statement, and therefore trust my candid readers will acquit me of any intention to practise upon their credulity."

Notice of a recent Eruption of Vesuvius. In extracts of a letter to Professor Jameson.

I have hardly yet recovered the effects of an expedition I made to Vesuvius the day before yesterday; and which, though attended with considerable difficulty, owing to the particular circumstances in which we were placed, was certainly one of the most interesting I have hitherto made, or expect to make, in Italy. Since the eruption of last month, the crater had been nearly in a state of repose until last Thursday, when smoke was seen issuing from its summit. After waiting in vain for a day perfectly suited to our purpose, we selected Monday as the most favourable; for, though stormy, yet the atmosphere was clear. The party consisted of Mr. Jackson, an American geologist, Mr. Dulcuet his friend, and John Home, an English gentleman, and myself. After reaching the top of the cone, we had considerable difficulty in getting to the leeward of the crater, as the clouds of muriatic acid gas blown down were very dense and suffocating. However, we made good the circuit, and ascended to the mouth of the crater: and, as we were on the *, and as the wind was violent and steady, we were able, with little danger, to stand on the brink, while tremendous volleys of red hot stones were projected several hundred feet into the air. The explo-

sion had a sound unlike any noise I ever heard, —something between the noise of artillery and the rolling of thunder. The phenomena were so very striking and violent, that, though unprovided with provisions and other necessities, we resolved to spend the night amongst the lava of the summit of the outer cone, in order that we might again ascend the crater or inner cone, when it was completely dark. During the interval, while looking about us, we were astonished and delighted to perceive, at some distance from the crater itself, a stream of hot lava, which it turned out had but commenced that morning. Its movement was slow and sluggish; and, near the source, might be at the rate of a mile an hour. Even then, by stepping lightly across, we could pass some parts of it. After resting beneath a mass of old lava till seven o'clock in the evening, we with some difficulty (for the wind was tremendous) gained the brink of the crater a second time; and certainly no sight in nature can be more sublime and splendid than that we witnessed. The explosions and volleys of red hot stones were even greater than during the day, some of the masses being many feet in diameter, and the opposite side of the crater from where we stood, (some hundred feet high,) was literally strewn with them. A few of the masses fell near us, but generally they could be easily avoided. We were again obliged to retire to our shelter, as, until the moon rose, we could not cross the sea of old lava which surrounded the cone of the crater. At three o'clock in the morning we reached the foot of the mountain, and at four we returned to Naples, considerably fatigued, and in rather a pitiable condition as to habiliments, as my hat and handkerchief had been swept into the crater, and my clothes were literally reduced to a bundle of rags. Last night the stream of lava, as far as we could observe from Naples, had already reached the base of the great cone, and to-day we think it has now fallen into the course of the stream of last month, having during its course down the side of the cone, been parallel to it. Just now (at night) I see it from my window like a bright stripe or bank of perpendicular fire in the atmosphere.

Yours, &c. THOMAS JAMESON TORRIE.
NAPLES, 22d February, 1832.

On the Scenery of Italy, as contrasted with that of Germany. In a letter of Professor FREDERICH HOFFMANN.

Italy is, in my opinion, very far from being so beautiful as it has been often depicted by enthusiastic travellers, amateurs and artists. Whoever has been accustomed, from his being a wanderer like myself, to satiate his eyes with the prospect of magnificent mountain scenery, where limpid streams, towering forests, and green meadows, unite their eloquence to inspire him with an indescribable serenity of feeling, amounting even in some cases to rapturous emotions; will often be inclined to give the preference to the enjoyments of our native country over all the luxuries of Italy. For although I cannot coincide with the insensibility of the hypochondriacal traveller, who asserted that he could only distinguish two characteristic trees on the Italian

soil, the wide-spreading pine and the tall cypress; yet I have rarely felt that inward complacency in the contemplation of the beauties of nature, which has been described by so many travellers. How often are we not reminded of our distance from Germany, and of our proximity to Africa, particularly in the mountainous districts of Italy, by an aspect of aridity which characterises the vegetation, by the total want of water, and the absence of the green glades which every where abound in our native mountains! When at last we chance to light on a green patch, to relieve the eye from the monotonous aspect of bare rocky cliffs, or to refresh our thirst but ill quenched by the fresh rain or insipid cistern water, then we are told that we must not remain here, as the scourge of the malaria forbids sleep to the unseasoned traveller, and the bloated and pale visages which surround us, speak much more eloquently than the warnings of the *conducteur*, or the melancholy aspect of numerous deserted and half-ruined houses, which are so characteristic of this country, full of the remains of fallen grandeur.

Such were a few of my sensations when I travelled with my friend Repetti through the lonely hills of the Maremma Toscana. They continued the same at the aspect of the sun-burnt *Campagna di Roma*, and during my wanderings in the valleys of the *Teserone* and *Turano*; and my numerous courses through the woody region of Etna, have hardly yet been able to reconcile me to the deficiencies of the Italian landscape. The traveller will certainly be disagreeably disappointed, if he interprets literally the words of the celebrated Ferrara, (in his *Guida dei viaggiatori in Sicilia*.) "that there are situations in the woody region worthy of Arcadian poetry,—pathless and gloomy woods, impenetrable copses, and refreshing shades." For a thinly scattered forest of oaks, neither remarkable for their size nor their magnificent forms, and a turf full of ferns, and entirely destitute of brushwood, which furnishes but a scanty sustenance for a few sheep, will hardly serve to redeem the accuracy of this picture. He will, on the contrary, be much more disposed to subscribe to the sentiments of our unprejudiced countryman M. V. Riedesel, who writes to Winckelman in 1767, that he was totally disappointed on seeing the woods of Etna, all the fine descriptions of which were utter falsehoods. All the trees are dwarfs, compared with those to which we have been accustomed, and if we are disappointed by the almost total want of grass, our agreeable sensations are not increased by the deficiency of water, which reminds us at every step that we are treading the porous vault of a volcano. For not a single spring has yet been detected throughout the whole compass of Etna, fit for giving a standard temperature; and water-bottles always occupied a prominent place among the baggage of our mules on our tours through the mountain, which were carefully filled, whenever we came upon a patch of snow, or on a pool of water, in the fissures of the rocks; and without this entirely novel appendage to a European traveller's equipment, our progress would have been much impeded. Yet, notwithstanding all these minor faults,

* The word is not legible in the MS.

who is there whose recollections of this beautiful country will not be agreeably revived by many imperishable reminiscences? Whoever has once inhaled the balmy air, or cast his eyes upon the azure sky, so characterized by its eternal serenity in this climate, or has beheld its magic splendour which communicates to a poor landscape a heavenly beauty, who is not sometimes seized with a chilling sensation when he recalls to his imagination our dull and stormy northern sky? and we can only place our beloved homes in competition with this foreign land, when we think of our most beautiful scenes, and the delightful changes of the seasons, which bring along with them their varied and interesting enjoyments. The simplicity in the mode of life, and the facility of subsistence, has no doubt something attractive to the northerners; and we could hardly suppose that the superfluities so abundantly lavished on this land by the bountiful hand of nature could ever appear monotonous or oppressive. Who, however, will compare the lot of the effeminate and ignorant *Lazaroni*, who, without shelter or clothing, drag on a listless and miserable life, with that of our robust husbandmen or artificers, forced to obtain their subsistence with the sweat of their brow?

Catania, 26th January, 1831.

For "The Friend."

INFANT SCHOOL FOR COLOURED CHILDREN.

Mr. Editor.

Permit me, through the medium of your paper, to call the attention of your readers, more particularly, to one of the most interesting charities of our city; I allude to the Infant School for Coloured Children in Gaskill street; and to give some account of the origin and circumstances of that institution. This school is under the care of the Infant School Society of Philadelphia, and is generally supposed to be on a footing with the other schools under the patronage of that society. In consequence of such impression, it is seldom particularly mentioned in donations and bequests which are made to the society; and according to the agreement entered into at the time of its establishment, is not entitled to any benefit from them.

In January 1828, it was first proposed, in the board of managers of the I. S. Society, to open a school for coloured children, which was very much wanted in the lower part of the city. It was objected, that the contributors to the funds of the society had not contemplated such an appropriation of their charity, and might not be pleased with it. To obviate this difficulty, it was resolved to collect a separate sum of money for this purpose, and a committee was appointed to do this, and to establish a coloured school whenever sufficient funds could be raised; with a full understanding that no money then in the treasury or thereafter brought into it should be used for that school, unless so directed by the donor. In a few months, \$600 were collected; many of the coloured inhabitants of the city became annual subscribers, and some of the more wealthy, besides money, gave handsome contributions towards fitting up the room. Betsy Stocton, well known as having been a missionary at the

Sandwich Islands, a woman eminently qualified for the work, was placed at the head of the school, which was opened on the 1st of May with forty-five scholars. The number of pupils soon increased, and since that time the register has generally shown above a hundred names, though the average attendance is something less. B. Stocton continued to superintend the school until August 1830, when a call to other important duties obliged her to leave the city. A well-qualified teacher was soon found to supply her place, and the school has continued to flourish. The state of the funds however is lamentably low. A bequest of \$50 was left a year ago by a coloured woman; this money is now due, but when received, must be used immediately to pay debts contracted during the last year.

This simple statement of facts is laid before your readers, in the hope that the hearts of some of them may be opened to give attention to the subject, and to furnish the aid of which this school stands so much in need. The colonization of free people of colour on the coast of Africa, and the efforts which are making to free our country from the reproach of slavery, render the education of our coloured population particularly important. Who knows what may be the destiny of these children? and feeling, as we all do, the effect of early impressions, what happy results may follow their being trained up with a knowledge of their duties to God, and their fellow creatures. But enough has been said, and I conclude only with the expression of a firm trust, that the same Almighty Being who put it into the hearts of his people to commence this work, will not suffer it to fail.

From the Connecticut Mirror.

APRIL.

"Thou hast caused the day Spring to know its place."

Capricious month of smiles and tears!
There's beauty in thy varied reign:
Emblem of being's hopes and fears—
Its hours of joy, and days of pain.
A false, inconstant scene is thine;
Changeful with light and shadow deep—
 Oft-times thy clouds with pure sunshine
Are painted—then in gloom they sleep.

Yet is there gladness in thy hours,
Frail courier of a brighter scene—
Thou fragrant guide to buds and flowers,
To meadows fresh, and pastures green!
For, as thy days grow few and brief,
The radiant looks of spring appear—
With swelling glow, and opening leaf,
To deck the morning of the year.

Yes! though thy light is chequered oft
With drifting showers of sorrowing rain—
Yet balmy airs and breezes soft
Are lingering richly in thy train:
And for thy eddying gusts, will come
The lay of the rejoicing bird,
That tries his new and brightening plume—
'Mid the void sky's recesses heard.

And soon the many clouds that hang
Their solemn drapery o'er the sky,
Will pass, in shadowy folds away:
Lo! mark them now!—they break—they fly;
And over earth, in one broad smile
Looks forth the glorious eye of day—
While hill, and vale, and ocean-isle,
Are laughing in the breath of May.

Type of existence! may'st thou be
The emblem of the Christian's race—
Through all whose trials we may see
The sunshine of undying grace:
The calm and heaven-enkindled eye,
The faith that mounts on ardent wing—
That looks beyond the o'er-arching sky,
To heaven's undimmed and golden spring.

FRIENDS' CENTRAL SCHOOL ASSOCIATION.

At an annual meeting of Friends' Central School Association, held 5mo. 14th, 1832, the following members were elected officers of the Association for the ensuing year:—

Secretary—George Stewardson.

Treasurer—Benjamin H. Warder.

Managers—Thomas P. Cope, Thomas C. James, Isaac Davies, Isaac Collins, Thomas Kimber, Daniel B. Smith, John Paul, Thomas Evans, Samuel B. Morris, Abraham L. Pennock, Bartholomew Wistar, John Gummere, John G. Hoskins, Henry Cope, Charles Yarnall; Edward Bettle, Philadelphia; Samuel Pearson, Flushing, L. I.; John Griscom, New York; Thomas Cock, do.; Samuel F. Mott, do.; Lindley Murray, do.; Gerard T. Hopkins, Baltimore; Joseph King, Jr. do.; Benj. W. Ladd, Smithfield, Ohio.

The following report from the board of Managers was received.

To Friends' Central School Association.

The Managers report, That since the meeting of the Association in the 12th month last, they have adopted a plan of the buildings, and made the requisite contracts for erecting the same; which are now in progress. It has been agreed to erect a stone building three stories high, 110 feet long, by 28 feet in depth, for the accommodation of the pupils. The kitchen and dining room are in the basement story, a large collecting room and two school rooms are on the ground floor, and the second and third stories are divided into 64 chambers 9 feet by 5½ feet for the accommodation of a single pupil in each. At each end of this building, and at right angles to it, is a building 50 feet by 28 feet, for the accommodation of the families of the principal and of one of the teachers. The office of the managers and the infirmary will be in one of those wings, and the library and an additional school-room in the other. For a more full detail of the arrangements of these buildings, the Managers refer to the plans which are herewith submitted, and which they have had engraved for the information of the contributors. The managers have called in a second instalment of thirty dollars per share, which has in most instances been promptly paid. The fulfilment of the contracts entered into will require the remainder of the stock to be paid in at an early period. While on this subject, the managers may suggest to the association, the propriety of taking measures to procure additional subscribers. It is believed that a much larger number of Friends than now belong to the association feel a deep interest in its success, and that if proper exertions are used in Philadelphia, as well as elsewhere, several thousand dollars might be added to our capital stock.

With the greatest economy that can be used we shall stand in need of additional funds; and

it is in all respects to be desired that the institution may commence its operations unshackled by debt.

The treasurer's account, which is herewith presented, shows a balance in his hands of nineteen hundred and twelve dollars and sixty-six cents.

The managers have not been inattentive to the duty of providing competent teachers for the institution, although contemplated arrangements are not sufficiently matured to authorise them to report them to the association. The subject is recommended to the early and earnest attention of their successors.

By direction of the Managers,

CHARLES YARNALL, *Secretary.*

Philadelphia, 4th mo. 28th, 1832.

Rus in Urbe.—As a proof of the important consequences which may result from experiments boldly and perseveringly collected, we may mention, that, in some of the thickest parts of London, bee-hives are now productively managed. A shopkeeper in Holborn, who has a few hives which thrive uncommonly well, is now paying the greatest attention to the natural history of these insects. After minute investigation, he has just discovered that his bees frequently visit no less distant a place than Sydenham common, about seven miles from London. Having some reason to suspect that the insects frequented this place, the shopkeeper on a morning shook flour on the bodies and wings of the bees as they left the hives, and proceeding in the course of the day to the common above mentioned, he recognised numbers of them revelling amongst the blossoms which it contains.

Monthly Review.

Fires in Chimnies.—By a late ordinance, the prefect of police at Paris requires that, at the different stations of the firemen, there shall be kept in readiness an adequate quantity of common sulphur. It has been found that sulphur ignited at the hearth of a chimney, gives out elements which effectually prevent the burning of the soot. This process, however, is only applicable to fires in chimnies.—*Ibid.*

SCEPTICISM.

To those who may sometimes be brought into contact with persons who profess scepticism respecting Christianity, and especially to those who are conscious of any tendency in their own minds to listen to the objections of these persons, it may be useful to observe, that the grounds upon which sceptics build their disbelief of Christianity are commonly very slight. The number is comparatively few whose opinions are the result of any tolerable degree of investigation. They embraced sceptical notions through the means which they now take of diffusing them amongst others—not by arguments but jests, not by objections to the historical evidence of Christianity but by conceits and witticisms; not by examining the nature of the religion as it was delivered by its Founder, but by exposing the conduct of those who profess it. Perhaps the seeming paradox is true, that no men are so credulous, that no men accept important propositions upon such slender evidence, as the majority of those who reject Christianity. To believe that the religious opinions of almost all the civilized world are founded upon imposture, is to believe an important proposition; a proposition which no man, who properly employs his faculties, would

believe without considerable weight of evidence. But what is the evidence upon which the “unfledged wittlings who essay their wanton efforts” against religion, usually found their notions? Alas! they are so far from having rejected Christianity upon the examination of its evidences, that they do not know what Christianity is. To disbelieve the religion of Christianity upon grounds which shall be creditable to the understanding, involves no light task. A man must investigate and scrutinize; he must examine the credibility of testimony; he must weigh and compare evidence; he must inquire into the reality of historical facts. If, after rationally doing all this, he disbelieves in Christianity—be it so. I think him, doubtless, mistaken, but I do not think him puerile and credulous. But he who professes scepticism without any of this species of inquiry, is credulous and puerile indeed: and such, most sceptics actually are. “Concerning unbelievers and doubters of every class, one observation may almost universally be made with truth, that they are little acquainted with the nature of the Christian religion, and still less with the evidence by which it is supported.”* In France, scepticism has extended itself as widely perhaps as in any country in the world, and its philosophers, forty or fifty years ago, were ranked amongst the most intelligent and sagacious of mankind. And upon what grounds did these men reject Christianity? Dr. Priestly went with Lord Shelburne to France, and he says, “I had an opportunity of seeing and conversing with every person of eminence wherever we came.” I found “all the philosophical persons to whom I was introduced at Paris, unbelievers in Christianity, and even professed atheists. As I chose on all occasions to appear as a Christian, I was told by some of them that I was the only person they had ever met with, of whose understanding they had any opinion, who professed to believe in Christianity. But on interrogating them on the subject, I soon found that they had given no proper attention to it, and did not really know what Christianity was. This was also the case with a great part of the company that I saw at Lord Shelburne’s.” If these philosophical men rejected Christianity in such contemptible and shameful ignorance of its nature and evidences, upon what grounds are we to suppose the ordinary striplings of infidelity reject it?

How then does it happen that those who affect scepticism are so ambitious to make their scepticism known? Because it is a short and easy road to distinction; because it affords a cheap means of gratifying vanity. To “rise above vulgar prejudices and superstitions”—“to entertain enlarged and liberal opinions,” are phrases of great attraction, especially to young men; and how shall they show that they rise above vulgar prejudices, how shall they so easily manifest the enlargement of their views, as by rejecting a system which all their neighbours agree to be true? They feel important to themselves and that they are objects of curiosity to others: and they are objects of curiosity, not on account of their own qualities, but on account of the greatness of that which they condemn. The peasant who reviles a peasant, may revile him without an auditor, but a province will listen to him who vilifies a king. I know not that an intelligent person should be advised to reason with these puny assailants: their notions and their conduct are not the result of reasoning. What they need is the humiliation of vanity and the exposure of folly. A few simple interrogations would expose their folly; and for the purposes of humiliation, simply pass them by.—*Dymond.*

CHOLERA LONG AGO.

A friend has put into our hands a work entitled *Percy Histories*, from which the following extracts are made. Our intelligent readers will know how to contrast the state of the world in 1348 with that in 1832, and draw such conclusions as to do away the dread which some people now a days indulge in. The plague years of old have, by science, cleanliness, &c. been rendered almost harmless.—*N. Y. Gazette.*

Extract.—The year 1348 is distinguished by a dreadful pestilence, which is said to have originated in India, and thence spread all over the globe. Historians relate, that it fell with so much force on Lon-

don as scarcely to leave ‘a tenth person of all sorts alive.’ The ordinary cemeteries were insufficient, and burial grounds were opened in several places beyond the walls of the city, where the dead were heaped in indiscriminate confusion. Fifty thousand persons perished in London alone. The years 1361 and 1369 were also plague years, but less fatal to London than that of 1407, when 30,000 were swept from the metropolis. The plague of 1449, though of short duration, only from September to November, was very destructive, but nothing equal to that 1499–1500, when another 30,000 of the London citizens were hurried to a premature death. The king and court, taking the alarm, removed from place to place, and lastly to Calais, then belonging to England, in order to avoid the infection. In the former year, 1485, if we are to believe Hall, a sweating sickness killed two mayors and six aldermen in one week. The pestilence of 1513, 1525, and 1548 were also severe. During that in 1525, Michaelmas term was adjourned, and the king removed to Eltham, where he kept his Christmas with so unusually small a court that it was called the *Still Christmas*.

In the plague of 1563–4, 20,000 persons died in London, and the lawyers suspended one term, and removed the sittings of another to Hereford Castle, while in that of 1574, the city banquet at Guildhall, on the installation of the new Lord Mayor, was dispensed with by order of the queen. The plague of 1582 carried off nearly 7,000 persons, and that of 1592 more than 11,000.

Centre of Gravity of the Human Body.

When a man walks, the legs are alternately lifted from the ground, and the centre of gravity is either unsupported or thrown from one side to the other. The body is also thrown a little forward, in order that the tendency of the centre of gravity to fall in the direction of the toes may assist the muscular action in propelling the body. This forward inclination of the body increases with the speed of the motion.

But for the flexibility of the knee joint, the labour of walking would be much greater than it is; for the centre of gravity would be more elevated by each step. The line of motion of the centre of gravity in walking deviates but little from a regular horizontal line, so that the elevation of the centre of gravity is subject to very slight variation. But if there were no knee joint, as when a man has wooden legs, the centre of gravity would move so that at each step the weight of the body would be lifted through a considerable height, and therefore the labour of walking would be much increased.

The position of the centre of gravity of the body changes with the posture and position of the limbs. If the arm be extended from one side, the centre of gravity is brought nearer to that side than it was when the arm hung perpendicularly. When dancers, standing on one leg, extend the other at right angles to it, they must incline the body in the direction opposite to that in which the leg is extended, in order to bring the centre of gravity over the foot which supports them.

When a porter carries a load his position must be regulated by the centre of gravity of his body and the load taken together. If he bore the load on his back, the line of direction would pass beyond his heels, and he would fall backwards. To bring the centre of gravity over his feet, he accordingly leans forward.

If a nurse carry a child in her arms, she leans back for a like reason.

When a load is carried on the head, the bearer stands upright, that the centre of gravity may be over his feet.

In ascending a hill we appear to incline forward, and in descending to lean backward; but, in truth, we are standing upright with respect to a level plane. This is necessary to keep the line of direction between the feet.

A person sitting on a chair which has no back cannot rise from it without either stooping forward to bring the centre of gravity over the feet, or drawing back the feet to bring them under the centre of gravity.—*Dr. Lardner’s Cabinet Cyclopædia.*

Nothing so unreasonable or insufferable in common conversation as sufficiency.—*Temple.*

* Gisborne’s Duties of Men.

For "The Friend."

THE CROOK IN THE LOT;*Or, the Sovereignty and Wisdom of God in the Afflictions of Men.*

An instructive little volume with the above quaint designation, by Thomas Boston, and written in a style equally quaint, but pithy and pointed, has lately been reprinted by Nathan Kite of this city, and is now on sale at his book-store, No. 50, North Fourth street. The author takes for the ground of his discourse, Eccl. vii. 13.—"Consider the work of God: for who can make that straight which he hath made crooked?" and after proceeding at some length under various divisions and subdivisions of the subject, the query is put, *why* God makes a crook in one's lot?

I have selected for insertion in "The Friend", (if the editor thinks proper,) that portion which embraces from the third to the last of the answers rendered to the inquiry.

R.

"Thirdly. Conviction of sin. As when one walking heedlessly, is suddenly taken ill of a lameness; his going halting the rest of his way convinceth him of having made a wrong step; and every new painful step brings it afresh to his mind: so God makes a crook in one's lot, to convince him of some false step he hath made, or course he hath taken. What the sinner would otherwise be apt to overlook, forget, or think light of, is by this means recalled to mind, set before him as an evil and bitter thing, and kept in remembrance, that his heart may every now and then bleed for it afresh. Thus, by the crook men's sin finds them out to their conviction, 'as the thief is ashamed when he is found,' Num. xxxii. 23. Jer. ii. 26. The which Joseph's brethren do feelingly express, under the crook made in their lot in Egypt, Gen. xlii. 21, 'We are verily guilty concerning our brother,' chap. xlv. 16. 'God hath found out the iniquity of thy servants.' The crook in the lot doth usually, in its nature or circumstances, so natively refer to the false step or course, that it serves for a providential memorial of it, bringing the sin, though of an old date, fresh to remembrance, and for a badge of the sinner's folly in word or deed, to keep it ever before him. When Jacob found Leah, through Laban's unfair dealing, palmed upon him for Rachel, how could he miss of a stinging remembrance of the cheat he had seven years, at least, before, put on his own father, pretending himself to be Esau? Gen. xxvii. 19. How could it miss of galling him occasionally afterwards, during the course of the marriage? He had imposed on his father the younger brother for the elder; and Laban imposed on him the elder sister for the younger. The dimness of Isaac's eyes favoured the former cheat; and the darkness of the evening did as much favour the latter. So he behoved to say, as Adoni-bezek in another case, Judg. i. 7, 'As I have done, so God hath requited me.' In like manner, Rachel dying in child-birth, could hardly avoid a melancholy reflection on her rash and passionate expression, mentioned Gen. xxx. 1. 'Give me children or else I die.' Even holy Job read in the crook of his lot, some false steps he had made in his youth many years before, Job xiii. 26. 'Thou writest

bitter things against me, and makest me to possess the iniquities of my youth.'

"Fourthly. Correction, or punishment for sin. In nothing more than in the crook of the lot, is that word verified, Jer. ii. 19, "Thine own wickedness shall correct thee, and thy back-slidings shall reprove thee." God may, for a time, wink at one's sin, which afterward he'll set a brand of his indignation upon, in crooking the sinner's lot, as he did in the case of Jacob, and of Rachel, mentioned before. Though the sin was a passing action, or a course of no long continuance, the mark of the divine displeasure for it, set on the sinner in the crook of his lot, may pain him long and sore, that by repeated experience he may know what an evil and bitter thing it was. David's killing Uriah by the sword of the Ammonites was soon over: but for that cause 'the sword never departed from his house,' 2 Sam. xii. 10. Gehazi quickly obtained two bags of money from Naaman, in the way of falsehood and lying; but as a lasting mark of the divine indignation against the profane trick, he got withal a leprosy which clave to him while he lived, and to his posterity after him, 2 Kings v. 27. This may be the case, as well, where the sin is pardoned, as to the guilt of eternal wrath, as where it is not. And one may have confessed and sincerely repented of that sin, which yet shall make him go halting to the grave, though it cannot carry him to hell. A man's person may be accepted in the Beloved, who yet hath a particular badge of the divine displeasure, with his sin hung upon him in the crook of his lot, Psal. xcix. 8, 'Thou wast a God that forgavest them, though thou tookest vengeance on their inventions.'

"Fifthly. Preventing of sin, Hosea ii. 6. 'I will hedge up thy way with thorns, and make a wall that she shall not find her paths.' The crook in the lot will readily be found to lie cross to some wrong bias of the heart, which peculiarly sways with the party: so it is like a thorn-hedge or wall in the way which that bias inclines him to. The defiling objects in the world do specially take and prove ensnaring, as they are suited to the particular cast of temper in men: but by means of the crook in the lot, the paint and varnish is worn off the defiling object, whereby it loseth its former taking appearance: so the fuel being removed, the edge of corrupt affections is blunted, temptation weakened, and much sin prevented; the sinner after 'gadding about so much to change his way, returning ashamed,' Jer. ii. 36, 37. Thus the Lord crooks one's lot, that 'he may withdraw man from his purpose; and hide pride from man.' And so, 'he keepeth back his soul from the pit,' Job xxxiii. 17, 18. Every one knows what is most pleasant to him; but God alone knows what is the most profitable. As all men are liars, so all men are fools too: He is the 'only wise God,' Jude, ver. 25. Many are obliged to the crook in their lot, that they go not to those excesses, which their vain minds and corrupt affections would with full sail carry them to: and they would from their hearts bless God for making it, if they did but calmly consider what would most likely be the issue of the removal thereof. When one is in hazard of fretting under the

hardship of bearing the crook, he would do well to consider what condition he is as yet in, for to bear its removal in a Christian manner.

"Sixthly. Discovery of the latent corruption, whether in saints or sinners. There are some corruptions in every man's heart, which lie, as it were, so near the surface, that they are ready on every turn to cast up: but then there are others also which lie so very deep, that they are scarcely observed at all. But as the fire under the pot makes the scum to cast up, appear a-top, and run over: so the crook in the lot raiseth up from the bottom, and brings out such corruption as otherways one would hardly imagine to be within. Who would have suspected such strength of passion in the meek Moses as he discovered at the waters of strife, and for which he was kept out of Canaan, Psalm cvi. 32, 33. Numb. xx. 13. So much bitterness of spirit in the patient Job, as to charge God with becoming cruel to him, Job xxx. 21. So much ill-nature in the good Jeremiah, as to curse not only the day of his birth, but even the man who brought tidings of it to his father, Jer. xx. 14, 15. Or, such a twang of Atheism in Asaph, as to pronounce religion a vain thing, Psalm lxxiii. 13. But the crook in the lot, bringing out these things, showed them to have been within, how long soever they had lurked unobserved. And as this design, however indecently proud scoffers allow themselves to treat it, is in no ways inconsistent with the divine perfections; so the discovery itself is necessary for the due humiliation of sinners, and to stain the pride of all glory, that men may know themselves. Both which appear, in that it was on this very design that God made the long continued crook in Israel's lot in the wilderness; even to humble them and prove them, to know what was in their heart, Deut. viii. 2.

"Lastly. The exercise of grace in the children of God. Believers, through the remains of indwelling corruption, are liable to fits of spiritual laziness and inactivity, in which their graces lie dormant for the time. Besides, there are some graces, which, of their own nature, are but occasional in their exercises; as being exercised only upon occasion of certain things to which they have a necessary relation; such as patience and long-suffering. Now, the crook in the lot serves to rouse up a Christian to the exercise of the graces, overpowered by corruption, and withal to call forth to action, the occasional graces, ministering proper occasions for them. The truth is, the crook in the lot is the great engine of Providence for making men appear in their true colours, discovering both their ill and their good; and if the grace of God be in them, it will bring it out, and cause it to display itself. It so puts the Christian to his shifts, that however it makes him stagger for a while, yet it will at length evidence both the reality and the strength of grace in him. 'Ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, may be found unto praise.' 1 Pet. i. 6, 7. The crook in the lot gives rise to many acts of faith, hope, love, self-denial, resignation, and other graces; to many heavenly breathings, pantings, and groanings, which otherways would not be

brought forth. And I make no question but these things, howsoever by carnal men despised as trifling, are more precious in the sight of God than even believers themselves are aware of, being acts of immediate internal worship; and will at length have a surprising notice taken of them, and of the sum of them, howbeit the persons themselves often can hardly think them worth their own notice at all. We know who hath said to the gracious soul, 'Let me see thy countenance; thy countenance is comely,' Song ii. 24. 'Thou hast ravished my heart with one of thine eyes,' chap. iv. 9. The steady acting of a gallant army of horse and foot to the routing of the enemy, is highly prized; but the acting of holy fear and humble hope, is in reality far more valuable, as being so in the sight of God, whose judgment, we are sure, is according to truth. This the Palmist teacheth, Psal. cxlvii. 11, 12. 'He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.' And indeed the exercise of the graces of his spirit in his people, is so very precious in his sight, that whatever grace any of them do excel in, they will readily get such a crook made in their lot, as will be a special trial for it, that will make a proof of its full strength. Abraham excelled in the grace of faith, in trusting God's bare word of promise, over the feelings of sense: and God giving him a promise, that 'he would make of him a great nation,' made withal a crook in his lot, by which he had enough ado with all the strength of his faith; while he was obliged for good and all to leave his country and kindred, and sojourn among the Canaanites; his wife continuing barren, till past the age of child-bearing; and when she had at length brought forth Isaac, and he was grown up, he was called to offer him up for a burnt-offering, the more exquisite trial of his faith, in that Ishmael was now expelled his family, and that it was declared, 'That in Isaac only his seed should be called,' Gen. xxi. 12. 'Moses was very meek above all the men which were upon the face of the earth,' Num. xii. 3. And he was intrusted with the conduct of a most perverse and unmanageable people, the crook in his lot plainly designed for the exercise of his meekness. Job excelled in patience, and by the crook in his lot, he got as much to do with it. For God gives none of his people to excel in a gift, but some one time or other, he will afford them use for the whole compass of it."

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

(Continued from page 255.)

Extract from a Sermon preached by James Park—at Ratcliff, April 19, 1694.

"God is no respecter of persons;" his love is of large extent with respect to the sons and daughters of men: "Those thou gavest me," saith our Saviour, "I have kept; and none of them is lost, but the son of perdition, that the Scripture might be fulfilled." The mercy of God, through Christ Jesus, the son of his love, reacheth all; there is "good will towards

men." Luke ii. 9, 10. "The angel of the Lord came upon the shepherds abiding in the field, and watching over their flock by night, and said unto them: 'Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.' And suddenly there was with the "angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

And the prophet Isaiah tells us: "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." You shall have Christ Jesus for your Lord, and King, and Counsellor, and Instructor. Christ Jesus the Son of the Highest, He will instruct you, and counsel you safely, and then great will be your peace. Who can disturb the peace of such an one, or bereave him of it? Such an one is also established in righteousness, and Christ is "made to them of God, Wisdom, Righteousness, Sanctification, and Redemption;" that they may be all "endued with that wisdom which is from above, which is pure, and peaceable, and gentle, and easy to be intreated."

"Let the same mind be in you," saith the Apostle, "which was in Christ Jesus," that great Lord, and King, and peaceable Saviour. Let us come unto him, and "learn of him that is meek and lowly, and we shall find rest to our souls." Come unto him that hath a good will to all, desiring "that all may be saved and come to the knowledge of the truth; and this is life eternal, to know him that is the only true God, and Jesus Christ whom he hath sent." The children of God desire the saving knowledge of the true God, above all the idols of the world, and to be made partakers of that life which is eternal, which never shall have an end. They will always fear the Lord, and think upon his name.

I beseech you, in the tender love of God, consider this; it is our great duty to fear the Lord, and think upon his name; wherever we are, that is good. They that fear God always, they are blessed of God, they receive divine wisdom from God, how to "order their conversation aright," and so more and more daily partake of God's salvation. For the arm of the Lord is stretched forth, and made bare to save those that trust in him, and neglect not that great salvation which the Lord Jesus Christ, the Eternal Son of God, hath purchased and procured for us, "not with corruptible things, as silver and gold, but with his own precious blood, as a lamb without blemish, and without spot; for he was a man of sorrows, and acquainted with grief, his visage was marred more than any man; whom the Jews slew and hanged on a tree." Had they known it, they would not have crucified the Lord of glory. He was the Lord's anointed whom they slew—the Lord of heaven and earth, who had all power committed to him; and he gave commission to his apostles and ministers to "go and teach all nations,

and observe all things whatsoever he commanded," saying to them: "Lo, I am with you always, even unto the end of the world." And saith our Lord Jesus Christ to them: "Behold, I send the promise of my Father upon you; but tarry you in the city of Jerusalem, until ye be endued with power from on high." And they had power given them to work miracles, and to tread on serpents and scorpions; and nothing should be able to hurt them. A mighty, blessed, and glorious power did preserve them, and fit and prepare them to preach the everlasting gospel.

Extract from a Sermon preached by Francis Stamper—at Devonshire-House, May 3, 1694.

God hath laid help upon One that is mighty, to save to the uttermost all that come unto God by him.

This Mighty One, that the Almighty Lord Jehovah hath laid help upon for man, is the Lord Jesus Christ, the Son of his love; and they are blessed of God that come to partake of the help that is in him, who said to his disciples and followers in the days past, "without me ye can do nothing."

Friends, this is a deep and a very near word; and it stands us all upon to consider whether we have him or not; for we all owe service, a duty and a worship, to the everlasting God; and of ourselves we cannot perform it, without the help and assistance of his beloved Son, the Lord Jesus Christ; and the comfort of all that believe in him and love him is this, that he is not only *able* to help, but *willing* to help.

Blessed be the Lord God for ever! may all you say that have been made partakers of his virtue, and of his power, and life; that have found a willingness in him to assist you in all your troubles, in all your exercises, in all your afflictions, in all the bowings of your souls and spirits before the Lord; who have said in your prayers and supplications: Lord, lend me thy help; let me have thy gracious aid and assistance. Without this help of the Lord Jesus Christ, we cannot do that good that sometimes we desire; but we are even like to poor Israel when they had forgotten the Lord, when they had been cleaving to that which led them in those steps, the end whereof was destruction. The Lord thus complained by his prophet: "O Israel! thou hast destroyed thyself; but thy help is in me."

And, O friends! what greater love could the Lord God have shown to the lost sons of Adam, than to have sent his Son, his only begotten Son, from the bosom of his heavenly love, to redeem man up to God again—to restore man again—and bring him back again out of that alienated state, and out of that undone condition that he was fallen into by his disobedience and transgression against the Lord. "God hath laid help upon one that is mighty, mighty to save."

Is there any poor soul here this day that wants the salvation of God; that wants to be saved from sin, that so it may be saved from hell, saved from woe, saved from distress, saved from misery? Oh! come and lay hold

on him by faith, whom God hath laid help upon.

My friends, turn your minds inward this day; have an eye and a regard in yourselves, to that pure and divine manifestation of his light, and grace, and spirit vouchsafed to you; in that light, look unto him. Holy men and holy women, godly men and godly women, waited for this in the days of old; and one of them expressed his joy and satisfaction, even old Simeon. When he saw the Lord Jesus Christ brought into the temple, "he took him up in his arms, and blessed God, and said: Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the gentiles, and the glory of thy people Israel; that he might be for salvation to the ends of the earth." Now here Simeon beheld and saw that which he had long waited for and desired after; and he had this manifested to him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ; he saw him and beheld him, that he might see he was come.

So some souls, at this day, that are now under another dispensation, they have waited long, and cried to the Lord, and said: Lord, when will the time come? when will the day come that thou wilt open to me that which my soul hath longed for? Lord, I have sinned against thee, when will the time come that I shall have help and power against sin, and find strength against sin, and receive power from on high against my sins, and to resist and overcome temptations, and obtain thy favour; and, through Jesus Christ, be reconciled to thee whom I have offended?

Friends, you that have long waited for the "consolation of God's Israel," hold fast your hope, "keep your confidence unto the end, keep your" faith and patience. Remember the words of Christ to the church of Philadelphia: "These things saith he that is holy and true, thou hast a little strength, and hast kept my word, and hast not denied my name; because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world," to try them that dwell "upon the earth."

My friends, the hour of tribulation is coming apace, and hastening; it is even at the very door, therefore lay hold on Christ, whom God hath laid help upon. O my friends! that you may find this help extended to you, in this day of your trial and temptation; that they who are the hindmost of the flock may come up, "the poor in spirit," who are poor in body too, they that are groaning, and crying, and mourning in solitary places, that they may come according to the words of Christ into his sheep-fold. John x. 16: "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

This one Shepherd is present here, my friends! pray hear his voice this afternoon. His voice is sweet and lovely, and pierceth the very heart; it calls upon you: "Open to me, my well-beloved." It calls you out of sin,

and out of iniquity, and out of that which offends the Lord. O friends! this voice calls, "Open to me, my beloved." You that are turned from this world, from the love of vanities and pleasures, from those vain delights that perish in the using; and the desire of your hearts is, that you may be more acquainted with him that is the good shepherd of your souls, that saith, "I call mine own sheep by name;" blessed be you that have this new name.

"I go before them, and they follow me, and I will give to them eternal life," saith Christ. What greater gift can you have? What better reward can you have? you that have the help of the Lord—you that have the strength of the Almighty—you that have your dependence upon him—you that can truly say, the Lord hath laid help upon one that is mighty. I feel his mighty arm, and his mighty power, that hath helped me, and overcome great things, that I thought I could never overcome. Open the door of thy heart, saith Christ, and I will overcome that by which thou hast been overcome. All praise, glory, and thanksgiving be returned, through Christ, to the living God and Father of all.

(To be continued.)

Table of the number of coloured people, free and slaves, in the United States, at the various periods of taking the census, together with a statement of the numbers that will be in the country every decennial census, till 1880, at the rate of increase that took place between 1820 and 1830, viz. at 35 per cent.

1790	757,178	1840	3,145,552
1800	1,006,912	1850	4,246,495
1810	1,377,780	1860	5,732,768
1820	1,771,658	1870	7,739,236
1830	2,330,039	1880	10,447,968

What fearful presages arise in the mind, when we consider that in 1880, at the present rate of increase, the population of the U. S., then above 54,000,000, will embrace more than 10,000,000 of a distinct race, between whom and the majority cordiality can scarcely be expected! What an admonitory lesson in favour of colonization!—*Late paper.*

THE FRIEND.

FIFTH MONTH, 26, 1832.

By an oversight of the printer, in making up the forms of our last number, the communication to which reference was made in the editorial remarks, relative to the school for coloured children, under care of the Infant School Society, was left out. We regret the occurrence, being really warm friends to that interesting institution. We trust, however, the benevolent intentions of the writer will as well be answered by its appearance to-day. Since then, we have had the pleasure of attending the annual meeting of the Infant School Society, held at the hall of the Franklin Institute. On this occasion, the examination of the pupils of the coloured school took place. The spectacle was eminently calculated to gratify benevolent feelings, and intensely engaged the attention of the company convened. All the exercises were conducted with becoming regularity and propriety; and the precision and dexterity with which these children, of from four to seven years of age, performed their

several parts, was remarkable. This was most striking, perhaps, in the exercises upon the maps, in relation to which a considerable amount of geographical, topographical, and historical detail was combined, requiring, indeed, an effort of memory almost incredible to one not familiar with the extent of culture to which the infant mind is susceptible. All this was accomplished, so far as we could perceive, without once in the slightest degree faltering. In short, it is not easy to conceive how any set of children, taken indiscriminately from the most polished circles, could be trained to exceed these in a like exhibition. The report of the managers for the past year was read. Of this report, the most impressive feature was the announcement, that the funds applicable to the support of the school for coloured children were exhausted; and an appeal was made to those present and to the public, for fresh contributions. Shall the appeal be in vain? We trust not.

It appears from the latest arrivals that the cholera has taken a very alarming character at Paris; it is said to have attacked people of every condition—peers, generals, physicians, ladies, have fallen victims to it.

The ravages of the disease are not confined, as in England, to the lower classes—the ill-fed, ill-clothed and dissipated vagabonds of the most loathsome parts of the towns; but high and low, rich and poor, are alike victims of the appalling pestilence. It would seem that there is something in the atmosphere of Paris, which has imparted additional energy to the disease, and it sweeps its thousands into eternity, as when it first strode from Asia into the north-eastern part of Europe.

Paris, April 13.—The number of new cases of cholera during the twenty-four hours ending yesterday noon, was 804; deaths 317. Total cases from the beginning, 7560; deaths 2913. The cholera was also raging in Troyes, Nemours, Begous, Reul, Puteaux, and many villages in the neighbourhood of Paris. The lower classes still attributed it to poisoning, and imagined that the cholera had no existence.

In one of the papers it is however remarked, that the disease was probably checked by the remedial efforts of the government, and the medical faculty. Those physicians who have become well acquainted with the disorder, have observed that in general the symptoms are less alarming than during the first week it made its appearance. Many persons attacked, to whom medical aid was administered in time, will, there is almost a certainty, recover.

In the list of names of the committee to solicit donations, &c. appointed by the late annual meeting of the contributors to Friends' Asylum, (see under editorial head of our last number) the name of URIAH HUNT, who is one of the committee, was inadvertently omitted.

DIED, in this city on the 29th ult., at the residence of her mother, Mary Clement, RACHEL F. WINSLOW, consort of Isaiah H. Winslow, of Portland, Maine, in the 36th year of her age.

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Manners and Customs of the Jews, &c.

In the eighth number of the present volume of "The Friend," one of its correspondents introduced to the notice of the readers, a little work published in London for the "Religious Tract Society," entitled "The Evidence of Prophecy," and the selections which were presented, served to show the valuable and useful information contained within its pages. As I fully accord with the opinion expressed by the correspondent, "that whatever tends to promote the reading of the sacred volume, to present in a more attractive and interesting character to the youthful mind, or to illustrate and confirm the facts and precepts which are contained in its inspired pages; will be greeted with approbation by every sincere friend," I propose offering a few extracts selected from another little work published by the same Tract Society, and in which, as in the former, I am of opinion the above mentioned objects have been attained.

It is entitled "The Manners and Customs of the Jews and other Nations mentioned in the Bible," and although designed more particularly for the instruction of juvenile readers, yet it may be perused with both pleasure and profit by those more advanced, who may not have had the opportunity or leisure for acquiring the information which it conveys. It is truly remarked in the introduction to this little volume, that "a person who knows nothing of ancient manners and customs will form many ignorant opinions, or pass by many things without notice which particularly deserve attention." Such knowledge of the peculiar habits of the Jews and other nations mentioned in the Bible, render plain and comprehensible, many passages otherwise almost unintelligible to the American reader, and develop the beauty and importance of others entirely overlooked.

The researches of eminent men into the history and literature of the oriental nations, have brought to light much which is calculated to elucidate and confirm the truth of the inspired writings, and the information obtained through the enterprise and zeal of modern travellers who have explored the countries mentioned in

the Bible, and made themselves acquainted with the habits of the people occupying them, and the records of former time still preserved among them, is so comprehensive and conclusive upon most of the points which our want of knowledge had heretofore rendered obscure, that the most incorrigible caviller can now scarcely find a solitary sentence on which to raise a doubt. But this mass of evidence and illustrations is scattered throughout many scarce and voluminous works which few comparatively have the opportunity of perusing. It is therefore desirable that compendiums should be formed embracing the substance of such parts of these several works as elucidate the sacred volume, which can be brought within the reach of all, and serve as manuals for every day reference. Such a one is the book now under notice, and I cannot but think with the compiler, that it is calculated to make its readers "better to understand many passages they read in the Bible, to take more interest in its contents; and also, that they will be more anxious to read the Scriptures." The chapter and verse only are given in the work, with the expectation that the reader will make the reference himself; but in making our extracts we shall generally add the text.

Ancient Habitations. The patriarchs lived in tents in the land of Canaan, which were generally put up under large trees. Abraham's tent was under a tree in the plain of Mamre, Gen. xviii. 1. and in after time, we read, that Deborah the prophetess dwelt under a palm tree in Mount Ephraim: The women lived in separate tents, as is now the custom among the rich Arabs: thus we read of Rebecca having Sarah's tent.

"In the east the people like to have trees near their dwellings, both for shade and shelter. From 1 Kings iv. 25. we may conclude this was usual in the land of Judea, even when they lived in houses. 'And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.' The trees generally planted for this purpose were vines and fig-trees, which would grow up against the walls and over the roofs, as they now do about our cottages. These trees supplied grapes and figs, which were used for food, and the branches of the vine that did not bear fruit served for fuel to burn. This is referred to by Christ, John. xv. 6, when he describes himself as the vine, and his people the fruitful branches; and those who did not love him as the withered branches, which were cast into the fire.

"The tents of the Arabs now are black, or a very dark colour, as we read in the Bible that the tents of Kedar were in former times, Solomon's Song i. 5. 'I am black, but come-

ly, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.' They were fixed by stakes and cords, and could easily be enlarged by lengthening the cords, strengthening the stakes, and adding more covering, Isa. liv. 2. 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.'

"The houses of the rich were built with stone or bricks, but those of the poor were of wood, or more frequently of mud, as they are to this day in many parts of the east, and in some villages in our country. Houses built of mud were not well fitted to withstand the torrents, which at times flowed from the mountains of Palestine. This is alluded to by Christ, in Matt. vii. 26, 27. 'And every one that heareth these sayings of mine,' &c. Thieves also could easily dig or break through mud walls, to which the Saviour refers, when he exhorts his disciples not to lay up treasure, where thieves break through and steal. Such robberies are very frequent in the East Indies at the present day. The holes and cracks in those walls afford a harbour for serpents, Amos v. 19. 'As if a man did flee from a lion, and a bear met him, or went into the house, and leaned his hand on the wall, and a serpent bit him.'

"The Egyptian bricks were made of mud, clay, and straw mixed together, and generally baked in the sun, not burnt in kilns. These were the bricks the Israelites were employed in making, so we may understand why they needed the straw which Pharaoh forbade the officers to give them, Exod. v. 7. 'Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.' Bricks of this sort are found among the ruins of Egypt at the present day; in some places they still remain very hard, while, where less baked, they have mouldered away, and other houses have been built upon the ruins of the first, which may explain Jer. xxx. 18. 'Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.'

"The court is open to the weather, and usually has galleries round it. When a number of persons meet at a house for a feast, or on a similar occasion, they usually assemble in the court, which is covered with mats and carpets; an awning is generally stretched over their heads, to screen them from the sun or the rain. It was in the courts of the houses that our Saviour and his apostles often instructed those who came to hear them. This will explain the meaning of the expression,

'into the midst,' Luke v. 19. where Christ was sitting, when the man sick of the palsy was brought to him. The covering above mentioned is what is meant by the roof which was removed, to let the sick man down from the top of the house; for the word translated tiling or roof, means also a covering, as just described. Round the court are a number of rooms; the buildings are sometimes two or three stories high, with a gallery to each. The inner chamber is alluded to 1 Kings xx. 30. xxii. 25. The bed-chamber, 2 Chron. xxii. 11, where Jehoshabeath hid Joash, was not like ours, but a room where mattresses or beds were stored.

"The tops of the houses in the east are always flat, and covered with plaster or terrace. They are surrounded with low walls, called battlements, Deut. xxii. 8. or sometimes with a sort of railing or lattice work, through which Ahaziah probably fell from the top of the house, or from one of the upper galleries, sec 2 Kings i. 2. These roofs or terraces are used for many family purposes, such as drying linen or flax, Josh. ii. 6. 'But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.' The inhabitants enjoy the cool air there in the evening, and converse with each other and their neighbours, Luke xii. 3. 'Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.' Sometimes they were used as places of retirement for prayer, as is mentioned of Peter, Acts x. 9. 'On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour;' and here the booths were made for the feast of tabernacles, Neh. viii. 16. 'So the people went forth, and brought them, and made themselves booths every one upon the roof of his house,' &c. The tops of the houses being all flat, people could pass from one to another without going down into the street. This further explains the account of the paralytic, Luke v. 19. as it shows how the persons who carried him got to the top of the house in which Jesus was teaching. 'And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling, with his couch, into the midst before Jesus.' The stairs were generally on the outside of the houses, so that a person could descend at once into the street without going into the house, which explains our Lord's command, Matt. xxiv. 17. 'Let him which is on the house-top not come down to take any thing out of his house.' This direction is still plainer to be understood, when we consider that it is very common for people, to this day, to sleep on the roofs of their houses in summer months. It was thus that Mr. Barker was sleeping at the time of the earthquake at Aleppo, and he ran down into the street when he felt the shock, without going through the house.*

"The upper rooms were, and are at the present day, generally used as the principal apartments. Such a room was prepared for

our Saviour and his disciples, for the passover. In such a room St. Paul was preaching at Troas, when Eutychus was overcome with sleep and heat, there being many lights; and the windows being open, he fell from the third loft or story into the street."

Third Annual Report of the Bible Association of Friends in America, read at the annual meeting held on the evening of the sixteenth of Fourth month, 1832.

TO THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

The period for which the managers were chosen having expired, they respectfully submit the following summary of their proceedings.

Soon after the last annual meeting, the second edition of the Bible with references, consisting of twelve hundred and fifty copies, was published, and a third edition, comprising four thousand copies, was immediately put to press. Of this edition the printing has been completed, and a considerable number has been delivered at the Depository. In the seventh month last, an edition of two hundred and fifty copies of the same Bible, printed on superfine paper, was issued, and it is believed that as respects the beauty and durability of the materials and the neatness of the execution, it will advantageously compare with the best editions of the Holy Scriptures printed in this country.

Of the school Testament two editions have been printed: one of fifteen hundred copies was published in the Third month, and the other of one thousand copies in the Eighth month last. Of the school Bible, but one edition has been issued, but the stock of this Bible as well as of the Testaments being much reduced, another edition of each will shortly be required.

In order to secure a supply of materials to meet any probable demand, the managers have authorized a contract for a quantity of paper sufficient to print four thousand Bibles in addition to those now in progress.

Since the publication of the first edition, in the Second month of last year, 3186 Bibles have been disposed of, to wit: 2473 Bibles with references, 97 copies of the same Bible on superfine paper, and 616 school Bibles. In the same period 2232 Testaments have been distributed. There have been sent to auxiliary associations 1153 reference Bibles, 196 school Bibles, and 835 Testaments—sold to contributors and others 1033 reference Bibles, 216 school Bibles, and 965 Testaments. Of those furnished to auxiliaries, 32 Bibles have been disposed of within the limits of New-England Yearly Meeting, 199 within those of New York, 470 within Philadelphia Yearly Meeting, 53 in Virginia, 156 in North Carolina, 235 in Ohio, and 304 in Indiana Yearly Meetings. In addition to these, 200 Bibles with references, 200 school Bibles, and 400 Testaments have been forwarded to the Indiana Meeting for Sufferings, and paid for out of a fund placed at our disposal for that purpose.

The stock on hand, exclusive of books in

sheets, consists of 189 reference Bibles, 288 school Bibles, and 216 Testaments. So far as the managers have been able to collect the opinions of Friends from their correspondence with the auxiliaries and from other sources, our several editions of the Bible and Testament have been received with decided approbation. The few errors which were discovered in the first edition have been corrected in the others, and from the great facility of correcting inaccuracies, afforded by the stereotype plates, it is hoped that the text of our Bible may before long be rendered nearly faultless. The usefulness of the references to parallel texts, in promoting and assisting the study of the sacred writings, appears to be generally appreciated, as is evinced by the greater demand for the reference Bible, while the smaller copy has been found well adapted to supply the want which has been long felt in our schools, of an edition of the Scriptures at once portable and easily legible.

Since the last report the managers have been officially advised of the formation of eight additional auxiliaries, to wit: Miami, Ohio; Yonge Street, Upper Canada; Red Stone, Pennsylvania; Upper Quarterly Meeting, Virginia; White Lick, Indiana; Scipio, New York; Westfield, Indiana; and Eastern, North Carolina, making the whole number of these Associations twenty-eight. In the proceedings of the auxiliaries the managers recognize with satisfaction a commendable zeal for the promotion of the objects of the institution. They regret, however, that they have not yet been furnished with such statements of the deficiencies in their respective neighbourhoods as would enable the Association properly to estimate the necessity for more strenuous efforts to place the Holy Scriptures in the hands of every member of our religious Society. That great deficiencies do exist, the facts mentioned in the last annual report sufficiently prove, and the few returns since received confirm the conclusion. By only two of the auxiliaries have distinct answers been forwarded to the queries upon this interesting subject, in the course of the past year. Of these one states that 4 families and 38 adults are destitute of the Old and New Testaments, and that of 190 children of Friends attending school, "few are duly supplied with the Holy Scriptures." The other mentions that out of 180 families and parts of families within its limits, 38 are destitute of full copies of the Bible, and 23 of the New Testament. Another auxiliary acknowledges the receipt of the Bibles and Testaments forwarded by the agent, and adds, that many more Bibles could be distributed, but that they have not the money to pay for them. On comparing the number of Bibles and Testaments distributed to the auxiliaries, with the deficiencies stated to exist within the limits of the few who had been heard from at the date of the last report, the members of the Association will not fail to notice the very inadequate supply which has been furnished. It is a fact which the managers feel to be a distressing one, but which they believe it to be their duty to press upon the notice of their fellow members, that a large number of families

* See Tract, *The Earthquake at Aleppo*.

belonging to the Society of Friends in various parts of our favoured country, are to this day deprived of easy access to the Holy Scriptures. It is undeniably true that many children of Friends are thus brought up in very great ignorance of those sacred records—and it is a melancholy consequence of this state of things, that the evil which it is now in our power to remedy, will if neglected soon be no longer under our control. To apply that remedy is not now within the means of the managers. The funds at their disposal have been expended in books and materials, and a debt of \$4000 has been incurred, to meet which they must depend upon the returns from the auxiliaries, and upon voluntary subscriptions. It is to the members of auxiliary associations, who, surrounded by outward blessings, can sympathize with those whose limited circumstances preclude even the purchase of a Bible, that we must look for the means to supply our suffering brethren with this greatest external source of consolation and instruction. The managers are aware that this is an appeal to the liberality of Friends of an unusual character. But the investigations consequent upon the establishment of this institution have resulted in the discovery of deficiencies as unexpected as they are deplorable, and it is believed that even now, Friends are far from being sufficiently apprized of the necessity which exists for prompt and united exertions to remedy this great and increasing evil. Deeply impressed with the importance of furnishing a supply of Bibles to those districts in which the greatest deficiencies are known to exist, the managers are unwilling to leave this part of the subject without suggesting that those auxiliary associations within whose limits Friends are generally in more easy circumstances, be requested to take immediate measures for raising a fund to be applied under the direction of the board to the gratuitous distribution of Bibles and Testaments.

Among the most encouraging circumstances which have attended the labours of the managers, is the increased number of the auxiliaries.

Of the services assigned by the constitution to the different departments in the society, none are more important than those which devolve upon these associations. To investigate the wants of their respective vicinities, to promote the careful study of the sacred writings, and to keep open a channel of communication by which the sympathies of Friends may be awakened in each other's behalf, are duties upon the due performance of which the success of the institution essentially depends. The managers trust that the time is not far distant when no quarterly meeting on this continent will be without at least one auxiliary, and not until then will the benefit to be derived from this Association be fully realized.

In their last report the managers expressed a hope that a building might be procured in a central situation in this city, for the more convenient transaction of the business of the institution. They have now the satisfaction

to state that this object has been happily attained. In the Fifth month last, a lot situate on Fourth near Arch street, containing in front about 32 feet, and nearly 80 feet in depth, was purchased by direction of the board, and as soon as possession could be obtained, buildings covering nearly the whole area were commenced, and are now so far completed as to be occupied by the Association and its tenants. The location of these buildings, their size, and internal arrangements, are such as admirably adapt them to the object in view. In a very public situation, near to one of the greatest thoroughfares of the city, affording spacious rooms for the printing and binding offices, and for the accommodation of the board, it is hoped that they will essentially aid the economical and secure conducting of our business, as well as promote the sales of our Bibles. The whole expense of the lot and buildings is estimated at about twenty-one thousand dollars. The raising of so large a sum would have greatly embarrassed the board, had they not effected an advantageous arrangement with one of their number, by which this difficulty was obviated. In accordance with this agreement, the funds for the purchase of the lot and the erection of the buildings have been furnished by the member alluded to, for which the Association is to pay interest at less than the legal rate, together with the taxes and repairs, reserving the right to obtain a title to the premises at the end of seven years by refunding the first cost. By this arrangement the board have not only secured convenient accommodations for the transaction of its business, but will derive some income from the surplus rents. The moneys accruing from this source, after deducting interest, taxes and repairs, the managers have directed to be invested as a sinking fund, to be applied eventually to redeeming the premises, and for the means of increasing this fund they confidently appeal to the liberality of Friends. Should the Association be able to pay off the cost of these buildings at the expiration of the term agreed upon, the whole of the rents arising from them might be applied to the gratuitous distribution of the Bible, and a permanency and security would be given to the operations of the Institution, which under the Divine blessing could not fail to be most beneficially felt.

On reviewing the occurrences of the past year, the managers are confirmed in the belief that the Institution to the direction of which they have been called, is one which has strong claims upon the liberality and zealous co-operation of their fellow members. Divested of all sectional views, it embraces within the sphere of its operations the whole society, wherever located on this extensive continent; it asks the assistance of all in distributing that volume in which all have an equal interest; and it appeals to us in behalf not of strangers, but of brethren connected to us by the endearing tie of a common faith.

Signed on behalf and by direction of the board.

ABM. L. PENNOCK, Sec'y.

Philadelphia, 4th mo. 7th, 1832.

ABSTRACT OF THE TREASURER'S REPORT.

The following sums have been received during the year ending on the 6th instant, to wit:

Donations, Life and Annual Subscriptions,	
Sales of Bibles and Testaments,	\$ 4135 03
From Auxiliary Societies,	1870 63
Loan by three members of the Association free of interest, 4th mo. 30th, 1831,	1500 00
Loans at 6 per cent. interest,	2500 00
Balance on hand at last settlement,	714 26
	\$ 10719 92

During the same period the payments have been—

For binding, paper, printing, Agent's salary and incidental expenses at the depository, rent, account books, and sundries, stereotype plates, and sinking fund;	\$10057 94
Leaving a balance in the hands of the treasurer of	661 98

\$ 10719 92

Officers of the Bible Association of Friends in America.

Secretary,—Daniel B. Smith.

Treasurer—Henry Cope.

Corresponding Members—John Paul, Thomas Evans, Isaac Collins.

Managers.—Samuel Bettie, Othniel Alsop, Charles Allen, Isaac Davis, Joseph Snowdon, Benjamin H. Warder, Edward Bettie, John Richardson, Charles Yarnall, Isaac S. Lloyd, Thomas Stewardson, Timothy Paxson, Thomas P. Cope, Thomas C. James, Jasper Cope, Abraham L. Pennock, Thomas Kimber, Thomas Wood, Thomas Bacon, George Stewardson, John G. Hoskins, Lindzey Nicholson, Bartholomew Wistar, George Williams.

The following Auxiliary Societies had been formed at the date of the preceding Report.

Vassalborough, Maine, Auxiliary Bible Association.	
New-York, New York,	do.
Scipio, do.	do.
Farmington, do.	do.
Yonge Street, Upper Canada,	do.
Philadelphia, Pennsylvania,	do.
Abington, do.	do.
Bucks, do.	do.
Concord, do.	do.
Red Stone, do.	do.
Burlington, New Jersey,	do.
Salem, do.	do.
Haddonfield, do.	do.
Upper Quarterly Meeting, Va.	do.
New Garden, North Carolina,	do.
Deep River, do.	do.
Southern, do.	do.
Eastern, do.	do.
Stillwater, Ohio,	do.
Short Creek, do.	do.
Miami, do.	do.
Salem, do.	do.
Centre, do.	do.
New-Garden, Indiana,	do.
Blue-River, do.	do.
Whitewater, do.	do.
White Lick, do.	do.
Westfield, do.	do.

Sagacity of the Martin.—A pair of martins had built their nest in the corner of my window; I did not remark any thing particular during the time they were so employed, excepting that I perceived one of them was the same which had visited the same place the previous year. I knew it again, from a remarkable white feather in one of its wings. As soon, however, as all seemed finished, my attention was arrested one day by a great noise and bustle in the nest, caused by a stranger of the same family of birds trying to force its way into the nest at the time the two rightful tenants were within; and, notwithstanding their united efforts, he succeeded in entering, and driving them out. This same warfare, and similar expulsions, took place daily, for a week or more. One day I remarked that the two rightful owners of the nest were very busy outside, and I soon perceived that they were engaged in lessening the entrance in-

to the same; in fact, they soon reduced it so much, that they could scarcely force themselves into it singly. As soon as done, one or other constantly placed itself at the hole, with its bill protruding visibly without; and though the intruder made regular attacks upon them for a week or more, he never afterwards made any impression on them, and finally left them to enjoy the reward of so much sagacity and forethought. Surely no human being could have thought or done better to overcome the attack of an enemy on his house, than these birds did in barring up the entrance to their nest from their adversary.

Magazine of Natural History.

Cruel Love.—Being in the country, near Working, Surrey, last week, I was witness to the curious fact of a female sparrow killing her husband; not from either hatred or jealousy, but from love. The pair were in search of a place for building their nest; and the male bird finding a tempting hole among the tiles of the roof, got into it: unfortunately, he became entangled in the broken mortar, and could not force his way back. The female saw his situation, and after flying backwards and forwards several times, twittering, and apparently in great distress, she attempted to pull him out. Several birds were attracted by the accident, and came fluttering round, but were beaten off by the female sparrow. She then redoubled her own efforts to extricate the male, and, getting hold of his beak above the nostrils in her own beak, she pulled it so hard that she killed him. She did not, however, appear aware of the mischief she had done, but continued pulling at the dead body of her unfortunate mate, with as much perseverance as she had done while he continued alive. My man, who saw the whole transaction, at last drove her away, and with some difficulty, extricated the dead bird. Its head was dreadfully mangled, and the beak of its mate had evidently penetrated the brain.

About an hour afterwards I again passed the place, and saw a bird, which I supposed the female, sitting on the very spot where the accident had happened, crouched together, with her feathers all standing up, so as to give her the appearance of a ball, and certainly looking the very image of a disconsolate widow.—*Mag. of Nat. Hist.* J. W. L.

April 11, 1831.

Treasures of the Deep.

When we reflect on the number of curious monuments consigned to the bed of the ocean, in the course of every naval war, from the earliest times, our conceptions are greatly raised respecting the multiplicity of lasting memorials which man is leaving of his labours. During our last great struggle with France, thirty-two of our ships of the line went to the bottom in the course of twenty-two years, besides seven fifty-gun ships, eighty-six frigates, and a multitude of smaller vessels. The navies of the other European powers, France, Holland, Spain, and Denmark, were almost annihilated during the same period, so that the aggregate of their losses must have many times exceeded that of Great Britain. In every one of these ships were batteries of cannon, constructed of iron or brass, whereof a great number had the dates and places of their manufacture inscribed upon them in letters cast in metal. In each there were coins of copper, silver, and often many of gold, capable of serving as valuable historical monuments; in each were an infinite variety of instruments of the arts of war and peace, many formed of materials, such as glass and earthenware, capable of lasting for indefinite ages, when once removed from the mechanical action of the waves, and buried under a mass of matter which may exclude the corroding action of the sea water. But the reader must not imagine, that the fury of war is more conducive than the peaceful spirit of commercial enterprise to the accumulation of wrecked vessels in the bed of the sea. From an examination of Lloyd's lists, from the year 1793 to the commencement of 1829, it appeared, that the number of British vessels, alone, lost during that period, amounted, on an average, to no less than one and a half daily, a greater number than we should have anticipated, although we learn, from Moreau's tables, that the number of merchant vessels employ-

ed at one time, in the navigation of England and Scotland, amounted to about twenty thousand, having one with another a mean burden of one hundred and twenty tons. Out of five hundred and fifty-one ships of the royal navy, lost to the country during the period above mentioned, only one hundred and sixty were taken or destroyed by the enemy, the rest either stranded or foundered, or have been burnt by accident; a striking proof, that the dangers of our naval warfare, however great, may be far exceeded by the storm, the hurricane, the shoal, and all the other perils of the deep. Millions of dollars and other coins have been sometimes submerged in a single ship, and on these, when they happen to be enveloped in a matrix, capable of protecting them from chemical changes, much information of historical interest will remain inscribed, and endure for periods as indefinite as have the delicate markings of zoophytes or lapidified plants in some of the ancient secondary rocks. In almost every large ship, moreover, there are some precious stones set in seals, and other articles of use and ornament, composed of the hardest substances in nature, on which letters and various images are carved; engravings which they may retain, when included in subaqueous strata, as long as chrysalis preserves its natural form. It was a splendid boast, that the deeds of the English chivalry, at Agincourt, made Henry's chronicle

“as rich with praise
As is the ooze and bottom of the deep
With sunken wreck and sunless treasures.”
Lyall's Principles of Geology.

Wonderful Mechanism of the Lobster.

The lobster is among the most remarkable of animals; I shall not attempt to describe it, but I recommend to you to examine attentively the first you see. Observe its pedunculated eyes, its long and numerous jointed horns or antennae, the additional pair of smaller horns, each bifid, or divided into two; the jaws, the serrated snout, the difference between its two larger claws, and, above all, the arrangement and articulation of the plates which cover what is usually called the tail. These moveable plates are joined together by a most admirable mechanism, which you must examine yourself, for I shall not attempt to describe it. But what is this mechanism for? You know there must be a design in it; what is the design? Why has a lobster this disposition of parts more than a crab? These questions I shall attempt to answer; but, from the imperfection of our knowledge of the history and manners of the animal, I cannot do so to the full extent that I would wish. The muscles, then, which act upon these moveable plates, have prodigious power, and by one sudden contraction they will cause the lobster to fly backwards with the velocity of an arrow. This forms its means of escape from its enemies. When, while it is in search of food, at a considerable distance from the hole or cleft which it inhabits in the rock, if any cause of alarm occurs, it immediately expands the plates which form the true tail, and then, contracting the muscles, the tail is brought downwards and forwards with immense force, is flapped up against the lower part of the body, and from the impulse thus given, the animal darts backwards with extraordinary swiftness, and will thus throw itself into its retreat, though the latter may be barely wide enough to admit of its entrance. The repeated relaxation and contraction of these muscles, operating on the tail-plates, must make the lobster move backwards with inconceivable rapidity, and, in fact, when employing this species of motion, the eye can scarcely follow it: it passes like a flash. When you have examined the wonderful workmanship which even the shell of the lobster exhibits, consider what an astonishing production the whole animal is. Without a knowledge, however, of the general anatomy, you cannot have adequate conceptions on this head; keep therefore, to the structure of the shell, and reflect on the mighty power which, with such ease, produces an object of so elaborate and complicated mechanism. A female lobster will lay from twelve to twenty thousand eggs, and each of these, if undisturbed, would grow to be as perfect as the parents. Look at the specimen before you; think of the time, the labour, the ingenuity, which would be required to make even an imperfect resemblance of it in wood or any other

material; of the number and variety of the joints; of the perfect adaptation of the different parts to each other; but it is too complicated for me to mention all the wonders of its formation. The egg of a lobster is not larger than this letter (o). How strange that such an atom should have the power of becoming evolved into so complex, so strange, so admirable a piece of work as the lobster itself! But I must not conceal, that, to most persons, this animal has a very uncouth appearance, which is chiefly owing, I suppose, to the apparently disproportionate size of its large claws. One, indeed, would think, that these would be difficult to manage; they have the appearance of an incumbrance, rather than of a useful and well-contrived appendage; but you are now sufficiently satisfied, I presume, that, notwithstanding appearances, the works of creation are all perfect in their kind. I have a very confined knowledge of the manners and mode of living of the lobster, but I have little doubt, that, could I see it in full action in its native element, I would have a very different view from what it presents at the fishmonger's stall; and I am satisfied, that, in that situation, the claws would seem any thing but an incumbrance. On examining the nippers of the larger claws, you will find their margin knobbed or tuberculated, while the margins of those of the smaller are toothed or serrated. Mr. Travis says, in the British Zoology, that, “with the former, it keeps firm hold of the stalk of the submarine plants; and, with the latter, it cuts and minces its food very dexterously.” It is known, that the lobster is very voracious, and also omnivorous; and it may, perhaps, be in a certain degree, compared to the vulture among birds, as being a kind of scavenger for clearing away putrid substances. It seems even to prefer flesh in a state of corruption to that which is fresh. Mr. Montague states, in the second volume of the “Wernerian Transactions,” that “immense quantities of the eggs of fishes are destroyed as bait for catching crabs; that, perhaps, not less than forty tons are brought ashore, in one season, at the small village of Norcross, on the south coast of Devonshire; and that the reason of this vast consumption is, that the crabs will not enter the pots when the bait is, in the least degree, tainted.” “Lobsters,” he remarks, “cannot be taken but by bait in a state of putridity.” The great size of the claws may, then, be requisite for tearing the flesh of carcasses, and we know that the force which they exert is immense. May it not also be, that, when the lobster makes its spring backwards, the length of lever of the claws, combined with their weight, will serve as a counterbalance to the impulse given by the tail, and prevent the animal being thrown over on its back?—*Drummond's Letters to a Young Naturalist.*

For “The Friend,”

Bible Association of Friends in America.

CIRCULAR.

The corresponding members of the Bible Association take the liberty again to call the attention of Friends, and especially of the members of the Auxiliary Societies, to the objects for which the association was established—objects, which they believe have not diminished in value or importance, and for the attainment of which, the past labours of the society show that, much yet remains to be done. At the period when the idea of forming such an institution was first suggested, many who were favourable to the more general circulation of the holy Scriptures, could not believe that the actual wants of the Society of Friends required such an effort to supply them. It seemed to be taken for granted that every Friend must of course be possessed of a Bible, and the apprehensions of those who were disposed to believe the contrary, were deemed chimerical. Notwithstanding this, there was a painful conviction on the minds of some Friends, that among our own members, and especially in remote sections of the country, a deficiency in the supply of those precious records existed,

that was altogether unknown to many of their brethren, more favourably situated; and to which it would be difficult to induce them to give full credit. The exertions of the auxiliaries have happily tended to make us better acquainted with the real situation of our members, and have proved that the fears which were entertained are not without foundation. It is a circumstance which must be peculiarly gratifying to every friend of the Bible, that the proposal for organizing the association, after some explanation of its design and the necessity which demanded it, received the cordial concurrence of Friends in nearly every part of the country, and was entered into with a zeal and activity which were as unexpected as they were pleasing. In the short space of two years, twenty-eight auxiliary associations have been formed, and prompt measures adopted by many of them to ascertain and supply the deficiencies within their respective limits. The inquiries thus set on foot elicited facts of a surprising character, and soon convinced even the most incredulous that there was indeed great occasion within our own borders, for the labours of this, or some other similar institution. In order to give the investigation a definite and regular form, the corresponding members issued a circular in 12th month, 1830, addressing to auxiliaries and the friends of the institution generally, a series of questions calculated to unfold the state of their respective districts. We regret that from some of the auxiliaries no answers have yet been received—but those which have come to hand, develop a state of things, that must, we apprehend, arouse the energies, and secure the prompt aid of every real Friend, in supplying the now *known* deficiencies.

The following extracts from the annual reports will give some idea of the facts to which we allude, viz.

‘Answers to this circular have been received from various parts of the continent, which exhibit a deficiency in the supply of the Scriptures that must be painful to every feeling mind.

‘One letter states, that within the limits of the Association there were 247 families; of which 25 are without the Old Testament, and 20 are destitute both of the Old and the New; there are 10 schools within its limits, and 250 scholars in attendance, most of whom are unprovided with the Scriptures. The letter further states, that a more general concern of late prevails to have them supplied.

‘In a letter from the secretary of another association, the number of families is stated to be 350; of which 18 are destitute of the Scriptures. It is also stated, that there is a great deficiency of Bibles in their schools.

‘Another letter states, that in the limits of the auxiliary there are 88 families destitute of complete copies, and that their schools are not well supplied.

‘The report from another auxiliary states, that its limits embrace 300 families, of which 78 are without complete copies of the Scriptures, and it is added that a great deficiency exists in the proper supply of Testaments in the schools.

‘Another letter states, that there are wanting within the district where the auxiliary is formed 100 large Bibles, 50 small Bibles, and 50 Testaments.

‘In another district from which information has been received, 30 families are entirely destitute of the sacred volume.

‘In another containing 180 families, there are reported to be 20 families which are without a copy of the Bible; and 40 have the New and not the Old Testament; and 6 schools, attended by 150 children, of whom 50 have neither Bibles nor Testaments.

‘A letter from another auxiliary says, “We have endeavoured to answer those queries alluded to in as explicit and concise a manner as circumstances would admit.

“1st. About 50 families destitute of the Scriptures.

“2d. None have the Old and not the New Testament; about 30 have the New and not the Old.

“3d. About 250 children are at school within our limits; of whom 175 can read, and 50 are not supplied with the Old or New Testament.

“4th. 125 Bibles and as many Testaments can be sold. There are about 400 families within the limits of this association.”

‘It thus appears, that within the limits of seven auxiliary associations from which reports have been received, there are about 400 families unprovided with complete copies of the Old and New Testament; and that there is a very great deficiency in the supply of the schools. We have reason to believe also, that the Bible with which many Friends are supplied, is an inferior school Bible, printed on poor paper, and in small type. The reports also state, that 138 families are destitute of the New Testament. In stating these facts, we by no means design to cast censure upon our brethren. Yet we should not do justice to the cause in which we have engaged, if we did not make them the foundation of an appeal to the Christian sympathies of our Friends.

‘We are glad to find that the desire to obtain our edition of the holy Scriptures, is very great in many parts of the country; that it is probable large numbers will be sold; and the existing deficiency thus, in degree, removed. After all who can afford to purchase are supplied, there will still remain many who are destitute of the book, and unable, of themselves, to procure it. These will naturally look to the Bible Association for a gratuitous supply, and it must be the wish of all our members that they may not be disappointed.’

Report 1831.

‘By only two of the auxiliaries have distinct answers been forwarded to the queries upon this interesting subject, in the course of the past year. Of these one states that 4 families and 38 adults are destitute of the Old and New Testaments, and that of 190 children of Friends attending school, “few are duly supplied with the Holy Scriptures.” The other mentions that out of 180 families and parts of families within its limits, 38 are destitute of full copies of the Bible, and 23 of the New Testament. Another auxiliary acknowledges the receipt of the Bibles and Testaments for-

warded by the agent, and adds, that many more Bibles could be distributed, but that they have not the money to pay for them. On comparing the number of Bibles and Testaments distributed to the auxiliaries, with the deficiencies stated to exist within the limits of the few who had been heard from at the date of the last report, the members of the Association will not fail to notice the very *inadequate* supply which has been furnished. It is a fact which the managers feel to be a distressing one, but which they believe it to be their duty to press upon the notice of their fellow members, that a large number of families belonging to the society of Friends in various parts of our favoured country, are to this day deprived of easy access to the Holy Scriptures. It is undeniably true that many children of Friends are thus brought up in very great ignorance of those sacred records—and it is a melancholy consequence of this state of things, that the evil which it is now in our power to remedy, will, if neglected, soon be no longer under our control. To apply that remedy is not now within the means of the managers. The funds at their disposal, have been expended in books and materials, and a debt of \$4000 has been incurred, to meet which they must depend upon the returns from the auxiliaries, and on voluntary subscriptions. It is to the members of auxiliary associations, who, surrounded by outward blessings, can sympathize with those whose limited circumstances preclude even the purchase of a Bible, that we must look for the means to supply our suffering brethren with this greatest external source of consolation and instruction. The managers are aware that this is an appeal to the liberality of Friends of an unusual character. But the investigations consequent upon the establishment of this institution have resulted in the discovery of deficiencies as unexpected as they are deplorable, and it is believed that even now Friends are far from being sufficiently apprized of the necessity which exists for prompt and united exertions to remedy this great and increasing evil. Deeply impressed with the importance of furnishing a supply of Bibles to those districts in which the greatest deficiencies are known to exist, the managers are unwilling to leave this part of the subject without suggesting that those auxiliary associations within whose limits Friends are generally in more easy circumstances, be requested to take immediate measures for raising a fund to be applied under the direction of the board to the gratuitous distribution of Bibles and Testaments.’

Report 1832.

The correspondence of the Committee since the receipt of these accounts, fully confirms the belief that great deficiencies exist in parts which yet remain to be heard from, and that persevering and efficient efforts must be pursued, and a spirit of liberality still cherished, in order that *even each family* in membership with our religious Society may be put in possession of a perfect and easily legible copy of the Holy Bible.

But our labours would be very imperfect if they closed here. We rejoice to perceive that

the invaluable contents of that best of all books, are gaining increasing attention among the younger members of our Society; that the sacred Scriptures are more diligently studied and more highly prized by them—and we trust it is not presumption to believe that this happy effect is, in part at least, attributable to the divine blessing on the labours of the Bible Association. When we consider that many families consist of six, eight, or ten persons capable of reading, each of whom has a deep and solemn interest at stake in the great truths recorded in that Book, it is surely our duty to aim at furnishing *every member* of such families with a copy of it—and short of this, there can, we apprehend, be no *adequate supply*. To meet this demand *many thousands* of Bibles must yet be printed and circulated by the Association; and it confidently appeals to the kindness and christian liberality of Friends for the funds necessary to enable it to accomplish this very desirable object.

Nor do the views of the Association stop here. In the feeling of that christian benevolence which embraces the whole human family, and as it “has opportunity, delights to do good unto *all men*, though especially to them who are of the household of faith,” it expressly avows in its constitution that while “its attention shall be *first* directed to furnishing the Bible to such members of the religious Society of Friends as may not be duly supplied,” yet that as its funds may permit it will distribute it to *other persons* also. It will be seen therefore that whether we confine our views, for the present, to the pale of our own Society, or extend them beyond its limits, to professors with us, or attenders of our meetings, or to our fellow citizens indiscriminately, who may be destitute of the sacred Scriptures, an ample and untrodden field of labour yet remains to be traversed.

Impressed with these interesting views of the subject, and deeply sensible that the promotion of true religion is intimately connected with the spread of the Bible and with its daily and devout perusal, the Corresponding Committee again earnestly and affectionately invite the diligent co-operation of the several auxiliary societies in promoting the objects of the parent institution; and particularly in endeavouring to furnish every family of Friends on this continent, with a copy of the Association's Bible, for each member of it who is capable of reading.

We are aware that much has already been effected by many of the auxiliaries; but much still remains to be done. To those who view the subject correctly, it will not appear sufficient that they have contributed the sum requisite to constitute them members of the association, or that Friends within the limits of their own auxiliary are amply supplied with the Holy Scriptures. So long as there are others of their brethren, however remote their situation, who cannot procure for themselves a copy of the Bible, and whose auxiliary has not funds adequate to meet the demands upon it—they will feel bound to render their aid towards supplying the needy and destitute. The numerous pecuniary demands on Friends,

which the peculiar situation of Society within the last five years has occasioned, have been met with a promptitude and liberality that are highly creditable. Instead, however, of dwelling too much on what we have already given, let us rather look at our ability to contribute more. Are we now any less able to yield a portion of our wealth for charitable or society purposes, than we were when those demands first commenced? Has our liberality at all lessened our income? or on the other hand, has it not been attended with an increase more than adequate to meet the calls which are made on us? Such considerations, we apprehend, would remove difficulties, and open the way for a continuance of the same liberality which has thus far marked the course of Society since the separation.

The restricted state of the funds of the parent institution, and the load of debt with which it is encumbered, prevent it from distributing any Bibles gratuitously. At the prices fixed, and with the return which it makes to the subscribers and auxiliaries (when demanded), it is scarcely able to sustain the necessary expenditures; hence it cannot offer aid to those auxiliaries whose members are destitute of an adequate supply, and whose funds are so limited as to be unable to purchase. To remedy this evil it must look to the liberality of Friends generally, and to the auxiliaries which are formed in more wealthy sections of country.

Where auxiliaries have more funds than are necessary to supply the actual deficiencies within their limits, they would do well to place them at the disposal of the parent institution, to be applied towards the aid of those associations whose wants greatly exceed their pecuniary means.

The corresponding members would also respectfully recommend that the annexed queries should claim the attention of every auxiliary at least once a year, and that full and explicit answers be forwarded to the undersigned annually in the 2d month.

As the operations of the parent association depend almost entirely on the auxiliaries, and as those parts of the country where these are not formed must be in great measure deprived of the advantages resulting from the institution, we would again invite Friends in such places to organize themselves into auxiliaries, and report to the managers through this Committee, that they may be regularly recognised as branches. Great and unexpected as has been the success attendant on the undertaking, it is still desirable that no part of the country should be excluded, and we trust the day is not far distant when the number of auxiliaries will at least equal that of the quarterly meetings in America.

JOHN PAUL,
ISAAC COLLINS,
THOMAS EVANS.

Philadelphia, 6mo. 1st, 1832.

Queries addressed to Auxiliaries.

1st. What number of families, or of individuals who have not families, if any, are entirely destitute of the holy Scriptures?

2d. What number of families, or of individuals who have not families, are in posses-

sion of the Old Testament, without the New, or have the New and not the Old Testament?

3d. Are there any schools within the limits of your district, which are not duly supplied with the holy Scriptures? If there are, state how many—about what number of scholars attend them, and how many of these are without Bibles or Testaments.

4th. About what number of Bibles may probably be sold within the limits of your district, exclusive of those subscribed for by the Association, and those distributed to the indigent?

6th. What number of families of Friends reside within the limits of your auxiliary association?

7th. Where and to whose care shall the Bibles allotted to your Association be sent, and by what conveyance?

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS, WITH RESPECT TO CHRISTIAN DOCTRINE, DEDUCED FROM THEIR PUBLIC PREACHING.

(Continued from page 264.)

Extract from a Sermon preached by Thomas Story, at Grace-Church street Meeting.

John the Baptist, the greatest of prophets, and more than a prophet, being the immediate forerunner of our blessed Lord and Saviour Jesus Christ, was sent and commanded of God to preach repentance to the people; and being in company with some others of the servants of God in that day, and communing about the dispensations of God which then were, and of things holy and divine, and seeing the Lord Jesus coming toward him, and walking before them, he, through the “Eternal Spirit,” and “Divine Light,” of which he was a witness and preacher, knew the Son of God, who he was, and for what end he was sent into the world; and therefore, in a holy regard to the Lord Jesus, and preference of him to himself, that great prophet cried out, with awful admiration and divine joy, “behold the Lamb of God that taketh away the sin of the world!” John i. 29. 34. 36. Without any manner of question, it was a very delightful sight, a very satisfactory view indeed.

There were abundance of people in that day who saw the Lord Jesus, but not in that same light in which that great prophet and the true believers did see him, and in which those who believe in him now behold him; he saw, and they now see, the exceeding excellency of divine goodness and mercy in saving mankind, as the great end of his coming; it was to take away the sin of the world. As he comprehended the world in one word, including all mankind, so likewise in one word he comprehended all the sin of and in the world. There is no sin therefore (except that which is never to be forgiven) but what the Son of God is able to take away; and the whole world being here comprehended, it fairly implies that all mankind have sinned; and if all have sinned, there must be some law universally manifested which we have transgressed; for where there is no law there can be no transgression.

This cannot be any thing written without mankind, whether in tables of stone, in rolls,

in books, or verbally commanded: for there never was any law universally dispensed in any such way; and therefore it cannot be referred to any other than that which God mercifully promised he would write in the hearts of mankind, (Jer. xxxi. 31. 33. 34. Heb. viii. 8—12.) which is the restoration of that very same law which all mankind had during the old world, (the neglect whereof brought destruction upon them,) the manifestation of the holy spirit of God, revealing and exerting himself in the mind, at certain times and seasons, as it pleaseth him.

And mankind being relapsed since the flood, and departed from the spirit of God, as the old world did, it is necessary that we should be redeemed, and the same law restored and increased; which is accordingly done by the mercy of God, through Christ, in all who believe in him. And it is proposed unto us, as our director and guide in the various vicissitudes of life, with regard to matters of religion, in things pertaining to the knowledge and worship of God, to moral conduct in this world, and with respect also to those things which are eternal; that, being rightly conducted and governed thereby, in our duty to God and man, during our abode in this world, which is a time and place of probation for another, by adhering to this eternal law of God, the law of the spirit of life restored by Jesus Christ, believing therein, and acting according to the openings, manifestations, and dictates of it, we may all be set free from the law of sin and death, (Rom. viii. 8.) reconciled unto God, and have holy communion with him in this world, in such manner and degree, as the present mode of our being will admit; and, in that which is to come, in the full fruition of his glorious presence, and in joy and consolation unspeakable in him, without intermission, for evermore.

The Almighty is absolutely perfect in all his attributes: perfect in wisdom, in power, in justice, in mercy, in goodness, in truth, righteousness and holiness. When therefore we act foolishly and wilfully, we sin against his wisdom. When we distrust his power, we sin against his omnipotence. When we do that which is unjust, we offend his justice; and the unmerciful sin against his mercy: and if we do no good, the image of his goodness is defaced in us. Whosoever is false and insincere, sins against his truth. The unrighteous and unclean offend against the righteousness and holiness of God; for if we mortals do defile ourselves in any respect, in body or mind, we offend the Lord. And he that sinneth against any of the attributes of God, is guilty of the whole; for the same who is most merciful, is likewise most just and true. In a word more, there is no sin but it is against God; and he that sinneth defaceth the image of God in himself, and becometh unlike unto his Maker.

We therefore do want a Saviour; we want a powerful redeemer; we want such an one to take away our sins, and here the Son of God is he: "Behold the Lamb of God that taketh away the sin of the world!"

None of us have seen the Son of God at any time outwardly, as that great prophet did;

yet we have believed his report as we find it written in the holy Scripture; and through the grace of God, and the effectual operation of his holy Spirit, we have an eye opened in us, by which we can see and have seen and beheld the Lamb of God to take away our sins; as many have, through the infinite wisdom, mercy, and power of God, from the foundation of the world; and many yet shall to the last period of all time.

Behold, therefore, the Lamb of God, this morning, all you whose eyes are opened to see him, who to every impure mind is invisible: blessed and happy are all they who see the Lamb of God taking away their own sins, and easing them of a load so insupportable as the soul-sinking weight of sin; for he taketh away all sin and all the condemning effects and remembrance of it, out of the hearts and minds of all who believe and trust in him.

And this faith is given into the hearts of mankind, through the motions, operations, and inward discoveries, of the spirit of the Holy One, Jesus, to whom John the baptist pointed, as with the finger, that all might go to him who taketh away the sin of the world; who came not to condemn the world, for the world is condemned already; but that the world, through him, might be saved.

Blessed and happy therefore, I say again, are all souls in this meeting this morning, or wheresoever they may be throughout the world, who "see the Lamb of God taking away" their own sins; and such also who see him taking away the sins of mankind every where, to the endless glory of his own wisdom and power.

Look into your own hearts and minds; abundance of you, I believe, have heard the everlasting gospel of the kingdom of God preached freely, faithfully, and purely, and with his authority; and yet this will not save, unless you believe in him who is preached. This is the first work of the heart, the first step in return toward God, to believe in him whom God hath sent. Have you so looked into yourselves as to behold the Lamb of God in this administration—as he is an eternal Spirit, as he is the eternal word, wisdom, and power of the Father, according to the testimony of the holy Scriptures? This is the true and living faith, and this is the only proper object.

I doubt not but that you are all Christians by profession, and go under that holy name; but have you known the Son of God so as to take away your sins? Have you received faith in him by the work of his power in you, as he is the word of God? I think it is worthy of your strict inquiry, every one for one: What have I seen? What have I known? What experience have I of the Son of God taking away my sins? Or another question may arise: Have I ever at all found the weight of my own sins? Have I seen sin as become exceeding sinful? All who have thus seen sin in themselves become exceeding heavy and unbearable, will cry unto God, with strong cries, from the bottom of the heart, from the very centre of the soul, in true anguish and sincerity in the sight of God, unfeignedly, and not in formality or mockery:

"A Saviour, O most merciful, true, and lively Lord God! a Saviour, or I am undone and miserable for evermore."

Till it come to this it will not do. There will be no answer of prayer till then; and then the Lord will hear; this cry will affect his merciful ear, and he will then answer.

Mankind take the things of the highest importance by tradition only; by hear-say they are sinners; by bear-say there is a God; by tradition he is merciful. But this only will not do; we must become sensible of our sins; they must become extremely loathsome, and exceeding sinful unto us; and then we shall repent and forsake them, and cry unto God for mercy; and then we shall find him merciful in truth, by a happy experience; for he will open unto us the way of salvation and deliverance, and the eye of our understandings, to see and "behold the Lamb of God taking away our sins," and washing us clean from all our transgressions; being merciful to our unrighteousness in the time of ignorance, and remembering our sins no more, by the sanctifying and justifying work of the word of his power. And then we are saved and redeemed indeed; and then, according to the saying of Christ, we bring forth the holy fruits of redemption: "First make the tree good and the fruit will be good also. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit; a tree is known by its fruit," so are men by theirs.

We therefore, in a state of nature, in the first Adam, are opposers of the Spirit and will of God, doing our own wills, and following our own spirit in lusts and imaginations, contrary to the holy motions and discoveries of the mind of God in our own hearts; and thereby we become transgressors of the law of God, until the Lord Christ be divinely revealed in us, by whose power the tree is made good; and the fruits we brought forth in our first and natural state are done away: all those defiling, condemning evils are destroyed and at an end, and that saying brought to pass in truth: "Trees of righteousness they may be called, the planting of the Lord; that he might be glorified. And the old wastes shall be builded, and the former desolations shall be raised up; and the waste cities repaired, and the desolations of many generations." Isa. lxi. 3, 4.

DEFENCE.

It is well known, that those who advocate the principles and practice of war, are in the habit of advancing supposed extraordinary cases, in support of their cause. They ask us what we would do, if attacked by an assassin, or a ruffian, who manifested a determination to kill us—would we not, in self defence, kill him? This subject is not introduced at the present for the purpose of argument, but to state some *real cases* to meet the objection.

"Barclay, the celebrated Apologist, was attacked by a highway man. He made no other resistance than a calm expostulation. The fellow dropped his presented pistol, and offered no farther violence."

"Leonard Fell was attacked by a highway robber, who plundered him of his money and

THE FRIEND.

SIXTH MONTH, 2, 1832.

his horse, and afterwards threatened to blow out his brains. Fell solemnly spoke to the robber on the wickedness of his life. The man was astonished;—he declared he would neither take his money nor his horse.”—*An inquiry into the accordance of War with Christianity*. London ed. Note, p. 164, 165.

On the day of the engagement between the American and British forces on Rhode Island, during the revolutionary war, William Almy, then a young man, had a valuable young mare, which a trooper was about to take. William remonstrated, and plead with the soldier to spare his property. It was a time of excitement, when the natural aversion to taking human life had been diminished if not removed in the minds of the soldiers, by the circumstances of the battle. The man became suddenly incensed. And turning on William who was following him at some distance behind, said: “I will take your head from your shoulders.” He was mounted, and drawing his sword, he made a charge upon him, with his arm uplifted for the menaced blow. William Almy saw the danger he was in, and only said—“How canst thou draw thy sword on an unarmed man!” The soldier’s horse brought him in an instant to the object of his revenge—but his sword dropped as suddenly as if his arm had been severed from his shoulder—and as he passed William Almy he uttered this striking acknowledgment of the impropriety of his own conduct: “*It is a shame;*” and went off, without offering any further injury.

Bates’s Miscellaneous Repository.

THE RETURN OF SPRING.

BY J. MALCOMB, ESQ.

Dear as the dove, whose wafting wing
The green leaf ransom’d from the main,
Thy genial glow, returning Spring,
Comes to our shores again;
For thou hast been a wanderer long,
On many a fair and foreign strand,
In balm and beauty, sun and song,
Passing from land to land.

Thou bring’st the blossom to the bee,
To earth a robe of emerald dye;
The leaflet to the naked tree,
And rainbow in the sky;
I feel thy blest, benign control
The pulses of my youth restore:
Opening the spring of sense and soul,
To love and joy once more.

I will not people thy green bowers
With sorrow’s pale and spectre band,
Or blend with thine the faded flowers
Of memory’s distant land;
For thou wert surely never given,
To wako regret from pleasures gone;
But like an angel sent from heaven,
To soothe the creation’s groan.

Then, while the groves thy garlands twine,
Thy spirit breathes in flower and tree,
My heart shall kindle at thy shrine,
And worship God in thee:
And in some calm, sequestered spot,
While listening to thy choral strain;
Past griefs shall be a while forgot,
And pleasures bloom again.

An Albany paper states that snow fell on the 24th of last month, on the Catskill mountains, to the depth of six or eight inches.

From Bates’s Miscellaneous Repository of 15th ult. we derive the annexed statement; the information which it comprises will be interesting to Friends, and may be useful for reference. The Editor of that journal subjoins the remark, that, should any error be detected in the list, the information will be gladly received by him.

THE MEETINGS OF FRIENDS.

By an account of the Meetings of Friends in Great Britain and Ireland, published last year, by direction of the Yearly Meeting in London, it appears: that, in 1831 THE YEARLY MEETING IN LONDON began on 4th day after the third first day in the 5th month, at 10. The Yearly Meeting of Ministers and Elders on the preceding second day, at 10: and the adjourned General Meeting for Ackworth School, on third day, at 5.

It is composed of twenty-six Quarterly Meetings, viz. Hertfordshire and Bedfordshire, Berkshire and Oxfordshire, Bristol and Somersetshire, Buckinghamshire, Cambridgehire and Huntingdonshire, Cheshire and Staffordshire, Cornwall, Cumberland and Northumberland, Derbyshire and Nottinghamshire, Devonshire, Dorsetshire and Hampshire, Durham, Essex, Gloucestershire, and Wiltshire, Herefordshire and Worcestershire, Kent, Lancashire, Lincolnshire, London and Middlesex, Norfolk and Norwich, Northamptonshire, Suffolk, Sussex and Surry, Warwickshire Leicestershire and Rutlandshire, Westmoreland, Yorkshire. And the Half Year’s Meeting in Wales, and the General Meeting in Scotland.

In these are 98 Monthly Meetings, and about 390 meetings for worship.

The Yearly Meeting in Dublin begins at 10, the day following the last first day in the 4th month; the Yearly Meeting of Elders, at 10; and that of Ministers and Elders at 12, on the 7th day preceding. Meetings for worship on the first day, at 10 and 5.

It consists of three Quarterly Meetings: Ulster, Leinster and Munster.

These consist of fifteen Monthly Meetings, and forty Meetings for Worship.

Yearly Meetings of Friends in America.—These are eight in number. The late separation has effected five: New York, Philadelphia, Baltimore, Ohio, and Indiana. Three are undivided; viz. New England, Virginia, and North Carolina.

The Yearly Meeting for New England is held at New Port, on Rhode Island, the 2d day following the 2d sixth day in the 6th month. It consists of seven Quarterly Meetings: viz. Rhode Island, Sandwich, Salem, Falmouth, Dover, Vassalboro’ and Smithfield.

New York Yearly Meeting is held in New York; on 2d day following the fourth 1st day in the fifth month. It consists of eleven Quarterly Meetings: viz. Westbury, Purchase, Nine Partners, Sanford, Easton, Ferrisburgh, Farmington, Cornwall, Saratoga, Duanesburg, and Scipio; and of the Half

Yearly Meeting in the Province of Upper Canada, held alternately at Yonge street in summer, and at West Lake in winter.

Philadelphia Yearly Meeting, for Pennsylvania, New Jersey, Delaware, and the eastern parts of Maryland, is held in Philadelphia, the 3d second day in the 4th month. It consists of ten Quarterly Meetings, (one having been laid down, in consequence of the separation) viz. Philadelphia, Abington, Bucks, Concord, Caln, Western, Burlington, Haddonfield, Salem, and Shrewsbury and Rahway.

Baltimore Yearly Meeting, for Maryland and parts of Pennsylvania and Virginia, is held in Baltimore, on the last 2d day in the 10th month. It consists of two Quarterly Meetings (two having been discontinued in consequence of the separation); viz. Baltimore and Nottingham.

Virginia Yearly Meeting is held alternately at Gravelly Run, in Dinwiddie county, and at Weynoke, Charles City County, at the latter in 1831, on the 2d day following the 3d seventh day in the 5th month. It consists of two Quarterly Meetings, viz. the Upper and the Lower Quarterly Meetings.

North Carolina Yearly Meeting, for North and South Carolina, Tennessee, &c. is held at New Garden, Guilford County, on 2d day after the 1st first day in the 11th mo. It consists of eight Quarterly Meetings, viz. Eastern, Contentney, Western, New Garden, Westfield, Deep River, Southern and Lost Creek.

Ohio Yearly Meeting is held at Mountpleasant, on 2d day after the 1st first day in the 9th month. It consists of five Quarterly Meetings, viz. Red Stone, Short Creek, Salem, New Garden, and Still Water.

Indiana Yearly Meeting, for Indiana, Illinois, and the Western parts of Ohio, is held at White Water, near Richmond, in Wayne County, Indiana, on 2d day after the first 1st day in the 10th month. It consists of five Quarterly Meetings, viz. Miami, West Branch, Fairfield, White Water, New Garden, Blue River, Westfield, Centre, and White Lick.

From late information it appears that the cholera had abated in England and Scotland, increased in Ireland, and spread in France so as to heighten alarm into consternation. In Ireland, especially in the capital, the disease is said to be making considerable progress. Although its intensity is represented as diminished at Paris, yet in the interior of the country it was spreading with fearful rapidity. After enumerating various places in which the cholera had made its appearance, one account concludes with saying, “this, as you see, is a circle sufficiently extensive to threaten seriously the whole of France.”

DIED, on the 26th of the 4th month, in the 56th year of her age, ELIZABETH BIDDLE, widow of the late John Biddle of this city. The amiable virtues and benevolent temper of this excellent woman endeared her to a large circle of friends. She was an active and judicious member of many of our charitable institutions. But it was in her own domestic circle, by her children and family, that her qualities were best known, and most deeply felt.

THE FRIEND.

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PHILADELPHIA.

For "The Friend."

THE ALARM OF 1706.

The subjoined extract of a letter from James Logan to William Penn, written soon after the transaction to which it refers, has relation to a subject, in which those who adequately cherish the memory of the colonial secretary will take some interest. As it has very recently been found among the archives of the family at Stenton, it has never before seen the light. The letter at length, is a history of various incidents in the conduct of Governor Evans, which contributed to render the administration of that functionary so deservedly unpopular; but the portion to which particular attention is due, and which I have selected for publication, is confined to a detailed narrative of a little event, well known in our provincial annals, by the appellation of *The Alarm*.

The governor foolishly gave currency to an erroneous report, that a foe in hostile array was hastening to the city. To give greater probability to this intelligence, he was seen parading through the streets on horseback, with drawn sword, and entreating, with the utmost solemnity and earnestness, all classes of people to arm for the common defence. The consequences were soon perceived. The shipping disappeared from the wharves; plate and other moveable property were thrown into wells, or otherwise removed from view; and their owners sought concealment and security, by scudding to the nearest covert. A fair had assembled the good people from the neighbouring parts. They who had come to enjoy a holiday in the spirit of peace, would naturally feel a little revulsion and dismay at the sudden announcement of war. Most fled in consternation, or as bravely concealed themselves until assured that it was, as it finally proved to be, a *hoax*. When the panic was past, and all fear of danger had subsided, a colonial bard could sing of it in the following strain, as if he wished to exempt *some* from the unmerited reproach, if not of cowardice, at least of credulity:

"Wise men wonder, good men grieve,
Knaves invent, and fools believe, &c."

It is not easy to determine, at this late day, the real motive of Evans, in exciting an alarm so prejudicial to the nerves of the people, and the reputation of colonial valour. Some have

ascribed it to the mere wantonness of a mischievous, or vicious propensity; others see in it an experiment upon the pacific and non-resisting principles of Friends; while not a few, perhaps with more plausibility, attribute it to the suggestions of a mistaken policy. Certain it is, soon after the memorable tumult, he endeavoured to persuade the assembly to enact a militia law, and judging from his character, it is highly probable he was weak and silly enough to suppose that the false terror arising from apprehended peril, would reconcile the people to its adoption. The French and Spaniards, with whom a war had been raging with considerable violence since the year 1701, had made destructive inroads into the northern provinces, and the inhabitants of the eastern and southern districts, were likewise menaced with an invasion. Under these circumstances, it is likely that Gov. Evans should feel solicitous to provide, by an organized force, for the protection of his province; but the logic he resorted to was not well adapted to the purposes of persuasion. The recreant assembly, instead of concurring in his bill, sent him a remonstrance denouncing the authors of the alarm, and requiring their surrender to the legal authority for punishment.

But the extract below is not intended to give a history of this amusing though shameful affair; it is to defend the memory of the excellent Logan from all imputed participation in it, especially from such an aspersion as the following: "The conduct of secretary Logan, on this occasion, as represented by the assembly, was extraordinary and indefensible. A Quaker of high moral character, learned and enlightened, he submitted to play a puerile and subordinate part in this shameful farce." [Gordon's History of Pennsylvania, p. 139.] It will be seen that Logan knew nothing of the artifice until afterwards, when it received his decided reprehension. J. R. T.

"'Twas this, (the imprisonment of William Biles,) however, that first caused people to look about them, but however this ended, the disgust at one time was high, and what followed in causing the alarm completed it, upon which he (Evans) seems to have been very intent in his thoughts, as appears now from the steps he took, and it is strange that he could not foresee the many ill consequences that needs must ensue upon it, but that was a length it seems he never extended his thoughts to: To bring it about he first framed a letter, as from Col. Seymour,* *counterfeiting his hand to it*, and sent it to the Sheriff of New Castle, with orders to send it hither in great haste by an express, informing of a French fleet

* Governor of Maryland.

upon the coast, and the next day seconded this, with another report from Burlington, said to come from east Jersey to the same purpose. But before this, I should have informed thee, that being that day to dine two miles out of town at Captain Roche's on Schuylkill, he left word with Thomas Grey, that if any letter was brought to town directed to him from Newcastle, they should be dispatched to him immediately, (which, when it appeared what the express was, gave me the first suspicion that it was a sham, and so I suspiciously told him—but he denied it positively.) this order was obeyed, and hurrying to town with the members who were there, he caused a council immediately to be called, and with all due formality caused the letter to be read, and the matter considered. The result of all was, that a proclamation should be forthwith issued, requiring all persons to furnish themselves with arms and ammunition; and for two nights the militia kept regular guard of about forty men each night. Which might have been well enough—the *counterfeit letter excepted*. The sheriff of Newcastle had orders, the night before the alarm here, to raise out theirs through the whole county, and then come in all haste to give it here; which the unhappy man, being a diligent and obedient officer, was obliged with reluctance to do. Another letter was also framed as sent from the sheriff of Sussex to Newcastle, informing that Lewis was burnt, all which being in pursuance of what was first corrected here, shows the thought long but not deep, unless purposely designed for the mischievous effects it is likely to have, which I yet cannot believe. Nor was there one person in the world made privy to a syllable of all this, besides those who were to act a part in it, as far as I can understand. He himself in the time of the alarm rode about the town with his sword drawn, forcing all that could be induced to arms to Society hill. Powder was dealt out among the people to the loss of several apprentices, now so many scores of pounds in value. The people threw their goods into wells, and all manner of holes, greatly to their damage—women were taken ill—and the distress very great. Friends were generally the quietest, yet many of them fled, but were miserably insulted and menaced by those who bore arms. Our fair, which has become a general time for payments, was utterly discomposed, and many private damages will be long remembered. The militia, which gave us some reputation before, has never mustered since the 10th of Jan. and then but in part, and 'tis believed it will be utterly in vain to call them out, they are so disgusted with being so miserably imposed upon. In short, the whole is looked on to be

a most mischievous boyish trick, and has given many hearty well wisher to the government, occasion to remember William Biles's words with much more charity. But it is unaccountable that he should thus venture hardily of himself, without consulting or communicating it to any person in the least fit to advise him. This instance of the alarm, and the business of William Biles, are specimens of his private way of management, and the latter is evidently convincing, how much he can be proof against all council and persuasion."

For "The Friend."

Manners and Customs of the Jews, &c.

(Continued from page 266.)

The walls of rooms in houses of the higher ranks, were covered and adorned with hangings of cloth, silk, or leather, of various sorts and colours. The ceilings were often ornamented with carving and painting, or gilding, which is alluded to, Jer. xxii. 14. "Woe unto him that saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion." At the present day the walls are in general merely white-washed. The floors were generally of tiles and plaster; but as chairs are seldom or never used in the east, they were covered with carpets. They are so at the present day, and the people sit cross-legged, or recline at length upon them. Along the walls were placed mattresses, or couches to recline upon and pillows or bolsters, which are mentioned Amos vi. 4. "That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and calves out of the midst of the stall." One end of the room was raised higher than the rest, here the bed was placed; this may explain 2 Kings i. 4. "Now therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Also what is said of Hezekiah, 2 Kings xx. 2. "Then he turned his face to the wall, and prayed unto the Lord"—and of Ahab, 1 Kings xxi. 4. "And Ahab came into his house heavy and displeased, &c. and he laid him down upon his bed and turned away his face, and would eat no bread." They both appear to have turned their faces from their attendants, and towards the wall, though from very different motives; one that his earnest prayers might not be observed, the other to conceal his disappointment.

The furniture of the houses in the east always was very simple, and in general still is so; it consists of but few articles. Chairs were not used; they usually sat on mats or skins; these also served for bedding, while a part of their clothes were used for a covering. This explains why a man was to return his neighbour's garment before night, Deut. xxiv. 12. "And if the man be poor, thou shalt not sleep with his pledge: In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee." The bedding of the paralytic, Matt. ix. 6, probably was only such as is just described.

Those couches were often very splendid,

and the frames ornamented. In the latter times of the Jewish nation, they laid or reclined on couches, while taking their meals, their heads towards the table, and their feet in a contrary direction. These particulars explain Amos vi. 4, above quoted, and other passages, as Luke vii. 36. 38. "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat, in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." The other articles of furniture were but few in number. The furniture of the prophet's chamber prepared for him by the Shunamite, 2 Kings iv. 10, probably was more than usual; but we read it was only a bed or couch upon the floor, a table, a stool, and a candlestick. The kneading-troughs, described Exod. xii. 34, and even those used in the east, in the present day, were small wooden bowls, or leathern bags.

Cups and vessels of gold and silver, to drink out of, were used by kings and princes, 2 Chron. ix. 20. Gen. xlv. 2. &c. but the Jews of old, like the modern Arabs, kept water, wine, milk, and other liquors, in bottles, or rather bags, made of skins, which could be patched and mended when old. Such were the bottles of the Gibeonites, Josh. ix. 4. "They did work wilily; and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old and rent, and bound up," &c. This is an important circumstance for my young readers to remember, as it explains the allusion of our Lord, Matt. ix. 17, and the corresponding passages in Mark and Luke. "Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." If the new wine fermented after it was put into the leather bottle, it is evident that an old worn skin would be more likely to burst, than one which was new and strong.

Sometimes those bottles are made of the entire skin of a kid, or other animal, but more frequently they are square bags, made of large pieces of leather, which will hold several gallons of any liquid; so that Abigail's two bottles (or skins) of wine, 1 Sam. xxv. 18, were not out of proportion to the rest of her presents, as two glass bottles of the present day would have been. "Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses." The Psalmist, when describing himself as wasted with affliction and trouble, compares himself to a bottle in the smoke, Psal. cxix. 83. A leather bottle, if hung in the smoke for a length of time, would become shrivelled and dried up.

Dr. Shaw has given a very particular ac-

count of the eastern dress, which, with what other travellers relate, explains many passages of Scripture. He says, the usual size of the hyke, (the upper garment commonly worn,) is six yards long, and five or six feet wide. It serves for dress by day, and to sleep in by night, as the Israelites did, Deut. xxiv. 13, quoted before. A covering was necessary in those countries, as, although the heat by day is very great, the nights generally are cold. Such a garment was loose and troublesome to the wearer; he was obliged to tuck it up, and fold it round him. This made a girdle necessary whenever they were actively employed, and it explains the Scripture expression, "having our loins girded," when called upon to be active in performing a duty.

The kneading troughs of the Israelites were bound up in their hykes, Exod. xii. 34. "And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders." The plaid worn by the highlanders is much the same sort of garment; the principal article of dress worn in Java and other parts of the east, is similar; it is of many colours, like the Scottish plaid, and reminds us of Joseph's coat.

A wooden or metal pin was used to fasten the folds of this garment together at the shoulder. The outer fold served for an apron to carry any thing in, as the lap full of wild gourds, 2 Kings iv. 39. "And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage; for they knew them not!" See also Ruth iii. 15. Prov. xvi. 33. and other texts.

The burnoose is a sort of cloak worn over the hyke. It has a cape or hood to cover the head, as a shelter from rain. Under the hyke is worn a close-bodied frock, or tunic. The coat of our Saviour, "woven without seam," was probably of this sort. When persons thus clad are engaged in any employment, they usually throw off their burnoses and hykes, and remain in their tunics, which is what is meant by laying aside the garments. Thus, our Saviour laid aside his garments when he washed the disciples' feet; and when Saul, and David, and others are spoken of as naked, it means that they had put off their upper garments, and had upon them only their tunics. This also explains Mark xiv. 51. "And there followed him a certain young man, having a linen cloth cast about his naked body." Garments like these would fit a number of persons, Gen. xxvii. 15. 1 Sam. xviii. 4. Luke xv. 22. "But the father said to his servants, bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet." They would not need altering, like other clothes, before they could be worn by others. These hykes, or upper garments, were spread in the way when our Saviour entered Jerusalem in triumph.

Loose trowsers are worn both by men and women in the east. The law of Moses directed the Israelites (Num. xv. 37—40.) to put a fringe or tassel to each of the corners of their upper garments, that when they saw

them, "they might remember all the commandments of the Lord to do them." Afterwards they wrote passages from the law upon strips of parchment, called phylacteries, and fastened them on the borders of their garments, or round their wrists or foreheads. These were, by many ignorant persons, considered as a sort of charm to preserve the warriors from danger; hypocrites wore them, that they might be thought more holy than their neighbours, Matt. xxiii. 5.

People did not wear stockings and shoes in former days, as we do now, but only a sandal, which is like the sole of a shoe, tied on the foot with some tape, or a band, or other fastening. This was pulled off on entering a holy place, or on coming into the presence of a king or great person; Exod. iii. 5. Josh. v. 15. "And he said, draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

As this was the only covering on the feet, it will easily be supposed that they would feel very uncomfortable from mud and dust, after walking any distance; so it was always the custom, when a guest arrived, that the servants should take off his sandals and wash his feet, Gen. xviii. 4. xix. 2. xxiv. 32. Luke vii. 44. "And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him." It was in general done by the lowest servants, and was a mark of great humility on the part of the master of a family if he did it himself, as well as a great honour to the person whose feet he washed. This may explain what John the baptist said, Luke iii. 16. "John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire." It shows us still more the love of Christ to his disciples. My readers will recollect that our Lord rose from supper, laid aside his upper garment, tied a towel round him, and pouring water into a basin, washed his disciples' feet, John. xiii. 4, 5. Now this may explain to us why the apostle Peter was so unwilling to let his Master do it for him.

Silver, and gold, and raiment, are often mentioned together as riches or treasures, as Zech. xiv. 14. Thus moth and rust might corrupt, Matt. vi. 19. The Apostle Paul says, he had not coveted silver, or gold, or apparel, Acts xx. 33.

These clothes were also perfumed; see Ps. xlv. 8. Cant. iv. 11. This explains Gen. xxvii. 15. 27. "And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, see, the smell of my son is as the smell of a field which the Lord hath blessed." The best garments were laid by in chests with perfumes. In large families they were in general made at home. The wool or flax was first spun into thread, the cloth was afterwards woven, and made into garments by the mistress of the family and her maidens. This is particularly mentioned in the description of the virtuous woman, Prov. xxxi. 13.

From the Cherokee Phoenix.

It appears from the following communication that a certain Cherokee by the name of Tuhnabee, has been killed by some licensed intruders. We submit it to our readers without making any comments.

MR. EDITOR:—I have at different times furnished several communications for publication in your paper, in order to inform your readers of some prominent occurrences arising out of our relations with the general government, and the state of Georgia, and the growing severity with which the laws of Georgia had been borne down on the Cherokees, authenticated with my proper name. I feel diffident in attaining my object, in convincing the public mind, of the facts of our oppressions contained in my addresses. Having retired into private life, rather to be a spectator of passing events, than a standing organ through which to detail our numerous wrongs to the public, the performance of this task I ought to have left to some of your conspicuous men, standing in high stations. My fame is confined within the limits of my own mansion, it lives not in others' breasts. My writings are destitute of talents, as well as refined criticism, but I have endeavoured to support the subject matter with truth. The story of our wrongs is told by one side only, and by an Indian it may not be believed. With these, and other doubts of my competency, in doing justice to the cases related, and but for the subject, I would have been constrained to remain silent at home, and like the son of Albnomock, I should have looked at the threats of our enemies as all in vain. But I am a citizen of the Cherokee nation, the abode of my sires, and the homes of my children; I must be permitted again to present briefly to your columns, one of the blackest catalogues of our wrongs, that have ever been inflicted on the Cherokees by the Georgians. On the 19th inst. Cherokee blood again was spilt, about five miles from the Sixes' gold mines. A Cherokee residing at this place named Tun-ah-ee, was accused of killing a hog, by two or three Georgians, residing in the nation under the permit of the charge d'affaires of Georgia, Gen. Coffee; they made a prisoner of the Indian, and his hands closely fettered. They ordered him to march with them on the direction, to where the Etowah road crosses the little river, where these men are said to reside. They had proceeded with their prisoner about five miles from the mines, where he attempted to escape, and in accordance with the policy of Gov. Lumpkin, to destroy the natural rights of the Indians, they shot him through his heart, and left him in the wilderness in the same way, that we would leave an adder that we had killed. When the news of this murder reached the Sixes, the Cherokees met, and proceeded to the place, and brought the corpse to the house of Tenah-la-we-stah for burial, when we left the place. Tah-nah-ee was a young man of respectable standing, spoke no English, was in thriving circumstances, had a farm, a lovely wife, and two children, to drop the woful tear over their devoted friend, laid to the dust by the hand of the oppressor, to rise no more.

Sometime last month, the Georgia guard apprehended a Cherokee named Tee-sas-kee and his wife, for the crime of digging for gold at the Tunsowatee mines, whom they retained in custody several days at the military station, which is under the command of Gen. Coffee. They there informed their prisoners, that they would be released upon their agreeing to enrol as emigrants west of the Mississippi; if they refused, they would be committed to prison, and required them to choose one of the alternatives. 'Ti-sask-ee's patriotism being equal to the citizen of Rome, would not suffer it to be contaminated by the western wilds, nor the Georgia guard, but contemptuously rejected the means offered them, for the restoration of their liberties, and were accordingly thrown into prison, in Lawrenceville, Gwinnett county, where they lie, where no hand has offered for their bail, and no sun is seen to light the place.

About the same time, whether the same detachment or not, they arrested Robin for the same offence, of picking gold from the Cherokee mines at Tunsowatee, who the guard preferred to punish in a summary way. The sons of avarice told Robin, if he would go to Arkansaw he would be liberated, to this he positively refused. They told him he should go to prison, he answered he was in their power. They then told him if he would agree to receive the lash, the prison could be abandoned; and as he was a prisoner he told them they could do with him as they pleased. The guard tied his hands fast, and led him to a tree, and inflicted fifty stripes upon his back, for the offence of digging his own gold. However, it must be observed that Robin states the stripes was put upon him with some degree of moderation. He lives at old Cabin town, speaks no English, a poor man, and works hard for his living. Are we thus to suffer any longer? our people murdered, imprisoned and whipped, and no prospect of redressing these wrongs, it ought now to meet the most serious consideration of the Cherokees.

ELIJAH HICKS.

New Echota, May 15th, 1832.

Communicated for "The Friend."

Fifteenth Annual Report of the Tract Association of Friends in New York.

The committee of management, appointed by the Tract Association of Friends in New York, for the year ending in Fifth month, 1832, present to their constituents and friends the following report.

"To every intelligent individual, who has taken much interest in observing the signs of our own times, in connexion with what is recorded of the past, and who is capable of forming, from the progress of events and the aspect of human affairs, any opinion respecting the rising prospects of the world, the present day must appear to be, in a peculiar manner, a day of promise and of hope to the human race—a day of encouragement, as well as of responsibility and labour, to the believers in Christ. The age is distinguished above many, if not all, that have preceded it, by exertions and contributions to spread the Scriptures of truth, by missionary labours both in our own and in

foreign lands, by benevolent enterprises for the alleviation of human suffering, by corrective and charitable institutions, and by plans for the more general diffusion of useful knowledge. Whatever portion of human frailty or human policy may be supposed to alloy these movements, still, in the judgment of charity, there is reason to regard them not only as achievements of great moment in themselves, but as presages of better things to come.

"The many ages of darkness and of conflict which have passed over the Christian church, have not only left unimpaired the evidences of the faith which was once delivered unto the saints, but have actually extended and multiplied them; so that her arguments against infidelity and the corruptions of the world have gathered strength from the very conduct of her enemies, and from every remarkable development of facts in the world's history; while learning and talents, sanctified and made subservient to her cause, have abundantly shown the vanity of all philosophy with which the gospel refuses alliance.

"Among the means for disseminating and perpetuating the knowledge of the truth, the press stands pre-eminent. But, like every other moral engine, the press, when uncontrolled by any religious concern in the minds of those who direct it, becomes too often the minister of evil and not of good to mankind. So that the injunction, "Take heed what ye hear," may perhaps with equal propriety be extended to what we read.

"With reference to this counter-working of good and evil in the moral world, our friends of the tract association in Philadelphia remark: "There is much at the present time, calculated to interest the feelings and excite the exertions of all the friends of religion. Sentiments are industriously propagated, in a variety of ways, the tendency of which is, to sap the foundations of piety and virtue. There are many insidious publications, some of which are calculated to draw away the youthful mind into the vain pursuit of worldly pleasures and amusements, and others tend to introduce a gloomy scepticism, or cold and heartless infidelity. Is it not in our power in some measure to counteract this alarming and increasing evil, by giving our neighbours the opportunity of reading tracts which inculcate the obligations of the gospel?"—*Circular*, 1832.

"To supply gratuitously, for the use of those who have few other means of religious and moral instruction, a variety of popular tracts upon the great subjects which involve the acknowledged duty and interest of man, is a design which has of late much engaged the attention of Christians of different denominations, and which has been pursued with an ardour and success unheard of in former times. The utility of such labours must of course depend much on the intrinsic character of the publications; and, as some expense is necessarily incurred in them, the extent to which they shall be carried must needs rely upon the amount of funds which the friends of this charity may furnish. But the disposition to give can arise only from some conviction of

the utility and duty of giving. It is hoped, therefore, that all to whom this report is addressed, or into whose hands it may come, will maturely reflect upon the design, and feel sufficiently interested in the subject, to examine for themselves, that they may form some opinion of their own in relation to the several tracts we have issued, and determine how far it is their duty to aid in the dissemination of writings of this character.

"To do good to his fellow-creatures, is the Christian's vocation: and he who has the power, cannot habitually forbear the service, without danger of a very serious forfeit. There is perhaps no proposition more obviously true, than that the happiness, or greatest good, of any created being can be found only in the fulfilment of the end for which he was brought into existence. But "God created man for a purpose of his own glory;" and our Saviour said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." To remain wilfully ignorant or negligent of this great design of him in whose hand our breath is, and whose are all our ways, is to shut our eyes to the light of his truth revealed from above, and turn a deaf ear to the voice which is calling us to glory and to virtue. It is true, that in the activity of our own wills we cannot do any service well-pleasing to God; and true also, that for personal acceptance with him, we cannot rely upon any good thing which we may have done. These truths are valid argument for humility and modesty in all our acts of benevolence; but they form no excuse for backwardness in the performance of such acts, nor can they ever acquit us of the obligation we are under, to do all we can for the honour of that worthy name by which we are called. Even "ignorance, when it is voluntary, is criminal; and he may properly be charged with evil, who refuses to learn how he might prevent it."—*Dr. Johnson*.

"A great work is in progress, and the believers of this generation are responsible for its advancement. Our individual obligations are according to our several talents, opportunities, and means; and it is our duty to weigh these aright, that we may neither neglect nor pervert them. If we would be such Christians as the present age demands, we must unite intelligence with our concern, liberality with our zeal, candour with our judgments, prudence with our measures, and charity with all our words and actions. In order to do good we must proceed understandingly. For the appointed means of converting the world, or of improving the condition of human society, so far as they are committed unto men, are to be used rationally. These important ends are to be affected or promoted, not by the solitary musings of anchorites, nor the bold declamations of ignorant enthusiasts; not by the abstractions of a curious philosophy, nor the plausible pretensions of a worldly policy; not by the heartless rehearsal of certain forms of speech, nor the arbitrary imposition of ceremonial rites; but by the promulgation of the principles of truth, both natural and revealed, through the instrumentality of letters, and the agency of those whom God

has endowed with the spirit of wisdom and of a sound mind.

"It is therefore greatly to be desired, that an impressive concern be awakened in the minds of Friends generally, to encourage reading in all those over whom they may have control or influence—and reading of the right sort—the perusal of such publications as are calculated to impress the mind with religious truth, and fortify it with moral principle. Of this tendency we trust are the several tracts to the diffusion of which the funds of our association have been appropriated. As it is easier to produce good books than to excite a disposition to profit by them, we affectionately commend this part of the concern to the consideration and aid of our friends generally.

"During the past year we have published tracts amounting to 192,000 duodecimo pages. They consist of one new tract, namely,

	Copies.
No 34, On the Evidence of the Christian Religion. - - - - -	3000
And republications of the following eleven:	
No. 1. On the Importance of Religion, - - -	1000
No. 8. On Ardent Spirits, - - - - -	1000
No. 9. On Self-Examination, - - - - -	1000
No. 14. On the Peace of God, - - - - -	1000
No. 15. On Christianity, - - - - -	1000
No. 16. On Employment of Time, - - - - -	1000
No. 17. On Education, (24 pages,) - - - -	1000
No. 20. On Troubles and Discontent, - - -	1000
No. 24. On Self-Knowledge, - - - - -	1000
No. 25. On Resignation, - - - - -	1000
No. 28. On Duties of Civil Life, (24 pages,) -	1000
Number published this year, - - - - -	14,000
Number previously published, - - - - -	202,000
Total number published, - - - - -	216,000

"The treasurer's accounts have been examined, and are found correct. The receipts for the past year have been 91 dollars and 7 cents; and there have been drawn from the treasury by order of the committee 103 dollars. The balance remaining in the treasurer's hands is 17 dollars 71 cents.

"The whole amount of funds received by the committee since the commencement of the association, and expended in the publication of tracts and the payment of some small incidental expenses, is 2059 dollars and 84 cents. With these limited means our little association has been able, by careful economy, to print on good paper and type, for gratuitous distribution, no fewer than two millions nine hundred and twenty-two thousand duodecimo pages of the best moral and religious tracts.

"When presented, these silent instructors have generally been willingly or thankfully received from the hands of the distributors; and, though we have had but little opportunity of noticing and recording their particular effects upon the minds of those who have perused them, or of witnessing the neglect with which they may in many instances have been treated, we are persuaded that it cannot be utterly in vain that such appeals are made to the understandings and consciences of rational beings. And we reverently trust that the blessing of God will rest upon such labours while they are conducted with a view to his glory and the good of mankind.

The tracts are deposited, as heretofore, at Mahlon Day's bookstore, No. 376 Pearl-street. An assortment of them is also kept at Samuel Wood & Sons' book-store, No. 261 Pearl-street.

Signed by order and on behalf of the committee,

GOULD BROWN, Clerk.

New York, 5th mo. 1st, 1832.

AMSTERDAM.

Whoever is desirous of seeing human ingenuity and human industry most successfully and most exclusively exerted for the purpose of counteracting the injurious effect of one of the most powerful and destructive elements, and by means the most simple, just visit Holland, and more particularly, Amsterdam. He will there see and admire the simple and effectual means that have been adopted for the security of the town, by bringing the waters under complete control. The whole extent of the sea-front, with the quays, and the shipping, is protected from injury by a double stockade of strong, square wooden posts, known by the name of *boomen* or barriers, extending at a distance from the quay along the whole line of the city, from the north-west to the south-east corner, a distance of two miles and a half. These large beams of wood are firmly fixed in parts, with openings between each tier, at certain distances, to allow ships to pass them to and from the quays. Of these openings or passages, there are twenty-one, all of which are closed by night; so that nothing can arrive at, or depart from, the quay, till they are set open. By means of these barriers, the injurious effects of the waves on the wharf wall, by being divided and dispersed, as well as of masses of ice driven down from the northward, are completely obviated. All the quays, and, indeed, every house in Amsterdam, are built upon piles; and as each of these is a large tree or baulk of timber, of forty or fifty feet in length, some idea may be formed of the expense of building in Amsterdam, as well as of the immense quantity of timber that must have been brought thither for this purpose alone. It is recorded that the number of piles on which the old Town House, now the Royal Palace, is built, amounts to upwards of thirteen thousand. Indeed the industry of the Dutch is not to be surpassed; and it is exercised not only with great skill and ingenuity, but also with indefatigable perseverance, otherwise they never could have succeeded in accomplishing such great undertakings with such small means. On no occasion, perhaps, is this ingenuity and perseverance more displayed, than in the means employed in conquering the waters of the ocean, and in bringing under subjection the rivers, lakes, and canals, with which they are surrounded on either side, by means of sluices, drains, ditches and windmills, of the last of which, for this and other purposes, such as sawing wood, grinding corn, and crushing seeds for oil, the number in the vicinity of all their towns and cities is perfectly astonishing.—These windmills are remarkable objects on the Boulevards of Amsterdam. There are no less than 30 bastions in the line of fortification on the land side, and on each bastion is a windmill, of a description larger than common, for grinding corn and other purposes. It is whimsical enough that, surrounded as they are with water on every side, there is not a watermill in the whole country. It suited their purpose better to raise a contention between the elements, by employing the wind to drive out the water. Necessity, indeed, taught the Hollander this; for if it were not for the complete subjection in which the waters are held by this and other means, the city of Amsterdam might at any one moment be altogether submerged. The idea of such a calamity happening to a city which is stated to contain nearly two hundred thousand inhabitants, calls for every precaution that can be put in practice to avert it. Of this number of inhabitants, consisting chiefly of Calvinists, Catholics, Lutherans, and Jews, the far greater part are engaged in some kind of commerce or another; few of them in manufactures except such as are in every day use, and

for home consumption. Many of the artisans and the poorer classes inhabit the cellars under the houses of the more opulent, and a great many reside constantly on the water, in comfortable apartments built on their trading vessels, more particularly those employed in the inland navigations. In this and many other respects, the Dutch bear a strong resemblance to the Chinese; like this industrious and economical race, they keep their hogs, their ducks, and other domestic animals constantly on board. Their apartments are kept in a state of great neatness: the women employ themselves in all the domestic offices, and are assiduous in embellishing their little sitting-rooms with the labours of the needle, and many of them have little gardens of tulips, hyacinths, anemones, and various other flowers. Some of these vessels are of great length, but generally narrow, suitable to the canals and sluices of the towns. Each vessel is generally navigated by the members of one family, of which the female part is by no means the least useful, nothing being more common than to see the women steering, poling, hauling the ropes, or employed on some other duties of the craft.—*Family Tour.*

From Bates's Miscellaneous Repository.

In vindication of *war* it is always contended by each party that they are right. They are contending for their *country*, and that the Deity favours their purpose. And to make the system complete, the opposite army is represented as the *vilest malefactors*—as *robbers, murderers*, and the perpetrators of the most shocking crimes which deform the human character. In short, they are represented as being so wicked, so desperate, so destructive to the rights, the comforts, the safety of men, women and children, that it becomes not merely a virtue to destroy them, but it is represented as a cause for "*immortal honour*" here,—and a passport to the happiness of heaven! These representations are made by both parties—they cover the whole broad ground of war.

Let us examine the characters thus gratuitously bestowed upon military men.

If they really are patriots, if they deserve the approbation of mankind, of present and succeeding generations, and are in fact prepared to join the blessed society in heaven, how can two armies of such men dare to engage in battle, and become the mutual destroyers of each other! Is it possible that such men could consent to be, not the reluctant executors of the most wicked, abandoned, desperate destroyers of human life and human happiness—but the exterminators of the wisest and best men of the age in which they live—patriots, benefactors of mankind, and saints prepared for heaven! It is impossible. The murder of a single individual of this description, would be sufficient to sink the character of a whole army, with all its accessories and promoters. But if an army does not consist of robbers, murderers, savages—if they not only *deserve* to be killed, but if the extermination of them would be a virtue, and a cause of just reputation—then *they* cannot be worthy of imitation, or entitled to honour, or prepared for heaven. They can neither be saints, or patriots, nor worthy men.

That such men as these should be engaged in destroying one another, and spreading the working of devastation around them, would involve no contradiction to their general character. But it is a manifest absurdity to sup-

pose that the best and wisest men in the world should be so engaged.

Forgiveness of Injuries.—A very little girl, who was frequently reading her Bible, often gave proof that she considered it her duty to obey its precepts. One day she came delighted to her mother, showing some plums that a friend had given to her. The mother answered, "She was very kind, and has given you a great many." "Yes," said the child, "very kind indeed; and she has given me more than these, but I have given some away." The mother asked to whom she had given them—when the child replied, "I gave them to a girl who pushes me off the path, and makes faces at me." Upon being asked why she gave them to her, she answered, "because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again."

Crying Children.—It is astonishing how seldom well-managed children are heard to cry at all. Parents commit two faults,—they indulge the child too long, and then get into a great passion with it for being naughty. I hear children ask their mothers twenty times for a ball, or a piece of bread, or a drink of milk; at last they set up a dreadful crying, and then they get what they want. Sometimes what they ask for is what they should not have; but having learnt to get things by crying, they always cry for it, and often get it. The best rule is this,—if a child asks for what it *ought* to have, as bread, milk, a ball, or any thing of that kind, *let it have it at once*. Do not wait till the child begins to cry. If, on the contrary, the child cries for what it *ought not* to have, *refuse it*; never mind its crying, but be steady. Give it something else to play with, and it will not cry long. If you do this every day, in one week your child will find out that some things are to be had, and some are not to be had, and that crying is not useful or comfortable.

Working Man's Companion.

Caution to Boatmen and Others—Death from Coal Gas.—The entire crew of the canal boat Sunbury Volunteers, consisting of two men and one boy, was destroyed by the above cause on the night of the 24th to 25th inst. This boat arrived in the evening of the 24th at Manayunk, and the crew, having been exposed to rain, and finding themselves chilled, before retiring to sleep, made a fire of stone coal in an open furnace, which they placed in the cabin, and carefully closed the hatchway. On the following morning, one of the inhabitants of the village having observed that the boat appeared deserted, pushed back the cabin door, and, to his consternation, found the whole boat's crew lying dead in their births. Two of these persons, we understand, were from Reading, where their families reside. The writer having had frequent opportunities to know that many persons are not aware that the fumes or gas produced by stone coal, are as deleterious and destructive of animal life as those from charcoal, is induced to publish this awful accident, in the hope that his communication may be the means of saving some lives. Let boatmen know that certain death is the consequence of sleeping in a close room, with either charcoal or stone coal burning in an open furnace.

Nat. Gazette.

Religion and happiness, our duty and our interest, are really but one and the same thing, considered under several notions.—*Fuller.*

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

(Continued from page 271.)

Extract from a Sermon preached by Thomas Story, at Grace-Church street, London, September 25, 1737.

As I was waiting upon God this evening with you, my friends, I observed the most kind, the most merciful, beneficent invitation of the Most High unto all mankind, to return from the evil of their ways to himself, and be saved. And as I have considered the invitation, and the universal extent of it, I have reasoned in myself from hence, and I think with very great clearness, that God hath not precluded *any* soul from everlasting life by any act or decree of his, since all mortals upon the face of the earth are included in this invitation, which I have occasionally read in the Holy Scriptures not long ago; and it is after this manner, "There is no God else beside me, a just God and a Saviour; there is none beside me. *Look unto me, and be ye saved all the ends of the earth*; for I am God, and there is none else." Isa. xlv. 21, 22. The ends of the earth here are put for the whole inhabitants of it, and not restricted to any age or time; and where all are invited, there is not one excepted. If therefore there be any soul here under distress with regard to salvation, or any manner of doubt or question about it, that soul is certainly included in the call of God, in this merciful invitation to salvation.

Is there any one here at a loss how, and where, and after what manner, to look unto God? I should be very glad, if, through the grace of God, I might be enabled this evening to help and rightly direct any one in this point. I say then, that though in our natural state, we are all ignorant of God, yet, that we may gradually come to the knowledge of him, and live with him for ever, he hath given us natural senses, faculties, reason, and understanding, that, in the use of them, casting our eyes upon the great book of the creation of God, we may, with infallible assurance, determine that it hath an Almighty, All-wise Author and Supporter; and accordingly the apostle Paul, in his epistle to the Romans, i. 19, 20., speaks very rationally, as well as divinely, on that subject; for he was, in a particular manner, a minister to the Gentiles, and they being inured to the exercise of their natural reason and understanding, he took them in their own way of thinking, in order to the beginning of the knowledge of God, saying: "Because that which may be known of God is manifest in (or to) them, for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. So that they are (or may be) without excuse."

Here the apostle reasons from the effects to the cause, and infers an undeniable conclusion: The things that are made, of whose being we are infallibly assured, even by our senses, that they are, that they have real existences, the sun, moon, and stars, the innumerable

host of heaven, the earth and all things therein—and our own being, of which we are certain; these being realities, and not fantastical appearances, being noble and stupendous, declare themselves in their own still, yet loud and well-known language, even by their own nature, to have an eternal, almighty, all-wise, unlimited power and being for their author; and if mankind be not become altogether without thought, irrational and stupid, (if any one can be so,) they must needs know, that an eternal incomprehensible power hath produced all these things. We may and ought therefore to look unto God in the things which he hath made, and thereby understand that he is, and is eternal, without beginning or end of his being; that he is almighty in power, all-wise, omnipresent; that he hath given being to all things, and supports and continues them; that he is infinite in love, goodness, justice, mercy, beneficence, and truth; that he is so likewise in righteousness, and the author of all those properties manifest (so far as they are manifested) in mankind. This, therefore, is the first and most obvious way we can look unto God, as rational creatures, by the things that are made.

We have been some of us more, and others less time in the world, and have seen, at least in a superficial manner, the things that are made; let every one of such therefore consider, with respect to himself, have I at all looked unto God according to this invitation? Have I at all been able to perceive him in his works, or to look upon his works only, without any due regard to himself, or consideration of the things that are made, or the greatness and divine properties and attributes of the Almighty Author of them?

And, as we all grant that God is invisible in himself to all corporeal eyes, the next way whereby we may look unto him with further admiration, is in the constant course of his providence, whereby he upholds and continues all his works in succession from generation to generation, and provides for them all, from the highest to the lowest, from the greatest to the least, without losing or neglecting any one species or particular which he hath made; by which we may learn his endless goodness, and that he still regards them all, and ever will.

And we, and all the ends of the earth, have yet still a more excellent way to look unto God for the glorious end of that gracious invitation, the eternal salvation of our souls; that is, by the divine light of his Son, the spirit of Christ, who is before all works and worlds, and was with God when he laid the foundations thereof, under the character of Wisdom, and so declared to be in the Holy Scriptures, where Wisdom saith: "The Lord possessed me in the beginning of his way, before his works of old; I was set up *from everlasting*, from the beginning, or ever the earth was. When there were no depths, *I was brought forth*; when there were no fountains abounding with water. Before the mountains were settled, before the hills was *I brought forth*; while as yet he had not made the earth, nor the fields, nor the highest part

of the dust of the world. When *he prepared the heavens, I was there*; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; *then I was by him, as one brought up with him*. And I was daily his delight, rejoicing always before him, rejoicing in the habitable part of his earth, and my delights were with the sons of men." Prov. viii. 22—31.

Again, "Wisdom, which is the worker of all things, taught me; for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, kind to man, steadfast, sure, free from care, having *all power, overseeing all things*, and going through all understanding, pure, and most subtle spirits. For Wisdom is more moving than any motion; she passeth and goeth through all things, by reason of her pureness; for she is the breath of the power of God, and pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her, for she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one, she *can do all things*; and remaining in herself, she *maketh all things new*; and in all ages, *entering into holy souls*, she maketh them *friends of God and prophets*; for God loveth none, but him that *delleth with wisdom*; for she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it."

This is thus written of the Lord Jesus Christ, the *Wisdom* of God, the eternal, essential light, the covenant of God with the Gentiles, the word of God and *true light*, that lighteth every man that cometh into the world.

And for a further instrumental help to mankind, to *look unto God for salvation*, he hath also given us the Holy Scriptures. They were not all written at one time, but occasionally, at several different times and ages, by the divine inspiration, and cogent force of the influence of the *Holy Spirit of Christ*, which is *eternal wisdom*, and is *before all worlds*, and before all *Scriptures*.

God doth much good unto man by man, as fallen man is an evil instrument for the hurt of man; as saith the Scripture: "For since by man came death, by man came also the resurrection of the dead. As in Adam all die, so in Christ shall all be made alive." 1 Cor. xv. 21, 22. So God makes use of man, some for the help of the rest, according to his good will and pleasure; and qualifies one and another, and so many as he pleases, from age to age, and generation to generation.

The Scriptures then were thus written for the instruction of those ages wherein they were written, and to whom they were delivered; and being preserved by the special providence of God, and presented by the same unto us in our own language, they are for our learning also.

For "The Friend."

BIBLE ASSOCIATION OF FRIENDS IN NEW YORK.

First printed Annual Report.

We have perused with much satisfaction the interesting Report of the Bible Association of Friends in New York, which cannot fail to be highly acceptable to our readers. The views taken in the report are important and valuable, and we hope will claim the serious attention of Friends every where. It is gratifying to learn that the late annual meeting of that association was largely attended, and that a lively interest was evinced in the great work of diffusing the Holy Scriptures. Two other meetings, also numerous attended, were subsequently held for the purpose of making arrangements for establishing auxiliaries in all the quarters within the limits of New York Yearly Meetings, where such institutions do not already exist. It is truly cause of satisfaction to see that our brethren in that yearly meeting are so alive to the importance of this interesting concern, and we trust the day is not remote when a copy of the Association's Bible for every member of each family of Friends, will be considered as a necessary part of the furniture of our houses. We sincerely hope that the members of our own yearly meeting will be stimulated to emulate the praiseworthy example of our Friends in New York.

The report is as follows:—

"In presenting the following statement of proceedings for the last year, the New York Bible Association of Friends have been influenced by the consideration, that their subscribers should be informed of the course which their contributions have taken—that the amount of Bibles distributed may be known, and that the wants of Friends in this particular may in some degree be understood.

"This Association was first formed at a meeting held in 10th month, 1829—for the purpose of supplying Friends, and, as its funds will permit, others with the Holy Scriptures; also, of co-operating with the Bible Association of Friends in America, in furthering their important objects.' Meetings were held from time to time, and appropriate rules adopted—with a corresponding committee and board of managers, whose meetings are held, the first monthly, and the second quarterly, for the regular transaction of business. The subscribers are annual and life subscribers; the first at three dollars, and the second thirty. The Association may also receive donations. It appoints delegates to meet annually with the Bible Association of Friends in America, to whom we also direct a detailed report of proceedings of each year.

"With such an organization, the association has proceeded to the present time, having collected and forwarded to the parent association their annual subscriptions, and received their regular returns in Bibles and Testaments at cost. We have received during the past year, 112 Bibles; of these, 55 have been distributed to annual subscribers, 18 gratuitously, 10 sold, and 28 remained on hand at the termination of the year. Besides the Bibles, there have been 70 Testaments received, which have not as yet been distributed. From the balance of

whose invitation is recorded therein, and unto Christ, of whom they abundantly testify in every dispensation? What end have we had in reading the Scriptures? Hath it been only to furnish ourselves with certain texts thereof, whereby to fight one against another, to aggravate one another, and exercise our passions upon one another, and to support this, that, and the other notion and opinion, true or false; and never regard the moral precepts, holy examples, or great and necessary gospel truth and doctrines they contain, so as to bring them into practice? This would be an ill and perverse use, or rather abuse of them, and a great neglect.

(To be continued.)

The following is extracted from some remarks of our distinguished countryman William Wirt, on the happy influence of what are denominated Sunday Schools.

"The people in truth hold the upper place among us. They are the living head, the natural fountain, of all power. Purify the fountain, and the stream will be pure. And what is there so efficacious, nay, what is there that has any power at all to produce such an effect, but the Gospel of the Redeemer carried home to the heart by his Spirit? Mere human virtue is a cheat—a scintillation at best, which we see continually extinguished by temptation. It has no power to resist the call of selfish ambition, and the tissue of vile means and agents which such an ambition never fails to employ. It may make a show in public; but it has no power to resist the temptations which solicit the passions of man in private, and which have already poisoned all the springs of moral action among us. Nothing less than the living conviction of an ever-present God, before whom we are acting and thinking and speaking, and that we have a future state of never-ending existence dependant on his approbation, can impose a moment's restraint on the indulgence of human passion: and nothing can reconcile man to such a restraint, but the formation of a new spirit within him, which will convert that restraint into liberty and privilege, and make the service of God his highest happiness here, as well as his only sure hope hereafter. This is the spiritual work of the Gospel of the Redeemer, which has brought life and immortality to light, and furnished to man a motive and a spring of action, which enables him to tread the earth and all its vile pursuits beneath his feet, in the contemplation of that immortality to which he is hastening. With these sincere and deep convictions on this subject, it is delightful to anticipate the change that will, in all human probability, be wrought by this great and magnificent scheme of Sabbath schools.

Truth is not afraid of any light; and therefore dare suffer her wares to be carried from a dim shop-board unto the street door. Perfect gold will be but the purer with trying, whereas falsehood, being a work of darkness, loves darkness, and therefore seeks where it may work closest.

Bishop Hall.

And we may see what a high esteem and notion the Jews had of the Scriptures of the Old Testament, the value and use whereof was likewise confirmed by Christ himself; by the evidence and manifestation of whose holy spirit they had been written, long before he came in the flesh, according to the predictions therein contained. Yet they carried their esteem too high; they conceived an expectation from the Scriptures which God never gave them; it was their own imaginations and misunderstanding that carried them to that exorbitant expectation; yet the Lord Jesus Christ made a right use of it, in order to draw or direct them to himself, saying: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me, that ye might have life." John v. 39, 40. Certainly no people could have a higher esteem for the Scriptures, or expect more from them than eternal life; yet their expectations were wrong, for eternal life was not, neither is it, in the Scriptures, but in Christ himself, of whom they only testify. He owned that they testified of him; but then here was the neglect, shortness, and loss of that people, "Ye will not come to me, that ye might have life." They would not look unto God in him who was accompanied by Almighty power, by which he commanded all distempers, healed all manner of diseases, by his word, and raised the dead in his Father's power!

Their error was not in searching the Scriptures, for they were written for their learning, and that thereby they might have hope of a Saviour, by the predictions and promises of God contained in them, and they are ever worthy to be searched, believed, and regarded; for they testified and do testify of him. The power of the Father testified of him, in all the miraculous works done by him in their sight, upon which he put the test of the truth of his mission as the Messiah, saying: "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works." John x. 37, 38. xiv. 11. Yet they would not believe him.

And he likewise told them, "he was come that they might have life, and that they might have it more abundantly." John x. 10. And yet they would not come unto him for it; they would not look unto the Father in him; they would not accept the invitation, and therefore they missed of that great salvation, and have not attained it unto this day, because they "will not come unto him" that they might have life, but are banished from the "Land of Promise," and trodden under foot of all nations.

It is now several ages since our progenitors had the Holy Scriptures of both Testaments translated into our own language, strictly and exactly enough, with respect to all points necessary to salvation; and they had, and we still have, the free use of them; a great blessing, of which some of our neighbouring nations are hitherto deprived. Have we read them with diligence and attention? Have we duly considered them, and made a right use of them? What advantage have we reaped thereby? Are we come unto God,

this supply, 25 Bibles and 40 Testaments have been directed to be offered to the meeting for sufferings, agreeably to the 8th article of our rules and regulations.

Our annual subscribers have been in general furnished with Bibles, and with a few exceptions continue their third year's subscription; so that the principal part of our present order will remain for distribution, as the necessities of Friends may be made known.

From the above statement, it is apparent, that such an association as the present was necessary. Inquiry had been directed by the yearly meeting into the wants of our members, and that they be reported to the meeting for sufferings:—but such had not been reported; and if so, the meeting was not in possession of means for their relief.

Cases of deficiency in this particular, are not discovered without close inquiry. A partial, or imperfect Bible will in some degree answer the question; or a possession of the New Testament alone, may be construed into Friends not being destitute of the Scriptures. From such partial investigations, it may be inferred by some, that no wants exist, or that the present form of Bible was not required. During the last yearly meeting, however, several facts came to our knowledge, in which Friends were destitute of the Scriptures, and publicly noticed as such, by persons appointed from the American Bible society to inquire into the wants of the United States, without any regard to religious distinction.

We have also found several instances within our own quarterly meeting, in which a more perfect copy of the Bible was required. A case of some interest presented, in which an individual was supplied, but the print of the Bible was so small, and eye-sight weakened, that it could not be read with satisfaction. Here our form of Bible readily removed the difficulty. We have again found those who were attached to Friends, but not in membership, who were in need of the Bible, but unable to supply themselves. Such have received assistance, and have expressed much satisfaction in being so accommodated. Cases of this kind are discovered, not always by direct, but by collateral inquiry, and would have remained destitute, if interested inquiries had not been made on their behalf.

Some have supposed that with all the facilities now afforded for the distribution of the Holy Scriptures, none need be destitute: yet the above facts prove, that inquiry, and a helping hand is necessary, and there are doubtless many more cases of which we are not informed.

The Bible which Friends are enabled to furnish, has many advantages connected with it for useful reading. It has a clear type and good paper, that it may be read by the aged, and those whose eye-sight may be imperfect from other causes. It has the important advantages of marginal references, and an extensive index and concordance. These are considerations of great importance, when the Scriptures are read with a single eye directed to improvement. As Friends do esteem the Scriptures a connected whole, so they may be

profitably read and understood by parallel passages mutually explanatory. There are advantages in this mode of reading, which increase in interest, as attention is directed to the subject. The more inquiry is extended with a desire to discover truth, evidence will be found to increase, and its application to the understanding and the heart becomes confirmed. It is an accommodation to those who read with references, to have the book in a convenient volume. That we should be correctly informed in the truths which the Scriptures contain, Friends have always maintained—and from the special regard which they have had to give scriptural expression to all doctrinal subjects, how important that all our members should be conversant with these invaluable writings, realizing Paul's approbation of Timothy, "that from a child he had known the Holy Scriptures."

We are under an impression that this Association may have an influence to encourage the junior members of our Society to a more frequent, and, we would hope, profitable reading of the Scriptures. To promote this desirable end, let each individual be furnished with the volume—and let parents, in the counsel of discipline, "endeavour, both by precept and example, to impress upon the minds of the younger class, a due regard and esteem for those excellent writings, the Scriptures of the Old and New Testaments, and to advise them frequently to read and meditate therein—at proper seasons to instruct them that the same blessed experience of the work of sanctification through the operation of the spirit of truth to which they clearly bear testimony, is to be witnessed now, as in former ages, by all who attend to its manifestations. That by the divine blessing on this pious care, their youthful minds may be led into a firm belief of the Christian religion, as held forth in the Scriptures, and particularly in the parts which relate to the miraculous birth, holy life, blessed example, doctrine, and precepts of our Lord and Saviour, Jesus Christ."

In this practical performance of religious duty, a right direction is given to our views, and we become interested that all should engage in this extension of knowledge. We should esteem the privileges we enjoy, and as members of a community rightly impressed, endeavour to co-operate in doing good; knowing that this constitutes strength, and is commended as "provoking to love and to good works."

We would invite the attention of Friends to the spread of the Bible by the formation of Auxiliary Associations in their different quarterly meetings: and if this is not found to be convenient, we should gladly receive all such as may be disposed, into the number of our annual subscribers. They will be enabled in this way, to receive an individual benefit, and by a further effort, extend a helping hand to those who may stand in need. Although this Association has been formed in this quarterly meeting, it would by no means confine itself, either in members or distribution, within its limits. The principle of the Association is general benefit, and a liberal distribution.

As certain as piety, virtue and eternal happiness are of the most concern to man, as certain as the immortality of our nature, and relation to God, are the most glorious circumstances of our nature, so certain is it, that he who dwells most in contemplation of them, whose heart is most affected with them, who sees farthest into them, who best comprehends the value and excellency of them, who judges all worldly attainments to be mere bubbles and shadows, in comparison of them, proves himself to have of all others, the finest understanding, and the strongest judgment.

Law.

THE FRIEND.

SIXTH MONTH, 9, 1832.

The Yearly Meeting of Friends at New York, it appears, closed its session on Seventh day morning, the 2d instant. We are informed by a friend who was in attendance, that this meeting was considered not quite as large as in the two or three preceding years; that through its several sittings a comfortable evidence was afforded, that in the deliberations upon the several important concerns which claimed attention, divine regard was mercifully vouchsafed, and that solidity and Christian harmony were remarkably prevalent. One circumstance we deem proper particularly to note. On reading the minutes of the meeting for sufferings, it appeared, that by direction of that meeting, a careful enumeration with regard to members had taken place, both as relates to Friends and the separatists. By returns from all the thirteen quarterly meetings excepting one, (with respect to which the account was imperfect,) the result was, that the number of Friends at the period mentioned, was in the proportion of a little less than one half to the whole number, or as forty-six and a fraction to the hundred. This is a very different statement from the exaggerated reports which the Hicksites have been in the habit of circulating.

The article which we have taken from the Cherokee Phoenix may well attract attention. It shows that injustice and oppression in regard to these greatly abused aborigines, are not to be without their natural concomitants, cruelty and bloodshed. The tale of the Indian chief is simple and unvarnished, but sufficiently touching.

FRIENDS' ASYLUM.

Visiting managers for the month, Timothy Paxson, 158, North Front street; Edward Yarnall, 39, High street; Charles Allen, 180, South Second street.

Superintendents—John C. Redman and wife.

Attending Physicians—Dr. Robert Morton, No. 116, South Front street; Dr. Charles Evans, No. 102, Union street.

Married, at Friends' Meeting, Pine street, on Fourth day the 6th instant, Caleb E. Pleasants to Martha Reeve.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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WILLIAM SALTER,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Ruby-throated Humming-bird.

This wonderful diminutive and brilliant bird is the only one of an American genus, of more than 100 species, which ventures beyond the limit of tropical climates. Its approaches towards the north are regulated by the advances of the season. Fed on the honeyed sweets of flowers, it is an exclusive attendant on the varied bounties of Flora. By the 10th to the 20th of March, it is already seen in the mild forests of Louisiana, and the warmer maritime districts of Georgia, where the embowering and fragrant *Gelsemium*, (Carolina Jessamine,) the twin-leaved *Bignonia*,* and the white-robed *Mylocarum*,† with a host of daily expanding flowers, invite our little sylvan guest to the retreats he had reluctantly forsaken. Desultory in his movements, roving only through the region of blooming sweets, his visits to the northern states are delayed to the month of May. Still later, as if determined that no flower shall "blush unseen, or waste its sweetness on the desert air," our little sylph, on wings as rapid as the wind, at once launches without hesitation into the flowery wilderness which borders on the arctic circle.

The first cares of the little busy pair are now bestowed on their expected progeny. This instinct alone propelled them from their hybernal retreat within the tropics; strangers amidst their numerous and brilliant tribe, they only see a transient asylum in the milder regions of their race. With the earliest dawn of the northern spring, in pairs, as it were with the celerity of thought, they dart, at intervals, through the dividing space, till they again arrive in the genial and more happy regions of their birth. The enraptured male is now assiduous in attention to his mate; forgetful of selfish wants, he feeds his companion with nectared sweets; and jealous of danger and interruption to the sole companion of his delights, he often almost seeks a quarrel with the giant birds which surround him; he attacks even the king-bird, and drives the gliding martin to the retreat of his box. The puny nest is now prepared in the long accustomed orchard or neighbouring forest. It is concealed by an

artful imitation of the mossy branch to which it is firmly attached and incorporated. Bluish-grey lichens, agglutinated by saliva, and matched with surrounding objects, instinctively form the deceiving external coat; portions of the cunning architecture, for further security, are even tied down to the supporting station. Within are laid copious quantities of the pappus or other down of plants; the inner layer of this exquisite bed is finished with the short wool of the budding *Platanus*, the mullein, or the soft clothing of unfolding fern-stalks. The eggs, as in the whole genus, are white, and only two, so nearly oblong as to present no difference of ends. Incubation, so tedious to the volatile pair, is completed in the short space of ten days, and in the warmer states, a second brood is raised. On approaching the nest, they dart around the intruder, within a few inches of his face; and the female, if the young are out, often resumes her seat, though no more than three or four feet from the observer. In a single week the young are on the wing, and in this situation still continue to be fed with their nursing sweets by the assiduous parents. Creatures of such delicacy and uncommon circumstances, the wondrous sports of nature, every thing appears provided for the security of their existence. The brood are introduced to life in the warmest season of the year; variation of temperature beyond a certain medium, would prove destructive to these exquisite forms. The ardent heats of America have alone afforded them support; no region, so cool as the United States, produces a set of feathered beings so delicate and tender; and, consequently, any sudden extremes, by producing chill and famine, are fatal to our humming-birds. In the present, remarkably wet summer, (1831,) very few of the young have been raised in New England. In other seasons they comparatively swarm, and the numerous and almost gregarious young are then seen, till the close of September, eagerly engaged in sipping the nectar from various showy and tubular flowers, particularly those of the trumpet *Bignonia*, and wild balsam, with many other conspicuous productions of the fields and gardens. Sometimes, they may also be seen collecting diminutive insects, or juices from the tender shoots of the pine tree. While thus engaged in strife and employment, the scene is peculiarly amusing. Approaching a flower, and vibrating on the wing before it, with the rapidity of lightning, the long, cleft, and tubular tongue is exerted to pump out the sweets, while the buzzing or humming of the wings reminds us of the approach of some larger Sphinx or droning bee. No other sound or song is uttered, except occasionally a slender chirp while flitting from a flower, until some

rival bird too nearly approaches the same plant; a quick, faint, and petulant squeak is then uttered, as the little glowing antagonists glide up in swift and angry gyrations into the air. The action, at the same time, is so sudden, and the flight so rapid, that the whole are only traced for an instant, like a grey line in the air. Sometimes, without any apparent provocation, the little pugnacious vixen will, for mere amusement, pursue larger birds, such as the yellow-bird and sparrows. To man they show but little either of fear or aversion, quietly feeding on their favourite flowers often, when so nearly approached as to be caught. They likewise frequently enter the green-houses and windows of dwellings where flowers are kept in sight. After feeding, for a time, the individual settles on some small and often naked bough or slender twig, and dresses its feathers with great composure, particularly preening and clearing the plumes of the wing.

The old and young are soon reconciled to confinement. In an hour after the loss of liberty, the little cheerful captive will often come and suck diluted honey, or sugar and water, from the flowers held out to it; and in a few hours more it becomes tame enough to sip its favourite beverage from a saucer, in the interval flying backwards and forwards in the room for mere exercise, and then resting on some neighbouring elevated object. In dark, or rainy weather, they seem to pass the time chiefly dozing on the perch. They are also soon so familiar as to come to the hand that feeds them. In cold nights, or at the approach of frost, the pulsation of this little dweller in the sunbeam, becomes nearly as low as in the torpid state of the dormouse; but on applying warmth, the almost stagnant circulation revives, and slowly increases to the usual state.

For "The Friend."

Manners and Customs of the Jews, &c.

(Concluded from page 273.)

From what we read in the Bible, it is clear that the diet or food of the Jews was very simple and plain. It was chiefly bread, milk, honey, rice, and vegetables. John the Baptist is said to have fed upon locusts and wild honey. The locusts are insects like grasshoppers in shape, but much larger. Our blessed Lord ate some honey when he appeared to his disciples, Luke xxiv. 42. to show them that his body was actually raised from the grave. "And they gave him a piece of broiled fish, and of an honey-comb. And he took it, and did eat before them."

The Jews seldom had animal food, except at their solemn feasts and sacrifices. As they

* *Bignonia capreolata*. † Called the buck-wheat tree.

did not often eat flesh, they considered it a great dainty. Jacob's pottage of lentiles, which tempted Esau to sell his birthright, shows how simple the usual food of the patriarchs was; and from Isaac's desire for "savoury meat," Gen. xxvii. 4. it appears not to have been his usual food. The feast which Abraham prepared for the angels, and that which Gideon and Manoah got ready on a like occasion, show that flesh meals were considered as something more than common fare.

The most common and useful article of food was bread, made in loaves of different sorts and sizes. Bread is often mentioned in the Bible. It often means bread only; though sometimes it is used as a general expression for a meal, including other sorts of food, as Matt. xv. 2. Luke xiv. 1. and other places, "And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him." Parched corn was grain before it was quite ripe, roasted or dried in the ear, and eaten without any thing else being done to it.

The grain was usually ground into flour, then fermented, or made light by leaven, then kneaded into bread. This flour was ground by small hand-mills, which were only two flat circular stones, one placed upon the other; the upper one was turned round, while the corn was poured between them through a hole at the top.

Mills like these were in use in the highlands of Scotland till very lately, they were called querns; they were usually worked by two women, who sat one on each side and turned the upper stone round, pushing the handle from one to the other. Matt. xxiv. 41. "Two women shall be grinding at the mill; the one shall be taken, and the other left." One of these millstones the women of Thebez, Jud. ix. 53. cast upon the head of Abimelech; see also Matt. xvii. 6. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." These mills grind the flour but slowly, so it is the employment of every day to grind some flour. The sound of grinding, and the women singing as they work the mill, is heard in the morning early in the houses of the east, and is considered a sign that the people are well and active; when it is not heard the neighbours fear that all is not well, Ecc. xii. 4. "And the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low." This explains the description of the desolate state to which Jerusalem should be reduced, Jer. xxv. 10. "Moreover, I will take from them the voice of mirth, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the sound of the millstones, and the light of the candle." As the millstones were so necessary to prepare the daily food of each family, the Israelites were forbidden to "take the nether or the upper millstone to pledge: for he taketh a man's life to pledge," Deut. xxiv. 6. This is a strong expression; it shows how impor-

tant an article of food bread must have been, when the instrument by which it was prepared was of so much consequence to every family.

Leviticus xi. contains particular directions as to what sort of animal food the Jews might eat, and what was forbidden them. Upon this a general remark may be made, that the sorts of food forbidden are mostly such as are unwholesome and hard of digestion. Pork, for instance, is considered very unwholesome in those hot countries. Many sorts of food which may be eaten among us without harm, would be very dangerous there. In the year 1801, when the English attacked the French in Egypt, many of the troops died from want of care in this respect. Cooling vegetables were, and still are, much used for food, as melons, cucumbers, &c. The Israelites in the wilderness longed for them, Numbers xi. 5. "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic."

But the laws respecting food were also to keep the Jews a separate people from those nations who fed upon what they were forbidden to eat, and to teach them temperance. Tertullian, one of the ancient fathers who lived soon after the days of the apostles, says, "If the law takes away the use of some sorts of meat, and pronounces creatures to be unclean, who before were held to be quite otherwise, let us consider that the design was to accustom the Jews to temperance, and look upon it as a restraint laid upon gluttons, who hankered after the cucumbers and melons of Egypt, while they were eating the food of angels."

The importance and value of wells of water in the east is very great. In the days of the patriarchs we read of contests between Abraham and Abimelech, and between Isaac and the Philistines, for wells, Gen. xxi. 25. xxvi. 18. Moses found protection from Jethro, on account of assistance which he rendered to his daughters when the shepherds attempted to drive them away, and possess themselves of the water they had drawn, Exod. ii. 16, 17. "Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered the flock." The woman of Samaria seems to have thought the possession of a well a proof of Jacob's greatness and power, John iv. 12. "Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?"

In England, we can have little or no idea of the value of water in those hot and dry countries, but it was very strongly felt there. David, when expressing in the strongest manner his desire for the Lord, referred to this very thing. When he was in the wilderness of Judah, he longed for the water from the well of Bethlehem, which he used to drink, 1 Chron. xi. 16, &c. "And David was then in the hold, and the Philistines' garrison was then at Bethlehem. And David longed, and said, Oh, that one would give me drink of the water of the

well of Bethlehem that is at the gate! And the three broke through the host of the Philistines and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David, but David would not drink of it, but poured it out to the Lord, and said my God forbid it me, that I should do this thing; shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they bought it. Therefore he would not drink it." His soul feeling a strong desire for the presence of the Lord, he also thus expresses himself, "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is," Psa. lxxiii. 1.

The Jews were generally employed in agriculture, or cultivating the ground, and in tending cattle. Their fathers, Abraham, Isaac, and Jacob, lived in this manner, chiefly however attending to their flocks and herds, as many of the tribes among the Arabs do at the present day, and only sowing the ground occasionally. The laws given to Moses encouraged agriculture; but we do not find any thing about trade and commerce with foreign nations for many hundred years after the children of Israel were settled in the promised land. Their riches consisted chiefly in cattle and slaves, or servants, who were employed in tending the flocks and herds, and in cultivating the ground, to raise a sufficient supply of the fruits of the earth, Genesis xxvi. 12. "Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him. And the man waxed great and went forward, and grew until he became very great. For he had possession of flocks and possession of herds, and great store of servants." Abraham and Lot had such large heads of cattle that they were obliged to separate to find pasture for them, Gen. xiii. 6. In Gen. xiv. 14, we read that Abraham armed three hundred and eighteen of his servants or slaves, when he went to rescue Lot from those who had led him away captive. These slaves or servants, however, were treated very different from the poor slaves in the West Indies, of whom we hear so much. They were treated kindly, as servants of the family, even better in many respects than hired servants. Jacob had a vast quantity of cattle, as appears from many passages of the Bible; these large flocks and herds caused wells and springs to be very valuable; see Gen. xxi. 25, xxvi. 15, Judg. i. 15, &c. for rivers and brooks are not plentiful in the east, it seldom rains there, except during one part of the year. In the greater part of Egypt rain never falls.

But we may go back earlier than these times. Adam brought up Cain to cultivate or till the ground, and Abel to feed sheep, Gen. iv. 2. and, in the same chapter, ver. 20, we read, Jabel was the father of such as have cattle, and of those who dwelt in tents. In those countries they dwell in tents at the present day, and easily remove when their cattle have eaten up all the pasture in one place.

The manner in which the Arabs travel on those occasions reminds us of the way in which Jacob journeyed, Gen. xxxii. Mr. Pearsons,

who travelled in those countries a few years ago, thus describes it:—"First went the shepherds and goatherds, with the sheep and goats in regular flocks. Then followed the camels and asses, with the tents and furniture. Next came the old men and the women, with the boys and girls, on foot. The little children were carried by the women, and the elder children carried the lambs and kids. Last of all came the masters of the families. Between each family there was a space of a hundred yards or more, so that they did not mix or get confused with each other."

From "the African Repository."

EMIGRATION TO LIBERIA.

Sentiments of the Free Persons of colour in Charleston, S. C.

MR. EDITOR:—I saw in Norfolk, Va. a short time since, an intelligent and well educated man of colour from Charleston, S. C., who together with his family, had come to Norfolk to take passage to Liberia, in a vessel expected shortly to leave the port. He informed me that *fifty other families* were preparing to emigrate. That most of them were well educated,—that most of them also owned property, and that many had valuable trades. Through him I was furnished with a copy of the proceedings of a meeting of the free people of colour of Charleston, held at the house of Titus Gregoire, on the 6th December last, an abstract of which I send you for publication in your valuable paper. S.

"On motion of Titus Gregoire, Junius Eden was appointed chairman, and Charles Henry, secretary.

The chairman then briefly stated the object of the meeting, to be the devising of measures for emigrating to Liberia on the western coast of Africa, the land of our fathers. "The inhabitants," said the chairman, "invite us to come and possess it, and to assist them to infuse into the natives notions of pure morality, and to erect temples dedicated to the worship of Jehovah, where the injured sons of Africa may enter, and with united voices raise melodious songs of praise to Heaven's Eternal King." He said that no sacrifice was too great to be made here in order to secure for ourselves and our children, the blessings of social happiness in Africa, and concluded by calling on other members of the meeting to express their sentiments.

Charles Henry then arose and said, "Africa, the land of our fathers, although surrounded with clouds of darkness, seems to me to be extending her arms towards us as her only hope of relief, and calling on us loudly for help—saying, 'I struggle for light and for liberty, and call upon you by the *manes* of your ancestors to come to my help and your *rightful possession*. Tarry thou not, but come over and dispel the darkness from your benighted land. Come, and inspire us by your example with sentiments of virtue, and with a love of the duties taught by the meek and lowly Jesus. Come and erect altars, and light them with the pure fire of devotion to the only living and true God. Come and enforce the empire of reason, truth, and christianity over our benighted minds.

Be no longer as a sentinel asleep at your post; desert not your own people and the country of your ancestors.'" Mr. Henry concluded by submitting the following preamble and resolutions:

"Whereas it will be unworthy of us as descendants of Africa, if, after the bright and inspiring prospects which are held out to us of inheriting the land of our fathers, we let go by supine negligence the opportunity now offered by the Colonization society, of accepting the invitation of our brethren in Liberia to inherit and enjoy alike with them a land, not obtained by the harrowing price of blood and treachery, but by the unspotted gift of heaven to our ancestors, Therefore

Resolved, That we take the Bible for our chart, with a full supply of love, hope, and faith, and leave the land that gave us birth, and emigrate to Liberia, in Africa, the land of our ancestors, there to spend the remnant of our days, in peace and harmony.

Resolved, That we go to Africa as harbingers of peace, in the fulness of the blessing of the Gospel of Christ, and determined by every virtuous deed, to set such examples as shall be worthy of the Christian name.

Resolved, That we who compose this meeting, placing our only reliance in an All-wise Providence, and supplicating his guidance and direction in our affairs, do solemnly, in his presence, pledge our faith to each other, that we will live in Africa in union and brotherly love as one family: And that they who shall reach Africa first, shall select suitable lands for the remainder; and that we will mutually assist each other and afford when needed both spiritual and temporal aid; and in case of the death of the heads of families, the surviving members shall foster and afford the family of the deceased every possible relief.

Resolved, That our motives for leaving the place that gave us birth, are honourable, just and right; and for the purity of our intentions, we appeal to the Judge of all the earth. And taking his word for our standard, we will not harbour or encourage any designs that may tend to disturb the peace and harmony of this state, or by any means alienate the affections of our brethren who are held as property, from their subordinate channel."

Aberdeen Gregoire then arose, and stated that the propositions of the chairman, as well as the resolutions just offered, of emigrating to Africa, the land of our fathers, met his entire approbation, and he therefore offered himself as a candidate for emigration.

Samuel Cochrane stated that he felt sorry that he had not ten years ago emigrated to Africa, as he had then contemplated; but he now felt happy in the prospect of dying in the land of his fathers.

Charles Snetter said that the resolution met his entire approbation; that he and his family would leave the shores of Carolina for those of Africa, as soon as an opportunity was afforded them; that he had just received a letter from his aunt at Savannah, in answer to one from him, in which she stated her willingness to accompany him to the land of her *nativity*, she being an African by birth. [He here read the letter, which was truly animating. He also handed to the chairman an extract of a letter from the Rev. R. R. Gurley, which had reference to the soil, trade and grant of land which each emigrant will be entitled to on reaching Liberia. It was of the most encouraging nature.]

Henry B. Mathews also responded to the general feelings of the meeting, and stated that he felt proud to think that he and his family would go with them.

Mr. Pharaoh Moses said that he was at a loss for words to express his feelings. "If you," said he, "who are natives of this coun-

try, and have never seen Africa, speak so highly of her, what must I say who have trod the soil—the soil which gave me birth, and where yet live my relations and kindred, from whom by the hand of violence I was torn away and deprived of freedom, which, thanks be to God, I have again obtained, and not only mine, but I have obtained also the liberty of the companion of my life, and that of two children." [Here Moses was so much overcome by his feelings, that he was obliged to take his seat. In sitting down, he said, "I go with you, my brethren. It is a good land."]

The resolutions were then put by the chair and unanimously carried.

James Eden then stated that the resolutions just adopted, had calmed his mind in regard to the dearest objects of his affection. In case of his death, his dear family would now be at no loss for friends, and, he added, "The sacrifices that will be made here are not worth a thought, when compared with the advantages we will have in Africa. There we and our children will enjoy every privilege, as well as civil and religious liberty." He concluded by moving the following resolution:

Resolved, That as soon as our affairs can be brought to a close, we will make application to be conveyed to Liberia.

The resolution was adopted, and Charles Snetter then said, that as there was a periodical paper published in Liberia, our future home, he moved the following resolution:

Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and published in the Liberia Herald.

The resolution was adopted, after which, on motion, the meeting adjourned.

Signed, JAMES EDEN, Chairman.
CHARLES HENRY, Secretary.

From the Boston Gazette.

FAMINE AT THE CAPE DE VERDS.

It will be seen by the annexed extract from a letter which has been received here within a few days, that the natives of one of these islands are perishing from absolute starvation.—We sincerely trust that whale ships and other vessels bound in that direction, will, for the sake of humanity, stop at the islands, and relieve as much as is in their power the wretched inhabitants. The merchants of the adjacent islands are doing all in their power (which is little, as they are but scantily supplied with provisions themselves,) to assist them. A wealthy gentleman at Bona Vista sent them a cargo of rice, and his vessel had gone to the coast for another cargo, for the same destination. The annexed account, which is written by one of the most respectable merchants at these islands, may prompt some spirited and humane individuals to contribute something for their relief.

A CORRESPONDENT.

Villa da Praia, Cape de Verds, }
April 28th, 1832. }

"In my former letters I think I mentioned the miserable state of the inhabitants of the Island of Fogo, by cause of famine. I am sorry now to inform you that they have arrived at the last stage of human suffering. By an arrival from there yesterday, we learn from unquestionable authority, that in the Parish of St. Laurence, the deaths for the last ten days have averaged seven per day from actual starvation, and it is calculated that fifteen per day in the whole island perish for the want of food!! We have already received three or four thousand of these poor miserable beings, which makes our burthen very heavy

—as this island the last year did not produce enough for her own population; and was it not for a reservation of Indian corn kept in the husk by several of the most wealthy inhabitants, for some years past, we should be as badly off as our Fogo brethren. Although we have a number of ships constantly touching here, which gives us an advantage over them, we can expect no help from Portugal as long as she is in this distracted state, and would to God some of our public-spirited philanthropists would open a subscription and send a cargo or two of Indian corn and coarse bread to the poor sufferers, in fact any thing that would keep soul and body together—it would be real charity, as they have nothing to return but their prayers.

Farmers who have been in the habit of receiving 3000 bushels yearly, have received this year no more than 50!! and some not a kernel! And the general distress of the times will not allow of any individual supporting the whole poor. I support seven myself, besides transient charity. I am happy to say you will find in the natives of this island a really charitable feeling.—A few days since a yacht came loaded with 150 of them, and in three or four hours they were all accommodated with homes. We have had a visit from the United States' ship Peacock, Captain Geisinger, with the Hon. F. Baylies, lady, and suite on board, and never were more gratified. Captain Geisinger, officers, and crew, are every thing that can make an American proud of his country and its laws—and from what little I have seen of Mr. Baylies, I think the President and Senate have made choice of a man who will do honour to his station and country. I cannot but mention one little circumstance: The Peacock was here when the 150 poor fellows were turned out on the beach, and immediately Captain Geisinger sent 4 bags rice, 4 bags bread, 1 bbl. beef, and 1 bbl. pork, to be distributed amongst them—it had a most powerful effect on the Governor and all the Portuguese merchants of character. Capt. Waters, senior, gave a few bags Indian corn to be sent them. All these things look well, and exalt our national character. Excuse this long detail—would to God that our highly public spirited merchants may extend their usual charity to the poor sufferers of Fogo."

"My father-in-law is quite sanguine in his belief of immediate relief if you will only make the case known in the United States."

From the Philadelphian.

A NATIONAL DEBT.

Which has been overlooked in the adjustment of our finances.

When I hear it said that the national debt is nearly paid off, I am reminded of certain foreign claims upon us, which have not yet received proper consideration. There is one whole continent which has claims upon us of an immense amount, and of long standing. I refer to Africa. Her claims are not for such spoiliations, as often are the subject of complaint between nations. The depredations, for which Africa asks indemnity, are of much more serious character. They are depredations committed upon the flesh and blood and souls of her children. She complains that we have torn from her without any provocation her own offspring, and have compelled them to drink the bitter draught of interminable slavery. Before the slave trade was denounced by Christian nations, American merchants sent their ships to Africa to plunder her other unoffending inhabitants, and ten thousand of that ill-fated race were thus dragged into bondage by American hands. Many millions of African exiles have died in slavery in this country; and more than two millions we now hold in bondage. These are the wrongs for which Africa asks indemnity. It is for these that a debt is due. And was there

ever, in the history of human relations, a more sacred obligation, and one of more appalling magnitude? The expenditure of millions of dollars, and the sacrifice of thousands of lives in the cause of African improvement, would cancel but a fraction of it. But something may be done. We may perhaps pay the interest of the claim, if nothing more. The colonization of Africa, as proposed by the American Colonization society, opens the way for making some indemnity for the wrongs we have committed upon her. We may send back her exiled children with the institutions of religion, and civilization. They will thus be raised from slavery to the enjoyment of rational liberty, and will be placed in a situation highly favourable to the attainment of moral and religious character. Living in settlements along the coasts of their persecuted country, they will guard it against those fiends in human form, who come hither for the purpose of seizing and reducing to slavery its poor inhabitants. By their intercourse with the native tribes, they will extend the knowledge of the Gospel, and will thus become missionaries of salvation to their wretched countrymen. Here then a way is open to make some compensation for the wrongs committed on the African race. Every individual who contributes to the funds of the Colonization society, helps to discharge the mighty debt.

As it is a national debt, it is said that government should pay it. But the government at present refuses to do this. And as the way is open for individual action, the obligation is thrown upon individuals; and let no one, especially let no Christian, who professes to practice both justice and mercy, plead exemption. J. C.

SONNET TO LIBERIA.

Be thine a poet's blessing! Youngest born
Of nations proudly rank'd among *The Free!*
Such, by thy name, and bearing thou shouldst be,
Whoe'er may slight thee, or whoever scorn.
Long, long hath Afric wept, in grief forlorn,
Her helpless offspring, o'er the briny sea,
In spite of reason's and religion's plea,
Consign'd as slaves; from home and freedom torn.
A brighter day hath dawn'd! And on her shore
Philanthropy hath plann'd a holier shrine
Than that erst rear'd to Moloch: be it thine
Our wrongs to heal, and Afric's rights restore;
And prove, by spreading round the gospel's lore,
Its practice—like its precepts, is DIVINE!

BERNARD BARTON.

For "The Friend."

HUMILITY.

While through life's vale of tears I take my way,
Where hopes are cross'd and brilliant dreams decay;
Oh! may thy spirit, pure humility,
Felt, and not feign'd, remain to comfort me.

Here as around I cast my anxious eyes,
Deceitful scenes, and treacherous snares arise;
The prospect bright, and view serene, to-day,
Ere dawns the morrow, may have pass'd away.

Uncertain joys the round of earth contains,
Sunshine and shadow rest upon its plains;
And ere we learn to mark its peace or gloom,
Our feet in weariness approach the tomb.

And where shall pride uplift its haughty brow,
When kings and princes into dust must bow;
Where shall the stubborn heart forget its God,
When rich and poor must bend to sorrow's rod.

Stern death, his arrow sends to high, to low,
Midst courts and cottages, his mandates go;
He stills the heart—he seals the sparkling eye,
And causes beauty in the dust to lie.

Thus, when the dream of life is brief and frail,
Where joy is transient, and where treasures fail,
Oh! may my soul be fill'd with humble love,
And all my earnest hopes be fixed above!

Philad. 5 mo. 21st, 1832.

S. J.

THE DELAYING SINNER.

Could you be sure of long life, sure of repenting at some future period, it would still be the dictate of wisdom, as it is of the Bible, to become religious to-day. You expect, if you ever do become religious, to repent of all your past sins; for you well know, that without repentance there is no pardon, no true religion: of course, if by postponing religion to-day, you resolve to commit a few more sins, you expect to repent of those sins. You are then, while you delay, constantly making work for repentance; you are doing what you mean to be sorry for; you are building up to-day what you mean to throw down to-morrow. How irrational and absurd is this! How foolish, how ridiculous does a rational, immortal being appear, when he says, "I mean to omit some duty, or commit some sin to-day; but I will be very sorry for it to-morrow. I will not now hear God's voice; but I mean to mourn, to be grieved for it hereafter." Could you say this to your fellow-creatures without blushing? How then can you without shame say it to God by your actions? What sincerity can there be in such promises? How can a man sincerely resolve, that he will to-morrow repent of conduct which he loves and chooses to day? It cannot be. There is not therefore the smallest sincerity in the delaying sinner's resolutions of future repentance and amendment. He has no real intention to become religious at any future period of his life; and all his promises are designed merely to quiet his conscience, and prevent her from disturbing him in his sinful pursuits. In every point of view, it is your duty, your wisdom, your interest, to become religious to-day.—Payson.

The following paragraph from a late paper is another evidence of the remarkable coldness and backwardness of the season:

It is with regret we are informed that during the cold weather we experienced here on the 24th of last month, a heavy fall of snow, about nine inches deep, occurred at that period through the Pokono range in this state, and extending through the Catskill mountains in New York. The young pheasants are hatched during the month of April, (the same being the case with grouse,) the whole of which perished from the great degree of cold produced by such a body of snow, and by the destruction and absence of all insects, on which they usually feed during this season of the year. A great mortality also has taken place at the same time amongst the swallows and small singing birds, through the same district of country, from the same cause.

For "The Friend."

Spreading the Bible and other good Works.

To spread the Holy Scriptures, and to practise the daily reading of them, is a good work. There can be no danger of being too thoroughly acquainted with the instructive history which they unfold of the characters and experiences of great men of ancient time, the prophecies divinely communicated, and the precepts and doctrines which relate to the means and the work of salvation. It cannot even be reasonably supposed that any person living in Christendom, and who has free access to them, can be worthy of the name of a Christian, and be willfully negligent of reading them. If the salvation of the soul has become the paramount object of his solicitude, and daily pursuit, he will love the sacred records, and delight to study and meditate upon the judgments, and the mercies, and the gracious promises which they hold out. No obstacle whatever should then be placed in the way of their universal diffusion, for if we sincerely desire our own salvation, the same motive would lead to crave that all our fellow creatures may partake of the benefit conferred by them, as one of the most effective outward means in promoting that end. However we may differ in relation to their title, and the degree of influence which they exert in that work, still there can be no valid objection to placing them in the hands of every body, leaving them and their readers to the interpretation and application of the Holy Spirit. Neither because some may have made a wrong use of them, and perverted them into an authority for evil actions, can we consistently discountenance their perusal. Many of the choicest blessings are converted into means of serious injury, and even the immediate revelation of the light of Christ, has been pled as a warrant for actions wholly repugnant to its divine and heavenly nature. This light in greater or less measure we believe to be universally diffused, and by Christians admitted, under various denominations, to be the immediate applier of the promises of the gospel, and the sanctifier of the immortal soul. But how many turn away from its discoveries and convictions, and thus fail to derive the benefit of the great salvation of which it would make them the possessors. We do not therefore deny, or doubt the efficacy of the grace, neither ought we to undervalue or impugn the Holy Scriptures, because many of their professed admirers do not in their lives exhibit a proper consistency with the principles and commands which they enforce. It is no uncommon error to measure ourselves, both by ourselves and by others. Those who have forsaken gross sins, and live comparatively circumspect lives, often stop short of perfect redemption, persuading themselves they have now advanced far enough. Others quench the spirit in its requisitions, by hunting up the imperfections and failings of high professors, and thence conclude religion is an imaginary existence, that the compunctions which trouble them are mere conceit, and the Bible a work of doubtful origin, doing more harm than good in the world. Such conclusions are drawn from false premises, and in-

stead of being arguments against the immediate convictions of the light of Christ, or the authenticity and divine authority of the Holy Scriptures, furnish proof of the corruption and deceitfulness of the human heart, and its unwillingness to yield to the sanctifying power of the cross, by which it would be regenerated, and brought to see things in a true light. A high responsibility attaches to the friends of the Bible, and though their defects will not alter or abate the force of a single truth it contains, they may, by the evidence which their conduct gives, that while they profess the *form*, they are destitute of the *power* of godliness, be instrumental in destroying the blessing of that inestimable book, in turning away in disgust the serious enquirer after truth. Although every encouragement should be given to the spreading, and habitual reading of the inspired writings, yet it is possible to be in the practice of both, without attaining to the life and essence of true religion. A man may be punctual in assembling his family to hear the Scriptures daily, while he is utterly a stranger to true humility, and the renovating power of the cross of Christ. He may even despise the simplicity and self-denial which the truth, if faithfully obeyed would lead into, and endeavour to cover his defects and satisfy his conscience, by the reflection that he goes to meeting once or twice a week, reads the Scriptures every day, and subscribes as liberally as his friends, to the Bible Society, the Tract Society, School Education, and other useful and important objects. All these things are very proper in their place, and ought to be attended to, but alone, are insufficient to make a man a Christian. In a day of much active display to promote the *Redeemer's Kingdom*, it will be wise for many who profess to be even zealously engaged in the cause, to examine whether the Redeemer's Kingdom, has come into their *own hearts*, whether they really know what his kingdom is, or whether they have not still retained the government in their own hands, and virtually declare, by refusing the terms, "We will not have this man to rule over us." There is much *house top* religion in the world, a great display of the works of man in newspapers, and pamphlets, and in various institutions for philanthropic and moral purposes; and it is possible, as these things become popular and fashionable, for persons imperceptibly to persuade themselves, that religion mainly consists in them, and that the restraints of the cross are either imaginary, or belong to persons of little education, or of weak and contracted minds.

Our ancient Friends read the Scriptures diligently, many carried them in their pockets constantly, and often quoted and referred to them in their preaching. Education was a subject of primary importance with them, and no doubt after the persecution, they participated in works of general benevolence. But their religion had its origin and spring in the immediate manifestations of the light of Christ Jesus in their own souls. This showed them the fallen and corrupt state of their hearts, the necessity of inward sanctification and regeneration, and that it was he who died for them and rose again, that could *alone* accomplish this work. Here was where they began, to have first

the *inside* made clean, and as that was progressing, the *outside* was regulated accordingly. They not only confessed the name of Jesus before men, but the gravity of their countenances and deportment, their watchfulness unto prayer bewrayed them that they had been and continued to be *with* Jesus. Thus they became the salt of the earth, possessing a lively savour, and as lights in the world, attracting the attention of the traveller to Zion, by whose influence many were turned into the right path, and acknowledged the glory and the excellency of the spiritual dispensation they preached and enjoyed. Having begun in the spirit, are we now to be made perfect by works merely, which man in an unregenerate state can perform, without the immediate aid of the Holy Spirit? I do consider it a question of serious and deeply interesting import, to the members of this once highly favoured and dignified Society. We seem to be fast becoming a very superficial people. We have partaken largely of the spirit of the world in acquiring wealth, and now we are in danger, of eagerly grasping the same spirit, in our exertions to advocate the Redeemer's kingdom, by those works which may be seen and commended of man. We have just escaped from a tremendous convulsion produced by the spirit of infidelity, taking advantage of the results of disobedience and unfaithfulness; and well will it be for us, if we do not mistake our own short-sighted policy and wisdom, to guard us from further disaster, instead of coming back to our first love, the sincere love of the Lord Jesus Christ, in *all his manifested requirements*. "Other foundation can no man lay than that which is already laid," and it is only by building on this sure foundation, we can have a certain hope that our building will stand; and it is impossible to build here unless we are daily concerned to take up the cross of Christ, to deny ourselves of every thing he requires us to abandon, and follow him, the unconquered Captain of salvation. The religion of the cross is a very unfashionable religion, even among outside Quakers. Ease, liberty, creaturely indulgence and a spurious christianity, have almost banished it from the hearts and houses of many. May we all remember the solemn language, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name *done many wonderful works*? And then will I profess unto them, *I never knew you*, depart from me, ye that work iniquity."

U. V.

MARRIED, on fourth day, 18th of 1st month last, at Friends' meeting-house, in Norwich, Oxford county, U. C., JOHN H. CORNELL, to RACHEL WEBSTER.

—, at the same place, on fourth day, 15th of 2d month, HIRAM HAIGHT, to PHERE BARKER.

—, at the same place, on fourth day, the 18th of 4th month, ISAAC PECKHAM, to PELA B. WILSON.

—, at Friends' meeting-house, Smyrna, Chencango county, N. Y., the 10th of 5th month, NATHANIEL M'DONALD, to SARAH KNOWLES, both of that place.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

*Extract from a Sermon preached by Thomas
Story, at Grace-Church street, London, Sep-
tember 25, 1737.*

(Continued from page 279.)

Have we indeed looked unto the only true and living God, of whom we read in the Holy Scriptures, with desire and hope of salvation by him? Have we looked, with sincerity, to the Lord Jesus Christ, of whom they testify? The creation of God declares that he is, but we cannot find him there with all our search, we cannot know him thereby. "No man by searching can find out God to perfection." We all know, who have so searched, we cannot find him thereby, we cannot see him fully and clearly there. They testify of Christ, and are clear and full in their testimony of and concerning him in all points; but, alas! I am afraid the same charge is too true at this day, against the generality of people professing the Christian faith and religion, which was justly uttered against the Jews in that day, "*You will not come unto me;*" you might, but you *will not* come to the Son of God, that you may have life, and know the aboundings of it in you, by him, "even as a well of living water, springing up unto life eternal."

The Scriptures give a sure report of Christ, the Son of God, and that all that is to be known of the Father is revealed and manifest in him. They testify that he is the *Eternal Word, Wisdom and Power of God*; that he was born, as to his bodily appearance, of the holy Virgin Mary; that the power of the Highest overshadowed her, the holy divine influence came upon her, in order to that wonderful production conceived in her thereby, that holy thing called the Son of God: of which she being premonished by the messenger of the Most High, she believed the message, and by faith conceived the true promised seed, the Redeemer of the world; that all men might believe in him, and be born of the spirit of him, who was thus by the Spirit conceived in the flesh; for in him alone is the promise of God fulfilled: "The seed of the woman shall bruise the serpent's head."

And what do the Scriptures further testify concerning the Son of God? They bear testimony of him in more points abundance than I have either time or strength, or is needful, at this time to go through; because most of you now in my audience, (of several persuasions,) have read the Holy Scriptures, I do not doubt; yet I desire and exhort you young men and women especially, not only to read them, but consider them, that you may understand them, and be more fully informed in those points and others by them; waiting, in the mean time, for the inbreathing of the life and light of the Lord Christ, by the influence of whose Spirit they were first written, without which they are not rightly to be understood, or the true end of them attained. Luke xxiv. 45. John xx. 22. Yet the concern and influence I am now under may carry me further on this subject, for your sakes, than I am now aware of.

The Lord Jesus was concealed from the people till about the twelfth year of his age, and then a glimpse of the wisdom of the Father shone in him, and through him, among the wise and learned in that day among them; yet he was not made manifest as the Messiah, until the divine influence of the same power which operated in his bodily production, did anoint or fit him to preach the gospel of salvation unto his people. And then he was made manifest, not only by wonderful works, but by his doctrines which he published among the people; yet though he spake as never man spake, with respect to that wisdom and power in which he did speak, few there were who understood him; so that they were still short, at that time, of the true and full end of his appearance; for he was to be made manifest, not only to the Jews, but universally unto all nations, (in a nearer and more divine and excellent way than his outward appearance was, though that was indeed glorious,) but by degrees, from one dispensation to another, according to the prophecy of Isaiah, the evangelical prophet, where he speaketh of the Son of God, as man in the state of a servant of God, and even, in a manner, as such (a servant) in the sight of men, and in which he did indeed first appear in the flesh; that is to say: "Behold my servant whom I uphold, mine ELECT, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." Isaiah xlii. 1. Again, verses 6, 7. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

This prophecy was uttered and recorded several hundreds of years* before the Lord Christ came to that people. We may see plainly by this, there was a fore-promise of him to all nations, as a light to enlighten them. The Most High is invisible, he dwelleth in divine eternal light inaccessible. No creature can behold him as he is; there is therefore a medium and qualification needful to us, whereby we may approach him, *come unto him*, and be saved with an everlasting and glorious salvation; and therefore he hath *sent forth his WORD*, clothed with a reasonable human mind and human body, to declare him according to that saying: "Sacrifice and offering thou didst not desire, mine ears hast thou opened: burnt-offering and sin-offering hast thou not required: then said I, Lo! I come: in the volume of the book it is written of me; I delight to do thy will, O my God! yea, thy law is within my heart." Psa. xl. 6, 7. Isaiah i. 11. lxvi. 3. Heb. x. 5. This Son of the Highest, thus clothed with humanity, is the mediator between God and all other men, by whose holy spirit and power the mind of man is washed, sanctified, and qualified, so as, through this veil, to behold the inaccessible glory of the Father, and live.

Now the Word himself is the glory of the

Father thus veiled, and is light in men, variously proportioned in point of manifestation, and proposed as the object of the faith of all men, as he is divine light; the "true light, which lighteth every man that cometh into the world." And it is said, "the Gentiles shall come to this light, and kings to the brightness of his arising." Isa. lx. 2, 3. "And in his name shall the Gentiles trust." Matt. xii. 21. iv. 16.

The Father hath sent his Son Christ, that all mankind may believe in him, and look unto the Father in and by him; and there is not another way. Mankind were in darkness, in ignorance, they had lost the knowledge of God; and we likewise by nature are all ignorant of God, and can never come to the knowledge of him, and look to him so as to be saved by him, till we look unto him in his own light.

The first thing therefore that we mortals must do, in order to this salvation, is, to believe in this light, and the power that dwelleth therein, "for without faith it is impossible to please God," or to be born of this light, or become a child of God, who is light. This faith is called the faith of the operation of God, because it is raised in the heart by the manifestation of the light and power of the Spirit of Christ in the mind. There the Scriptures testify that he is: "The word is nigh thee, in thy heart, and in thy mouth, that thou mayest hear it, and do it:" and again, saith Christ of himself: "I am the light of the world; he that followeth me shall not abide in darkness, but shall have the light of life."

Again; we must believe in him, and receive him, as he is the Word of God, and as he is God; for the Scriptures so testify of him, "that in the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the light of men." So then this Evangelist plainly declares the Lord Jesus Christ to be the true God, manifested in the proper nature of man. Does the Evangelist therefore teach that the divine nature was changed into the human? No! Or that the human nature was become the divine nature? No, truly! but that the human nature, a reasonable soul, clothed with a human body, was assumed by the divine Word, the wisdom and power of God.

And Jesus Christ being the Eternal Son of God, is not made, but begotten; neither was he made, as he is man, with respect either to body or mind, but begotten by divine influence; and under this consideration, and by virtue of this union, the Lord Jesus Christ, as one with God, is properly and truly called God, being denominated according to his superior nature, and, in that sense, is God. And he is also the Holy Ghost, the Spirit of truth; John xiv. 6, the Comforter, in his spiritual nature clothed with humanity, and leadeth into all truth: and in this union he is also the light of the world, who could never have beheld him in his unveiled Deity.

We must therefore not remain in a bare report of God and Christ, though we find it in

* About 712 years before Christ.

the Holy Scriptures, and that testimony is for ever true; but we must look unto God through Christ the Mediator, near unto ourselves, as Christ said of his own spirit, John xiv. 17: "He dwelleth with you, and shall be in you; I will not leave you comfortless; I will come to you." Again: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," as he is the word of God, and not only as man.

The Jews were his own, in a more particular manner than other men, by a covenant of works made with their fathers by the mediation of Moses, the servant at Mount Sinai; but they rejected Christ as a deceiver, though he is the Son of God, and Mediator of a more excellent law and covenant, which shall endure for ever; yet there was a remnant of them that believed and received him; and to them, but not unto the unbelievers, he gave power to become the sons of God. Not by eternal generation, as the Son himself is, (1 Peter i. 32.) but by regeneration in time, whereby they are made partakers of the divine nature: as it is written, "Forasmuch then as the children are partakers of flesh and blood, he (the Son) himself likewise took part of the same," Heb. ii. 14. So then the Son took part of the human nature, that we might be made partakers of the divine nature in him, through faith in his power, and thereby become the sons of God; not by creation only in the first Adam, but as begotten of God by Christ, the word of his power, who is the second Adam, the Lord from heaven, the Lord and giver of life, and quickening spirit, clothed with humanity, like unto us in all things, sin excepted; that as he was a little lower than the angels, for the suffering of death for us, so we, by him the Son, the first-born, might be presented before the throne of the Father, perfect in heaven, with the innumerable company of the holy angels of God, and spirits of the just, who on earth *looked unto God*, from all the ends of the same, through the Son; and by him obtained this great salvation.

For "The Friend."

To the Editor of "The Friend," the following remarks are respectfully submitted.

My mind has been so painfully and solemnly exercised on a subject, which, although it may appear trifling to a superficial observer, so deeply affects our best interests, that I feel willing through this medium once more, to endeavour to plead the cause of religion, and appeal to the good sense and feeling of my fellow members, heirs with myself of the blessed promises of the gospel, and travellers towards an eternity of happiness, or misery. Yet so much has been said in our meetings for discipline on the subject of dress, reiterated by the lips of wisdom, under the sanction of divine authority, month after month, and year after year, that I almost shrink from the hopeless task, and am tempted to lay aside my pen, apprehending that my feeble, though sincere efforts will be unavailing; but beloved sisters, may I say, the love of Christ

constraineth me, the love of your precious immortal souls induces me thus to address you. And under a deep sense of the importance of regarding the divine commands, I would affectionately query what is the meaning of this injunction: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Can language more touching, or more forcible be used to express the necessity there is, for us to deny ourselves the gratification of adorning these poor perishing tabernacles? Can we daily present our bodies a living sacrifice to God, when we are daily in the commission of that which through another inspired apostle is so expressly prohibited? After adverting to that sacrifice which was offered without the gates of Jerusalem, even Christ Jesus our Lord "who gave himself a ransom for all," he says, "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Are we not conformed to this world, when we are following its fashions, bending to its maxims, walking by its precepts, and rendering ourselves as near like it as we can? Ah, my friends! this worldly spirit is doing the work of death, spiritual death, secretly, but certainly within the borders of our Zion. Can that apparel be said to be modest, which is worn to attract admiration, and does not the heart turn sorrowfully from the view of these fearful evidences, that many of us are denying the Lord who bought us, and counting the blood of the covenant an unholy thing? I dare appeal to the testimony of that witness in your heart which cannot lie, not in the bustle of worldly concerns and pursuits, when this blessed teacher is unheard, or unheeded; but in those seasons which I believe we all may experience, when the spirit of truth tenders the heart, and the love of Christ enables us to discern between those things which he approves, and those which he condemns, do you not feel that you are indulging a vain mind? that if your heart were under the purifying influence of truth, you could not wear many things, which are worn to gratify the desire of appearing like others, of gaining the passing admiration of those you meet with, and to adorn that body which is designed to be the temple of the Holy Ghost, and should therefore be kept pure? Oh, my heart intreats you to pause, and consider those things, some of you in an especial manner, who have been brought up in the nurture and admonition of the Lord, but who notwithstanding have departed from that simplicity which is in Jesus;—could you know a little of the anguish of those hearts you are thus wounding; could you realize for a little while, the agonies of your dying Saviour, I think you would cast away the idle ornaments which you have loved more than these, and be willing to take up that cross, without which the crown can never be attained. Oh! let not some of you who are clear

of the more open transgression of wearing pearls, and gold, and costly array, pass this by, and think it belongs not to you. It is the spirit of your minds that I want you to examine, it is the little departures from plainness of speech, behaviour and apparel, that, like "the little foxes that spoil the vines which have tender grapes," that I want you to bring to the test of truth in your own minds. Can any of you who have the inestimable blessing of godly parents, whose prayers ascend day and night for you to the throne of grace, be ignorant of the importance of these little things? Have the changes in various parts of your dress been made without some intimation that it wounded them, or without some evidence in yourselves that it was counter to the dictates of wisdom in your souls? Have you felt at such times as if you could appeal to that Saviour who died that you might live, "Lord, thou knowest that I love thee?" Have you had the answer in your consciences, "Behold I have accepted thee concerning this thing also?" If you have not, then be assured, whatever may be the subtle insinuation of Satan, you are not keeping that injunction a crucified Saviour left us, "If ye love me keep my commandments," for in obedience to this there is peace unutterable. Do you query, what is the consequence of these little deviations? I can tell you, for I have felt it in myself, I have watched it in others, and I do most fully believe that no soul which is brought *really* to seek salvation through Christ, but passes through conflict of feeling on this subject; none to whom the language is not virtually addressed, "Put away thy ornaments, that I may know what to do with thee." The consequence of these almost imperceptible deviations in dress is, as far as my observation and experience go, that that love to the Saviour which had at seasons been felt to melt the heart and raise the petition, "Preserve me oh God," becomes withered, if not extinguished. Ah! my precious sisters, had you dwelt with this seed of life, you would have been a savour of life unto life to your parents, your husbands, your brothers and each other; but what has been the sad reverse? Have you not been a savour of death unto death to those around you, over whom your influence has extended, while to your own souls the awful consequence has been the loss of that nice sensibility to evil, which you once had; so that you have deviated again and again, till your minds have become leavened into the spirit of the world, and the still small voice has ceased to plead with you? Some of you who have wandered far from the straight and narrow way, although apparently no *great changes* have been ventured in your garb, have I believe at times wished you had not thus afflicted your friends, thus pierced your Saviour; but the adversary, now that he has got you on his side, would fain persuade you that a return to simplicity will be an assumption of goodness you do not really possess. Ah, listen not to his suggestions; if you are willing to make this sacrifice for Christ, he will not allow you to be guilty of hypocrisy, but will by little and little renew your hearts, until the inscription is

placed upon you of "Holiness to the Lord." Are any of you ready to say, surely this subject is handled too seriously, too much is made of it? Turn to the 3d of Isaiah, and read the severe judgments denounced against the Israelitish women on this account. And then honestly query of your own hearts, in some season of silence and retirement of mind, whether the same spirit, though hidden under a less objectionable attire, does not actuate you, viz: the love of admiration, and the desire to emulate and appear like others; and is not this seeking the friendship of the world, which is pronounced by the Holy Ghost to be enmity with God? Dear sisters, in the feeling of tender solicitude, for your eternal welfare, this has been penned by one who desires that you with herself may find an entrance into the New Jerusalem.

THE FRIEND.

SIXTH MONTH, 16, 1832.

No. 17 of our present volume contained an account of the embarkation of James Backhouse, an approved minister among Friends of England, on a religious visit to parts of New Holland, together with his companion, George Washington Walker. In a late British quarterly publication we have seen a notice of some length of these individuals being at Cape Town, Cape of Good Hope, at or about the middle of the twelfth month last, where they had stopped on their way to the land of their destination. It appears that a meeting was held at the rooms of the Literary Society, which they attended for the purpose of considering the propriety of establishing a society to be called the "Cape of Good Hope Temperance Society." The meeting was opened by Dr. Philip, a clergyman distinguished for his benevolent enterprise, who, in the course of his speech, along with a very commendatory mention of our religious Society, said: "He felt extremely happy in being able to introduce to the meeting two most respectable members of the Society of Friends." After some further preliminary proceedings, James Backhouse addressed the meeting, in which he gave a detailed account of the formation and progress of Temperance Societies, both in America, and in England, Scotland, and Ireland, accompanied with various cogent and pertinent remarks against the evils of intemperance, and in favour of exertions to discourage the distillation and use of ardent spirits. He was followed by his companion, G. W. Walker, in a short address of similar tendency. Drs. Philip, Fairbridge, and Baily severally rose, and adduced a number of facts, most conclusively showing the invaluable benefit that must accrue to the colony from the operation of the proposed society. It was then moved "that every person now present, and favourable to the object of the society, do pledge himself to promote its extension among his domestic servants, persons employed by him, and all within the sphere of his influence." This motion was unanimously approved; a committee was appointed to organize the society; thanks were

voted to the chairman, and the meeting broke up.

The number of the African Repository and Colonial Journal for last month is possessed of more than usual interest. We have copied from it, under the head of "Emigration to Liberia," an article which will be read with pleasure and satisfaction by all who have at heart the good of the African race. The speeches and resolutions at the meeting evince an elevation of feeling, a sense of propriety and prudence, very honourable to the coloured people of Charleston. While we unhesitatingly condemn every measure of coercion, of intimidation, and even of undue persuasion in these matters, free and spontaneous colonization movements like this, we trust, will be, as they ought to be, promptly and bountifully sustained by the benevolent throughout our country.

The war whoop has again sounded from the distant wilderness—another wretched band of Indians is to be added to the list of those already sacrificed to the cupidity and superior arts of the white man—to the genius—shall we say? of civilization. The following declaration made in the Senate of the United States may be received as evidence that the present Indian war is but another in the sad catalogue of "Indian Wrongs."

From Poulson's American Daily Advertiser, June 11.

The Indian War.—When the demand of the Secretary of War for 150,000 dollars, an additional appropriation on account of the Indian war, lately came before the Senate, Mr. Clayton asked the Senator from Indiana, (Gen. Tipton,) whether he could account for the discontent of the Indians—he answered, that as Indian Agent, in the west, these Indians had complained to him repeatedly of the conduct of the whites, intruding upon their lands, and ploughing up their cornfields; that as agent he had no power to redress their grievances.

A letter to a Friend in this city, from his correspondent in England, mentions that our friend Christopher Healy, had nearly performed his religious service in that country, and that it was expected he would embark on his return to America in the early part of the present month, probably accompanied by Jacob Green, a Friend in the ministry from Ireland, who had obtained a certificate from the Quarterly and Monthly Meetings of which he was a member; to perform a religious visit to this country.

A volume has lately issued from the press of Hilliard & Brown, Cambridge, Mass. entitled "A Manual of the Ornithology of the United States, and of Canada," by Thomas Nuttall, A. M. F. L. S. The author is well known in this city for his scientific attainments, particularly in the department of natural history. The book now given to the public includes the land birds only, but it is intimated that it is to be considered as the prelude to a more extensive work on the same subject. It is embellished by about fifty wood cuts, representing some of the principal birds, and generally with

accuracy. We have marked several of the chapters for citation in "The Friend." That on our first page of to-day may be considered as a fair specimen of the author's sprightly manner and style—the account of the exquisitely beautiful little creature,—the humming bird, of our own fields and gardens.

We invite the attention of our readers to the affecting accounts of famine, at the Cape de Verds, which will be found on another page. On first reading it in the news papers, it seemed to us a proper occasion for the exercise of Christian benevolence, which, not restricted to sectional or biographical boundaries, reaches forth to the east and to the west, to the north and to the south—to the isles of the sea—to the entire family of man wherever dispersed. A cargo or two of flour, rice, Indian meal, &c. from hence, would in all likelihood, prove a most welcome present to the surviving sufferers.

DIED, the 4th of 1st month last, HANNAH TABER, a member of the Society of Friends, at her residence in Lincoln, Addison County, Vermont, near the 73rd year of her age. After two weeks, suffering under an afflicting influenza, her disorder terminated in an affection of the lungs, which, in about a week, brought her to a peaceful close. Through all her suffering she manifested a quiet, patient resignation.

Also, at Lincoln, Vt. on the 26th of 4th month last, JAMES TABER, aged about fourteen, son of Benjamin and Phebe Taber, and grandson of the aforesaid Hannah Taber. He was a youth whose mild, affable spirit had gained the love and esteem of his friends; being an example to those of his age, an obedient son, and affectionate brother. He died of a distressing sickness, which commenced with the scarlet fever and terminated in the dropsy and inflammation of the lungs; which he bore with patient resignation, being sensible that his dissolution was near; and expressed, at different times, that he saw nothing in his way.

Also, at his residence in Bristol, Vt. on the 18th of 4th month last, Timothy Chase, aged 73 years. He was a valuable member of the Society of Friends, and for some years past had very acceptably filled the station of an elder. He was sound in the faith of the Gospel, and through all the late difficulties occasioned by the spirit of infidelity, he stood firm in the cause of truth, and defence of the principles of Friends. He may justly be said to have been a father in the church, and we doubt not but is now received into eternal happiness, there to reap the reward of his labours.

Also, on the 9th of Fourth month last, at his residence in Farnham, Lower Canada, Samuel Knowles, in the sixty-eighth year of his age. He was a member of Ferrisburg monthly meeting.

Haddonfield Boarding School for Boys.

The subscriber has opened a boarding school in the pleasant, healthy village of Haddonfield, New Jersey, (six miles from Camden,) in which are taught the several branches of an English education, viz. reading, writing, arithmetic, English grammar, geography, composition, natural philosophy, history, and the mathematical branches.

Price of board and tuition, 25 dollars per quarter of 12 weeks, payable in advance.

Washing and mending, 25 cents per week. The usual prices will be charged for books and stationary.

References.—Nathan Kite, No. 50, N. Fourth street; James Dunlap & Co., No. 55, N. Second street; John M. Whittall, No. 69, Market street, Philadelphia; John Gill, Thomas Redman, Haddonfield; Benjamin Cooper, near Camden; Joseph Matlack, Moorestown, N. J.

JOSEPH WHITTALL, Jr.

Haddonfield, 6 mo. 14.

THE FRIEND.

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PHILADELPHIA.

Cardinal Grosbeak, or Red Bird.

We select from Nuttall's book for our present number, the account of another of our most splendid birds, distinguished moreover by its superior vocal powers. Who that has rambled to enjoy the freshness and the solitude of silvan scenery on a summer's day, especially in the vicinity of some of the low grounds in West Jersey, where the magnolia and the alder abound, but has been delighted with occasional glimpses of the red-bird's gem-like plumage, as it flitted among the pensile branches? Such can readily imagine, though they may never have witnessed the picturesque effect of the "beautiful procession" in "lengthened file," as described by the author.

"This splendid and not uncommon songster chiefly occupies the warmer and more temperate parts of the United States from New York to Florida, and a few stragglers even proceed as far to the north as Salem in Massachusetts. They also inhabit the Mexican provinces, and are met with south as far as Carthagen; adventurously crossing the intervening ocean, they are likewise numerous in the little temperate Bermuda islands, but do not apparently exist in any of the West Indies. As might be supposed, from the range already stated, the red bird is not uncommon throughout Louisiana, Missouri, and Arkansas Territory. Most of those which pass the summer in the cooler and middle states retire to the south at the commencement of winter; though a few linger in the sheltered swamps of Pennsylvania and near the shores of the Delaware almost through the winter. They also, at this season, probably assemble towards the seacoast from the west, in most of the southern states, where roving and skulking timid families are now seen flitting silently through thickets and swampy woods alone, eager to glean a scanty subsistence, and defend themselves from prowling enemies. At all times, however, they appear to have a predilection for watery groves, and shaded running streams, abounding with evergreens and fragrant magnolias, in which they are so frequent as to be almost concomitant with the scene. But though they usually live only in families or pairs, and at all times disperse into these selective groups,

yet in severe weather, at sunset, in South Carolina, I observed a flock passing to a roost in a neighbouring swamp and bushy lagoon, which continued, in lengthened file, to fly over my head at a considerable height for more than twenty minutes together. The beautiful procession, illumined by the last rays of the setting sun, was incomparably splendid, as the shifting shadowy light at quick intervals flashed upon their brilliant livery. They had been observed to pass in this manner to their roost for a considerable time, and, at day-break, they were seen again to proceed and disperse for subsistence. How long this timid and gregarious habit continues, I cannot pretend to say; but by the first week in February, the song of the red bird was almost daily heard. As the season advances, roving pairs, living, as it were, only with and for each other, flit from place to place; and following also their favourite insect or vegetable fare, many proceed back to the same cool region in which they were bred, and from which they were reluctantly driven; while others, impelled by interest, caprice, and adventure, seek to establish new families in the most remote limits of their migration. Some of these more restless wanderers occasionally, though rarely, favour this part of New England with a visit. After listening with so much delight to the lively fife of the splendid cardinal, as I travelled alone through the deep and wild solitudes which prevail over the southern states, and bid, as I thought, perhaps an eternal adieu to the sweet voice of my charming companions, what was my surprise and pleasure, on the 7th of May, to hear, for the first time in this state, and in the botanic garden, above an hour together, the lively and loud song of this exquisite vocalist, whose voice rose above every rival of the feathered race, and rung almost in echoes through the blooming grove in which he had chosen his retreat! In the southern states, where they every where breed, they become familiarly attached to gardens, which, as well as corn-fields, afford them a ready means of subsistence; they are also fond of the seeds of most of the orchard fruits, and are said occasionally to prey upon bees.

"The lay of the cardinal is a loud, mellow, and pleasingly varied whistle, delivered with ease and energy for a considerable time together. To give it full effect, he chooses the summit of some lofty branch, and elevating his melodious voice in powerful as well as soothing and touching tones, he listens, delighted, as it were, with the powers of his own music, at intervals answered and encouraged by the tender responses of his faithful mate. It is thus the gilded hours of his existence pass away in primeval delight, until care and ne-

cessity break in upon his contemplative reveries, and urge him again to pursue the sober walks of active life.

"The song of the red bird, like that of so many others, though possessed of great originality, often consists in part of favourite borrowed and slightly altered phrases. It would be a difficult and fruitless task to enumerate all the native notes delivered by this interesting songster; a few may be perhaps excused by those who wish, in their rural walks, to be made, in any way, acquainted with the language of the feathered vocalists that surround them. All the tones of the cardinal are whistled much in the manner of the human voice. Late in February, while travelling in Alabama, I heard one crying *woolit, wolit wolit wolit*, then in a quicker tone *butsh butsh butsh butsh*, and *tshooway tshooway tshooway*. At another time the song was *'wit a 'wit, 'tēu*; then *tshevi tshere 'tēu, 'whoit 'whoit 'whoit 'tēu* (the *'whoit* an exact human whistle, and the *'tēu* tenderly emphatic.) Another bird called, *tēo tēo tēo, tshooē, tshooē tshooē tshooē*, then *teo teo teo teo* alone, or *'woit 'woit 'woit 'woit*, with the last word delivered slower, and in a sinking, delicately plaintive tone. These phrases were also answered in sympathy by the female, at a little distance up the meandering brook where they were engaged in collecting their food. In Florida, about the 12th of March, I heard a very fine red bird singing *'whitoo wittoo widdoo 'widdoo*. He began low, almost in a whisper, but very clearly articulated, and gradually raised his voice to loudness, in the manner of the nightingale. He now changed the strain into *'victu, wilt wilt wilt wilt*; then *'victu, tshooē 'tshōoe tshōoe tshōoe*, afterwards *tū tū 'victu*, and *victu tu tu*, then varying *'tshōoe*, &c. in a lower key. On approaching this bird, to see and hear him more distinctly, he exhibited his anger, by scolding in a hoarse tone almost like that of a squirrel, and from the season, and absence of responsiveness in the female, I imagine he already had a nest in the neighbouring thicket. The bird which frequented the botanic garden for several days, in the morning sang fearlessly and loudly, but at other times the pair hid themselves amongst the thickest bushes, or descended to the ground to feed among the grass, and collect insects and worms; now and then, however, in an under-tone, as if afraid of attracting notice, he whispered to his mate, *tēu tēu tēu, wōit 'woit 'woit*, elevating his tone of recognition a little at the close of the call, and going over other of the usual phrases in the same whispering and slenderly rising voice. About the 4th of July, the same pair, apparently, paid us a parting visit, and the male sung with great

energy, 'tw' tw', 'wétō 'wétō 'wétō 'wétō 'wétō wait, then waitūp waitūp waitūp waitūp, tshow tshow tshow tshow. On whistling any of these notes within hearing of the cardinal, a response is almost certain, as this affectionate recognition is frequently answered by the female. His phrase may also be altered at will, by whistling some other than that which he repeats, as he often immediately answers in the call he hears, supposing it to be that of his approaching mate.

"On their arrival in the middle states, in spring, violent contests sometimes ensue between the unmated and jealous mates. When the dispute is for the present closed, the pair, probably for greater security, and dreading a recurring quarrel of doubtful issue, wander off to a remote distance from their usual abode, and in this way, no doubt, occasionally visit countries but little frequented by the rest of their species. Early in May, it seems, in Pennsylvania, according to Wilson, they begin to prepare their nests, which are often placed in an evergreen bush, cedar, laurel, or holly. The external materials are small twigs, dry weeds, and slips of vine-bark, the lining being formed of fine stalks of dry grass. The eggs, four or five, are of a dull white, thickly spotted all over with brownish olive. They usually raise two broods in the season. As they are so easily domesticated immediately after being caught in trap cages, it is unnecessary to raise them from the nest. By this kind of unnatural confinement, the brilliant colour of the male is found sometimes to fade until it becomes of a pale whitish red. They live, however, long in confinement, and an instance is known of one which had survived for twenty-one years. In the cage, they have not that variety of song which they exhibit in their native wilds; and this, judging from the frequent repetition of the same phrase, would appear to be a monotonous performance, if the variety of expression, tone, and key did not perpetually relieve and enhance the character of the lay. His song also continues for six or eight months in the year, and is even, as among the thrushes, more lively in wet weather; the sadness of nature, softening and soothing the tender vocalist into a lively, pathetic, and harmonious reverie. So highly were these birds esteemed for their melody, that according to Gemelli Careri, the Spaniards of Havana, in a time of public distress and scarcity, bought so many of these birds, with which a vessel was partly freighted, from Florida, that the sum expended, at ten dollars a piece, amounted to no less than 18,000 dollars! Indeed Latham admits that the notes of our cardinal "are almost equal to those of the nightingale," the sweetest feathered minstrel of Europe. The style of their performance is, however, wholly different. The bold martial strains of the red bird, though relieved by tender and exquisite touches, possess not the enehanting pathos, the elevated and varied expression of the far famed Philomel, nor yet those contrasted tones, which, in the solemn stillness of the growing night, fall at times into a soothing whisper, or slowly rise and quicken into a loud and cheering warble. A strain of almost sentimental tenderness and sadness pervades by turns the

song of the nightingale; it flows like a torrent, or dies away like an echo; his varied ecstasies seem poured to the pale moonbeams, and like the desponding lover, seeking to hide his grief in solitude, his Sapphic lays, wasted, as it were, in the desert air, now meet with no response but the sighing zephyr, or the ever murmuring brook. The notes of our cardinal are as full of hilarity as of tender expression; his whistling call is uttered in the broad glare of day, and is heard predominant over most of the feathered choir by which he is surrounded. His responding mate is the perpetual companion of all his joys and cares; simple and content in his attachment, he is a stranger to enervating romance of feeling, and the shades of melancholy, however feeble and transient, find no harbour in his pre-occupied attention.

For "The Friend."

Pennsylvania Primitive History, &c. &c.

The following notices are extracted from a communication made by our ancient friend Benjamin Kite to Roberts Vaux, with authority to publish them.

"12 mo. 7, 1827.

"Being much interested in the ancient history of Byberry, I of course perused with attention *Comly's Sketches*, and was much gratified with the greater part of them. He says the Walton family named the township Byberry, or rather Bybury, the ancient spelling, and perhaps the correct one. I have before me an account of the first arrival of that family, which I believe to be correct. Four brothers, (some of the family say their father died near the capes of Delaware,) viz. Nathaniel, Daniel, Thomas, and William, young and single men, about the year 1675, (seven years before the coming of *William Penn*.) arrived at New Castle from England, provided with axes, hoes, &c. to effect a settlement in the wilderness. They travelled to where Byberry now is, carrying the utensils of husbandry on their backs. They dug a cave, and lived in it, the marks of which, I believe, may be still seen on the plantation, late Thomas Knight's. In the latter end of the summer, two of them walked to New Castle to procure a bushel of seed wheat, and carried it, each of them a half bushel, to sow the land, which they had prepared with hoes. The next year they reaped *sixty bushels*, the produce of that one bushel. This is supposed to be the first wheat ever raised in Pennsylvania north of the Swedish settlements."

"A singular evil arrangement took place in Byberry with which no one, who now lives, is better acquainted than myself, and which, I think, ought to be known. Soon after the revolutionary war began, and with which the inhabitants, being nearly all Friends, could take no part, some of the latter class convinced that the few poor of the township should be provided for, and the roads kept in repair, without applying to any of the constituted authorities, either of the old or new regime, for years held elections, whose overseers and supervisors, who regularly laid and collected taxes, took care of the poor, and repaired the roads. It is worthy of note that the taxes were never more

regularly paid, though the collectors had no power to enforce their payment, nor were the poor ever more comfortably taken care of, nor the roads kept in better repair. The elections, and the settlement of the officers' accounts, took place in my school-room, and I, on those occasions, acted *ex officio* as clerk."

Infant Education.—I am inclined to think that parents are often faulty in not *advising* more with their children. Their opinions are not asked, their judgment is not consulted, as it very properly might be, even when to do it would be of no immediate use to the parent. Children make deductions from premises as well as men. We are apt to think this is not the case; but a little attention will convince one that it is. Very young children have their premises and conclusions, and are quite as ready as older persons to make inferences from your statements and reasonings, so far as they can understand them, and to ask "the why and the wherefore" in reference to your assertions.

I need not stop here to speak of the importance of cultivating the reasoning powers, and of improving the judgment; to say how much our usefulness, our happiness, our every thing depends upon the course we take in reference to this thing; but I must say that in this, as in many other matters which concern their children, parents are faulty without excuse. It is an easy matter for one who is with children in their sports and their toils to teach them to think. A thousand questions may be asked in reference to trifling things, which will awaken a train of reflection to the mind of the child. Perhaps a bent will be given to the genius, a direction to the whole current of future life, by a casual remark which a careless observer would not notice.

I have said that parents are often in fault in not *advising* more with their children.—"My son," says the father, "shall we do thus and so?" The youth is pleased at the confidence placed in his judgment, and the natural consequence is, he aims to improve his reasoning powers, and show that he is not unworthy this confidence. He feels that he ought not to be ignorant of the common concerns of life, of facts on which reasoning and opinions are to be founded, and it becomes a habit with him to reason and to reflect. I have occasionally witnessed the effect of such a course on the part of a parent, and am satisfied that what I have said is true, and that the effect, when the parent is judicious, is most happy. The mind of youth becomes more enlarged, his views more extensive, and his judgment more mature. Besides, he feels more sensibly that the interests of his father are his own, and that it is both suitable and wise for his thoughts to be employed about them. How many think of little beside the time when they shall be free from parental control, and at liberty to "set up for themselves" in the world, never remembering the multitude of young men that are ruined, as to this world's goods, for want of information, experience, and the counsel of older and wiser heads.

N. H. Chronicle.

Extreme Divisibility of Matter.

In the manufacture of embroidery it is necessary to obtain very fine gilt silver threads. To accomplish this, a cylindrical bar of silver, weighing three hundred and sixty ounces, is covered with about two ounces of gold. This gilt bar is then wire-drawn, until it is reduced to a thread so fine that three thousand four hundred feet of it weigh less than an ounce. The wire is then flattened, by passing it between rollers under a severe pressure, a process which increases its length, so that about four thousand feet shall weigh one ounce. Hence, one foot will weigh the four thousandth part of an ounce. The proportion of the gold to the silver in the original bar, was that of two to three hundred and sixty, or one to one hundred and eighty. Since the same proportion is preserved after the bar has been wire-drawn, it follows that the quantity of gold which covers one foot of the fine wire is the one hundred and eightieth part of the four thousandth of an ounce, that is, the 720,000th part of an ounce.

The quantity of gold which covers one inch of this wire will be twelve times less than that which covers one foot. Hence, this quantity will be the 8,640,000 part of an ounce. If this inch be again divided into one hundred equal parts, every part will be distinctly visible without the aid of microscopes. The gold which covers this small but visible portion, is the 864,000,000 part of an ounce. But we may proceed even further: this portion of the wire may be viewed by a microscope which magnifies five hundred times, so that the five hundredth part of it will thus become visible. In this manner, therefore, an ounce of gold may be divided into 432,000,000,000 parts. Each of these parts will possess all the characters and qualities which are found in the largest masses of the metal. It retains its solidity, texture, and colour; it resists the same agents, and enters into combination with the same substances. If the gilt wire be dipped in nitric acid, the silver within the coating will be dissolved, but the hollow tube of gold which surrounded it will still cohere and remain suspended.—*Dr. Lardner's Cabinet Cyclopaedia.*

Boring for water in the Deserts of Africa.

—In Egypt an experiment has been made which will probably have very important effects on the civilization of Egypt and Arabia. Two labouring men, who, we believe, had been employed near London in boring for water, were taken to Egypt by Mr. Briggs, who was at one time consul at Cairo. They were employed under the patronage of the Pacha to bore for water in the desert. At about 30 feet below the surface they found a stratum of sandstone: when they got through that, an abundant supply of water rose. The water usually obtained from the surface is of an inferior quality, and for many purposes useless; that which has been obtained by boring is soft and pure. We believe that the experiment has succeeded at every place where it has been made. Already, in the desert of Suez, a tank capable of holding 2000 cubic feet of water had been made, and it is probable

that by this time several others have been formed. By this discovery one great impediment to the fertilizing of that country will be removed.

Frequent Drinking.—Frequent drinking after the sun has risen should be avoided: it causes the same sickness, drooping, and thirst in the animal, that may be observed in the vegetable kingdom. Plants may be completely saturated with water at night, and will preserve their freshness through the whole of the following day, though exposed to the sun; yet, if slightly watered in the morning, how different is their appearance! So it is with man. During the whole of our desert travelling, on going to rest, I always drank as much water as I could possibly swallow, and frequently until the same hour on the following night, never ventured to put the cup to my lips; yet I suffered less from the heat and thirst than my companions, who usually drank during the day.—*Denham and Clapperton's Discoveries in Africa.*

British Sunday Schools.—The British Sunday School Union held its anniversary at Exeter Hall, London, on the third of May. It was stated in the report that the number of Sunday schools in London was 419, containing 4,640 teachers and 72,599 scholars. In the rest of England, 6,909 schools, containing 90,000 teachers and 856,271 scholars. In Ireland, 2,611 schools, containing 18,646 teachers and 202,153 scholars. Increase of schools during the year in England and Ireland, 735. If the term "England" is intended to include Scotland, the whole number of Sunday schools in the United Kingdom is schools 9,939, teachers 113,286, scholars 1,131,023.

ANIMALCULES.

Animalcules have been discovered, whose magnitude is such, that a million of them does not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organized as those of the largest species; they have life and spontaneous motion, and are endued with sense and instinct. In the liquids in which they live, they are observed to move with astonishing speed and activity; nor are their motions blind and fortuitous, but evidently governed by choice, and directed to an end. They use food and drink, from which they derive nutrition, and are therefore furnished with a digestive apparatus. They have great muscular power, and are furnished with limbs and muscles of strength and flexibility. They are susceptible of the same appetites, and obnoxious to the same passions, the gratification of which is attended with the same results as in our own species. Spallanzani observes, that certain animalcules devour others so voraciously, that they fatten and become indolent and sluggish by over-feeding. After a meal of this kind, if they be confined in distilled water, so as to be deprived of all food, their condition becomes reduced; they regain their spirit and activity, and amuse themselves in the pursuit of the more minute animals, which are supplied to them; they swallow these

without depriving them of life; for, by the aid of a microscope, the one has been observed moving within the body of the other. These singular appearances are not matter of idle and curious observation: they lead us to enquire what parts are necessary to produce such results. Must we not conclude that these creatures have hearts, arteries, veins, muscles, sinews, tendons, nerves, circulating fluids, and all the concomitant apparatus of a living organized body? And if so, how inconceivably minute must those parts be! If a globule of their blood bears the same proportion to their whole bulk as a globule of our blood bears to our magnitude, what powers of calculation can give an adequate notion of its minuteness?—*Dr. Lardner's Cab. Cyc.*

For "The Friend."

SCRAPS.

The following is a translation of the passport, (from the original paper in my possession,) granted to the benevolent John Howard to visit the prisons of Germany. R. V.

"His Royal Majesty, having been pleased to intimate his command to me, that Mr. Howard, an English gentleman, should be permitted to see all the prisons, as well as the charity houses, and other establishments for the poor, by whatever name they may be known, and that they should be shown to him inside and outside, I communicate this order to you, as your lawful warrant, by virtue of which you are without hesitation or demur, to show the said establishments to the said Mr. Howard. Royal Seal. Berlin, 5th August, 1789. Signed VON MOLLENDORFF.

In a copy of the memoirs of the life of Anthony Benezet, derived from the library of a gentleman now deceased, the subjoined instructive and affecting incident was found related in manuscript connected by a * with the name of John Reynell, where it occurs in the above mentioned work.

"This John Reynell was at one time almoner to Joshua Crosby, a Jamaica merchant, who left three hundred pounds to be distributed among poor widows of Philadelphia. After Crosby's death, Anthony Benezet was applied to for a list of suitable objects of this charity, and furnished one which was adopted. I was at that time an apprentice of Mr. Reynell, and it fell to my lot to pay the moneys as apportioned among them. In performing this duty, circumstances took place which made a very strong impression on my mind. One of the persons resided in Chestnut street, and kept a small huckster's shop; it was in the month of March. On enquiry for her she appeared, and asked what I wanted with her? To this I replied, that I had a small sum of money to pay her. She burst into tears, and with strong emotion said, that no human being owed her a farthing, that I was mistaken in the person. I said, not so, here are five pounds, for which she was desired to sign a receipt, which being read explained to her whence the benefaction came. The poor woman exclaimed, "Oh! merciful God, I am reduced to the last penny, all my little affairs are sold,

and my children are in want." I retired hastily. About thirty years after I was saluted in the street at Savannah in Georgia, by a respectable looking man who called me by name, and on my observing that I had not the pleasure of knowing him, he replied, "I shall never forget you, you once paid my mother five pounds, part of a legacy to poor widows left by Mr. Crosby, and my mother has often told me that that small sum had enabled her to keep her children together, and to fit me for the sea, and now I command that fine ship," then in view."

The Pennsylvania Hospital in 1757.

Anthony Benezet thus describes the commencement of that institution in a letter to a friend. "The apartments in the hospital for the reception of lunatics are ready. The price per week about seven and six pence. The only difficulty we are under, is the want of a suitable person to manage the insane patients, for as the number increases, poor old Robert is not sufficient for the task."

SEWELL'S HISTORY.

"The history of the Rise, Increase, and Progress of the Christian people called Quakers, intermixed with several remarkable occurrences, written originally in Low Dutch, and also translated by himself into English. By William Sewell."

The last edition of this valuable work is now nearly exhausted, and its more general circulation among the members of our religious Society being very desirable, it has been concluded to put an edition to press as soon as sufficient encouragement can be obtained to prevent serious loss from the undertaking. The present period is one in which the attention of Friends is increasingly directed to the early writings and history of the worthy founders of our religious Society, and to those doctrines and testimonies, which, under the guidance of the Holy Spirit, they were called to hold up to the world. There are few works better calculated to unfold these views to our younger members, than Sewell's History. Its style is plain and simple, yet interesting, and it illustrates, by a detail of the labours and sufferings of our faithful predecessors, the practical effects of the principles they held, and the purity and watchfulness in conduct and conversation which they were led into.

It is designed to append to the present edition, the interesting narrative of the sufferings of William Moore and John Philly, in the inquisition in Hungary—and also of the sufferings of Richard Seller on board a ship of war, in consequence of his testimony against fighting.

Conditions.

1st. The work will be printed so as to be bound in one or two volumes, as may be desired. It will be comprised in about 750 pages large octavo, on fine paper, and with a good clear type—to correspond in size and appearance with the edition of George Fox's Journal, recently published by the meeting for sufferings.

2nd. The price will be two dollars fifty cents per copy, in one volume, bound in good sheep; and three dollars per copy in two volumes, bound in the same manner, delivered in Philadelphia.

3rd. As the object of the publishers is to promote an extensive circulation of the work, those who procure eight subscribers, and become responsible for that number, shall receive the ninth gratis, and in like proportion for any larger number.

Subscriptions to be forwarded, before the first of 9th month next, to

THOMAS EVANS, N. E. corner of 3rd and Spruce Sts.

URIAH HUNT, No. 19, North 3rd St.
Philadelphia, 6 mo. 18th, 1832.

From the Genius of Universal Emancipation.

JOHN WOOLMAN.

Meek, humble, sinless as a very child!

Such wert thou, and though unbeheld, I seem
Oft times to gaze upon thy features mild,

Thy grave, yet gentle lip, and the soft beam
Of that kind eye, that knew not how to shed
A glance of aught save love, on any human head.

Servant of Jesus! Christian! not alone

In name and creed, with practice differing wide;
Thou didst not in thy conduct fear to own.

His self-denying precepts for thy guide.

Stern only to thyself; all others felt

Thy strong rebuke was love, not meant to crush,
but melt.

Thou who didst pour o'er all the human kind,

The gushing fervour of thy sympathy!

E'en the unreasoning brute failed not to find

A pleader for his happiness in thee.

Thy heart was moved for every breathing thing,
By careless man exposed to needless suffering.

But most the wrongs and sufferings of the slave,

Stirred the deep fountains of thy pitying heart,

And still thy hand was stretch'd to aid and save,

Until it seem'd that thou hadst taken a part

In their existence, and couldst hold no more

A separate life from them, as thou hadst done
before.

How the sweet pathos of thy eloquence,

Beautiful in its simplicity, went forth,

Entreating for them! that this vile offence,

So unbecoming of our country's worth,

Might be removed, before the threatening cloud,

Thou saw'st o'erhanging it, should burst in storm
and blood.

So may thy name be revered! thou wert one

Of those whose virtues link us to our kind,

By our best sympathies; thy day is done,

But its soft twilight lingers still behind

In thy pure memory; and we bless thee yet

For the example fair thou hast before us set.

GERTRUDE.

Married, on Fifth day, the 24th of last month, at Friends' meeting, Bradford, Chester county, SIMEON BALLANCE, of Little Britain, Lancaster county, to PHEBE EMBREE, daughter of Merriek Embree of that place.

OBITUARY.

DIED,—on the 16th inst. of pulmonary consumption, in the 23d year of his age, JOHN PAUL, JR. son of the late Joseph M. Paul, of this city.

His gentle and unassuming manners, the kindness of his disposition, his innocent and circumspect deportment, gained him the friendship and esteem of those who had the pleasure of his acquaintance.

Being favoured with the tendering visitations of divine grace, he was strengthened to yield in child-like simplicity to the manifestations of duty, to take up the cross, deny himself, and openly acknowledge his Lord and Saviour before men, both in conduct and conversation.

Some time before he was attacked with his last illness, he believed it right to make a change in his dress and language; and to conform to that simplicity and plainness which the testimonies of our religious Society call for; and while assuming the exterior garb of a Friend, he was concerned by watchfulness over his words and actions, to walk worthy of the profession which he thus publicly made. When laid upon a bed of sickness, the blessed effects of this obedience to the heavenly visitation, were strikingly apparent. His mind was clothed with the purity and sweetness of a little child, and during a long and suffering illness, not a murmur or a complaint escaped him. He patiently endured all that his heavenly Father saw meet to dispense, and in looking toward the solemn close, through the mercy of his gracious Redeemer, was enabled to say that his mind was calm and comfortable. He several times spoke of the awfulness of death, and the necessity of being prepared to meet it, while health and strength were vouchsafed. His early removal loudly addresses those in the morning of life, with the solemn language, "Be ye also ready, for in an hour that ye think not, the Son of man cometh." The race may be as short to us, as it was to him; and it is only by following his example, in humbly obeying the secret convictions of the grace of God in our hearts; and bearing the yoke and cross of our Lord Jesus Christ, that we can hope to obtain that crown of righteousness in the world to come, of which we have to believe he is now made a joyful and happy partaker.

—, at Lynn, Mass. on the 10th inst. of consumption, MARY BASSETT, daughter of Isaac Bassett, in the 24th year of her age.

During a tedious illness of several months' duration, she was favoured with a remarkable degree of quietness and composure of mind, which seemed, in great measure, abstracted from things of time and sense, and centred on the unfailing source of heavenly consolation.

In the early stages of her disease, it is believed, that she was impressed with a deep sense of the necessity of making preparations for her final change; and that she was mercifully enabled to attain to a state of humble resignation to the Divine will, and to experience remission of sins through faith in the merits of her dear Redeemer. She frequently expressed her willingness to go, in the Lord's time; and, a few days before her decease, she said, she longed for the time of her release to come. She was favoured with the full possession of her mental faculties to the last, and, having affectionately taken leave of her relatives and friends, she quietly and peacefully departed, as one prepared for the mansions of endless bliss.

—, on the 15th inst. in the 48th year of her age, ABIGAIL H. wife of JOHN H. WARDER, of this city.

Her health had been in a declining state for several years, during which it became her increasing care and concern, when strength admitted, to attend religious meetings, and these often proved to her mind seasons of comfort and refreshment.

For some months before her decease, she was confined to her chamber, and it was her lot to endure much pain and suffering. In these times of trial, faith and patience were frequently at a low ebb, yet she was mercifully enabled to look to her Saviour and Redeemer, for support and strength, and to cleave to him as her only hope of acceptance. She was sensible of her approaching end, and was favoured to meet the messenger of death, with calmness and resignation.

On this occasion we sorrow not as those without hope, believing that these light afflictions, which were but as for a moment, did work for her a more exceeding and eternal weight of glory.

—, on the morning of the 20th inst. aged eighty-one years, LEONARD SNOWDEN, long a much respected resident of this city, and a highly valued elder in the Society of Friends.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

Extract from a Sermon preached by Thomas Story, at Grace-Church street, London, September 25, 1737.

(Continued from page 287.)

"The Scripture (saith the apostle, Gal. iii. 22.) hath concluded all under sin." Was it that mankind should be settled in sin for life in this world, as fools have taught? No, by no means! He speaketh more excellent things, Gal. iii. 22. "That the promise by faith of Jesus Christ might be given to them that believe:" so that it is only declaratory of the state of the natural man until he believe in Christ. How then must mankind believe in Christ? According to the promise, I will give thee a light of the Gentiles, that all mankind might believe in the Son of God, the light of the world, according to this promise, and come unto the Father by him who is light, and be saved from darkness, and from him who hath power in the darkness, which is the devil. Christ is the wisdom and power of God, and, as such, is God: his wisdom and power is one, and is himself. He is that wisdom and power; and the same is the Word: God is one. The human mind is not God, nor is the human body; the human mind and body are effects of that divine wisdom and power. The cause is before the effects; they are subsequent: yet because the humanity is taken unto the divine nature, absorbed therein, and inseparably united therewith, Jesus Christ, who is that holy and divine man, is called God in the Holy Scriptures, because of the super-excellency and pre-eminence of the divine nature, with which the human is annexed inseparably for ever: so that the wisdom and power of the Father, in this humanity and union, are one Christ, the Messiah, the Saviour of the world, under the character of Jesus Christ; and, therefore, let all the world *look unto the Father by him for salvation*; for there is no other name given under heaven, or ever shall be, but the name of Jesus, by which mankind ever were, are, or shall be saved. "He had a vesture dipped in blood; his name is called 'The Word of God.'" And at the name of Jesus, whenever, or in whomsoever the Father nameth this wonderful, powerful name, then shall every knee bow, and every tongue confess unto him, the Judge of the world, either in a day of visitation in mercy to life eternal, or in condemnation unto punishment.

Now the Lord Jesus Christ, having a real human body, subject unto death, as ours are, he was crucified therein, according to the Scriptures, as a propitiation for the sins of the whole world, declaratory of the love and mercy of the Father to mankind universally, who sent his Son into the world, not to satisfy a vindictive justice, as that which is of man, which exacteth the utmost farthing, or else no satisfaction or forgiveness; but in the will of the Father, who sent him in love, to declare his love, goodness, and mercy, and forgiveness of sins unto all mankind, upon condition of faith in this messenger, and repentance from

dead works: "I will have *mercy* and not sacrifice." Matt. ix. 13. xii. 7. Hosea vi. 6.

But though the human mind of Christ was separated from his body upon the cross, and so remained for a time, which is the common death; yet the word and mind were never separated from the time of their first union, nor ever can be, for then the whole Christ must have been dissolved, and ceased; and the same Word, in the same human mind, resumed the same human body; as saith the Lord Jesus, "No man taketh my life from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment I have received of my Father." John x. 18.

And as the separation of the mind and body is the natural death, even so is the separation between the soul [of man] and the divine life of the Son of God, the death of the soul, by which she becomes totally corrupted, though not mortal in the manner that the body is, but [the soul] remaineth in this death, and yet liveth a sensual life in this corruption, until this corruptible put on incorruption, and this mortal put on immortality; until the breath of life from God, in infinite mercy, return unto her, and restore her unto life, through faith in his Almighty word: for in him still is life, and that life is the light of men; as it is also written, "Awake, thou that sleepest; arise from the dead, and Christ shall give thee light." Ephes. v. 14. By this it appears, that though this light is in all mankind, as a saving gift from God in the nature of it, yet we are not sensible of it, as such, until we are quickened, in some degree, by the powerful voice of the Son of God; according to that saying, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John. v. 25.

It is remarkable, that the Son of God yielded up his life upon the cross, and was dead, before his blood was shed; (John x. 18. Isaiah liii. 10. 12.) ere the spear, in the hand of the soldier, made that large incision in his holy side, sufficient for the reception of a man's whole hand, piercing him to the heart, whence issued both blood and water; as an infallible proof that he was really dead, and of the Eternal and Almighty power, which, under that natural impossibility, raised himself from the dead.

But before he departed, and as he was upon the cross between the two thieves, he said to the believing and penitent one: "This day shalt *thou* be with *me* in paradise;" from which we may receive great instruction.

First, that at what time soever man believeth in the Son of God, confesses his sins before him, and repents, he shall have mercy and forgiveness; and, if not in a dying hour, if he perseveres in faith and obedience, shall have a place of rest and divine pleasure with the Lord for ever. And seeing that Christ was that same day in paradise, and the thief there with him; when the body of Christ lay in the sepulchre till the third day after, and the body of the thief was broken upon the cross, after the manner of criminals in that part of the world in those days—what was

that *me* in Christ, and that *thou* in the thief, which were in paradise that same day they were crucified? It could not be in the bodies, and it is impossible that saying could fail: we may therefore learn thereby—

Secondly, that the union of the godhead and manhood of Christ, was not dissolved or separated, by the death of his body, but remained perfect notwithstanding.

Seeing then, that the union of the divine and human natures constitute one Christ and Saviour, the Lord Jesus remained to be that Saviour, after the death of his body, and whilst it remained in that state, as well as before, and since; and so will remain to all eternity.

Thirdly, that though the body of the thief was dead, yet the mind was at the same time with Christ in a state of salvation, divine pleasure, and glory; and so he will remain for ever. According to that saying of the Lord: "I am the resurrection, and the life: (John xi. 25.) He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die." From hence we may clearly infer, that though the natural man be ignorant of the life of Christ, and dead to all sense of the knowledge of God, in trespasses and sins, yet by faith in the Son of God, who is the resurrection and life eternal, he shall be raised in this world, into the sense and enjoyment of that life, be united with it, and continuing to believe therein, shall never die with respect to that life; he shall not be separated from it any more, but shall live with God and the Lamb therein for ever, though his body shall die: for this saying of Christ cannot be understood to relate to the temporal life or death of the body.

The doctrine of a spiritual and eternal life, by Christ who is that life, thereby established, is further illustrated by what Christ said to the thief upon the cross as above; and that the minds of men are united unto Christ, by the invisible work of regeneration, and by him unto the Father, as mediator of the new and everlasting covenant of light and life, and die no more for ever, though the earthly houses and tabernacles, their bodies, be dissolved and be no more.

Conformity to the vain fashions of the world, unbecoming the Christian.

A letter has been handed to us by a subscriber, addressed to him by a worthy member of our religious Society residing in the State of Massachusetts, from which the following is an extract:—

Salem, 6mo. 11th, 1832.

"A religious paper (Christian Watchman) has recently been presented to me, on the first page of which there is an interesting letter from A. Judson, missionary in India, addressed to Christian females in this country, in relation to fashionable dress; the subject is presented in a very interesting point of light; it appears to be written under the influence of feelings calculated to convince such who may have too much indulged in a fondness to follow the vain customs of the world in this respect. He appeals in a feeling and affection-

ate manner, and shows the great inconsistency there is in such a propensity, with the self-denying doctrines of our blessed Lord and of his holy Apostles, and how manifestly injurious it must be to their best interest to indulge in so vain a pursuit. He appears to feel the subject to be very important to the well-being of Christian society, and his views and feelings are so much in accordance with the testimonies that have always been maintained, and remain to be so by all the consistent part of our own Society, I have been induced to believe, it may be very safely and I hope usefully presented to the readers of 'The Friend.' Should the editor of that valuable journal concur in this belief, I have cherished a hope it will be read with interest and profit by some who have too much indulged in this vain propensity."

With cheerfulness we comply with the wishes of the writer, at least so far as the object which he appears to have in view requires. The whole of A. Judson's letter to which reference is made, is interesting; but its length induces us to curtail it of those parts which may be spared without materially impairing the force of the remainder. The subject, as we apprehend, is of deep importance to the Christian community. Plainness of dress has been considered among the *peculiarities* of Quakerism, and in some sense perhaps properly so; but if the great Apostle to the Gentiles is to decide, the obligation rests alike upon all Christian professors. "Be not conformed to this world." "Let your moderation be known unto all men." "I will also, that women adorn themselves in modest apparel, with shame-facedness, and sobriety; not with broidered hair, or gold, or pearls, or costly array." So prevalent indeed is extravagance and fantastic display in the decoration of the person, in the present day, that the words of the venerable and pious Bishop Hall in his "Contemplations," written about two hundred years ago, are as applicable now as then—"Alas! into what a licentious variety of strange disguises are we fallen! The glory of attire is sought in novelty, in misshapeness, in monstrosity: there is much latitude, much liberty, in the use of these indifferent things; but, because we are free, we may not run wild, and never think we have scope enough, unless we outrun modesty."

To the Female Members of Christian Churches in the United States of America.

"DEAR SISTERS IN CHRIST,—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those, whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candour and forbearance to my honest tale.

"In raising up a church of Christ in this heathen land, and in labouring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display (I beg you will bear with me), which has in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other.

[Here we omit a considerable portion of the letter in which the writer enters into a description of the difficulties he had to encounter among the native converts, on the score of their habitual attachment to a profusion of ornaments in their dress, and also of the serious impediments to the work of reformation in this respect, arising from the want of a more consistent example on the part of some of the females associated with him in the mission. After which he thus continues.]

"Dear Sisters,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

"1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone kneeling before God.

"2. Consider the words of the apostle quoted above, from 1 Tim. ii. 9:—'I will also that women adorn themselves in modest apparel, with shamefacedness, and sobriety, *not with broidered hair, or gold, or pearls, or costly array.*' I do not quote a similar command recorded in 1 Peter, iii. 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But, preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority, shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

"3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love,—upon you, his daughters, his spouse, wishing above all things, that you would yield

your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way; for, on that account, he will be able to draw such precious souls into a nearer union with himself, and place them at last in the higher spheres, where they will receive and reflect more copious communications of light, from the great fountain of light, the uncreated Sun.

"4. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah;—the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into 'the sea of life and love unknown; without a bottom or a shore.' Stop a moment;—look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance, decide the question instantly and for ever.

"Surely you can hold out no longer. You cannot rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and ear-rings, tearing away your ribbons and ruffles, and superfluities of head-dress; and I hear you exclaim, what shall we do next? An important question deserving serious consideration. The ornaments you are removing, though useless, and worse than useless in their present state, can be so disposed of, as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark-minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country know of the want and distress endured by the greater part of the inhabitants of the earth.—Still less idea can they form of the awful darkness which rests upon the great mass of mankind, in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want!—How many have languished and groaned on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour!—Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been rescued from hardened depravity, and trained up for a happy life here and hereafter. Some, yea many, precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks!" had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride!

"O Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal

hell ! and can you hesitate and ask what you shall do ? Bedew those ornaments with the tears of contrition ; consecrate them to the cause of charity ;—hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future. And be not content with individual exertion. Remember that union is strength. Take an example from the Temperance Societies, which are rising in their might, and rescuing a nation from the brink of destruction.

“Unite, Christian sisters, of *all denominations*, and make an effort to rescue the Church of God from the insidious attacks of an enemy, which is devouring her very vitals. As a counterpart to the societies just mentioned, may I respectfully suggest that *Plain Dress Societies* be formed in every city and village throughout the land, recognizing two fundamental principles,—the one based on 1 Tim. ii. 9,—*all ornaments and costly dress to be disused* ; the other on the law of general benevolence,—*the avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity*. Some general rules in regard to dress, and some general objects of charity, may be easily ascertained and settled. Minor points must, of course, be left to the conscience of each individual.—Yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions you are conversant about *small* things. Great things depend on small ; and in that case, things which appear small to short-sighted man, are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous and severe. Satan is well aware that if he can secure the minute units, the sum total will be his own. Think not any thing small, which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences which shall be felt in the remotest parts of the earth, and in all future generations, to the end of time ; yea, stretch away into a boundless eternity, and be a subject of praise, millions of ages, after this world and all its ornaments are burnt up.

“Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most finished, most insidious device of the great enemy. Rather believe that he who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame, as will preserve you from the evil threatened. *The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends.* All who enter the strait and narrow path in good earnest,

soon find themselves in a climate extremely uncongenial to the growth of pride.

“The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honoured the leaders of worldly fashion, by appointing them leaders in his cause. Fix it in your hearts, that in this warfare, *the Lord Jesus Christ expects every woman to do her duty* ! There is probably not one in the humblest walks of life, but would, on strict examination, find some article which *might* be dispensed with, for purposes of charity, and *ought* to be dispensed with, in compliance with the apostolic command.—Wait not, therefore, for the fashionable to set an example ; wait not for one another ; listen not to the news from the next town ; but *let every individual go forward*, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that being, whose eyes are as a flame of fire, and whose irrevocable fiat will fix you for ever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you wish you had taken ? Will you then wish, that in defiance of his authority, you had adorned your mortal bodies with gold and precious stones, and costly attire, cherishing self-love, vanity and pride ? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross *daily* and followed him ? *And as you will then wish you had done, do now.*

Dear Sisters, your affectionate brother in Christ,

Maulmieu, Oct. 1831.

A. JUDSON.

For “The Friend.”

The subjoined extract from the minutes of our late yearly meeting, with the minute of the yearly meeting of Friends in London thereto annexed, is believed to be of sufficient interest to Friends generally in this country, to have a place in “The Friend.”

“At a yearly meeting held in Philadelphia, by adjournments, from the 16th of the 4th month to the 20th of the same inclusive, 1832,

“A copy of a minute of the yearly meeting of Friends held in London, by adjournments, from the 18th of the 5th month to the 27th of the same inclusive, 1831, recognising this yearly meeting, as the only body within our limits, in connexion and in Christian fellowship with itself, &c. was read, directed to be transcribed on our minutes, and appended to the general epistle from that meeting, to be printed for circulation amongst our members—being as follows,—

Extracted from the minutes,

WILLIAM EVANS,
Clerk to the Meeting this year.

“At a yearly meeting of the religious Society of Friends, commonly called Quakers, held in London, by adjournments, from the 18th of the 5th month to the 27th of the same inclusive, 1831,

“This meeting hereby declares that it acknowledges as in connexion and in Christian fellowship, with itself, that body of persons in and on behalf of which Samuel Bettie acted as clerk in its yearly meeting, designated the Yearly Meeting for Pennsylvania and New Jersey, Delaware and the Eastern Shore of Maryland, and from which yearly meeting held at Philadelphia, by adjournments, from the 19th of the 4th month to the 24th of the same inclusive, 1830, this meeting has now received and read an epistle signed by the said Samuel Bettie, and that it acknowledges the said body as holding and maintaining the doctrines and principles of the Christian religion, as they have been uniformly held and maintained by the religious Society of Friends, (commonly called Quakers,) in this country from its origin to the present time. And this meeting hereby further declares that it does not recognise as in connexion with itself, as a Christian community under the religious denomination of Friends or Quakers, any meeting, association, institution, committee, or body of persons within the district of the yearly meeting above described, other than the said yearly meeting, and those meetings, associations, institutions, and committees, or bodies of persons, which the said yearly meeting acknowledges as associated with or subordinate to it.

“Signed in and on behalf and by direction of the said meeting, by

JOSIAH FORSTER,
Clerk to the Meeting this year.”

THE FRIEND.

SIXTH MONTH, 23, 1832.

We have not hitherto been forward to load our columns with alarming accounts of the prevalence of the cholera, being averse to the too general disposition to undue or premature excitement in such cases, and, therefore, in the information we have thought proper to give on the subject, have aimed at a brief exhibition only of well authenticated facts. But the appearance of the awful visitant on this side of the Atlantic, and on our own borders, at Quebec, Montreal, &c. being now rendered certain, or if not the real Asiatic cholera, at least of a disease not much less malignant, and similar in character ; it will of course be expected by our readers, those in remote situations especially, that we pay some regard to their solicitude to be informed on the subject. The subjoined paragraphs are copied from Poulson's Daily Advertiser of June 18.

THE CHOLERA.

The Quebec Mercury of Saturday, the 9th, furnishes the following extract :

“CHOLERA.—It is our painful duty to apprise the public that this disorder has actually appeared in this city. Since yesterday morning, eight cases have occurred, which, by eleven of the faculty, are declared to have all the symptoms of spasmodic cho-

lera. Three deaths had occurred previous to noon this day, and there were two others despaired of. This disease first appeared in a boarding house in Champlain street, kept by a person named Roach. The patients were emigrants, and are said to be some of those who were re-landed on Thursday evening from the steamboat Voyageur. One Canadian has been attacked with the disorder; he had been working on board a ship; and a woman is said to have been seized with it at Cape Blanc. Every precaution which the circumstance calls for has been taken by the Board of Health, and a cholera hospital will be established in the Lower Town, authority having been given to engage a suitable building in an airy situation for that purpose. Much alarm prevails, particularly amongst the lower classes, and the greatest activity is displayed by the medical gentlemen, who, with their usual humanity, render the most prompt assistance.

Three o'clock.—We have just heard, from undoubted authority, that fifteen cases of cholera have appeared since yesterday morning, and that seven have terminated fatally.

"You will notice," says the correspondent of the Commercial Advertiser, "that this has no connection with the Board of Health, but is a paragraph proceeding from the editor, and founded, no doubt, upon the various rumours which are always in circulation in times of agitation and alarm."

"Our Board of Health meet to-day at 3 o'clock, and I shall keep this back so as to give you their bulletin, or their opinion of these cases."

Three o'clock, P. M.—"The Board have not yet closed their sittings, nor any report issued. The symptoms here, however, approach very nearly to those of the Asiatic cholera, but whether they originated from the crowded state of the passengers in the Voyageur, or have been caused by our late changeable weather, remains yet to be seen."

The influx of emigrants into the Canadas, the present season, is enormously great, and altogether beyond precedent in any former year.

QUEBEC, June 9th.—Total number of emigrants arrived from the 2d June to the present date, both days inclusive—

Males 4,039, females 3,559, under 14 years of age, 3,001.

Total to date,	10,599
Previously reported,	15,101
Total,	25,700

Extract of a letter from Montreal—"The cholera in Montreal is confirmed—seventeen cases have occurred in Quebec, and eight deaths."

A postscript on the back of the letter says—

"11th, half past one.—Six deaths from cholera in Montreal are just reported by Dr. Robertson."

NEW YORK, June 16.

The intelligence from Montreal, received yesterday, says the Commercial Advertiser, was but too true. The Asiatic scourge has in very truth, entered the heart of the western continent, and the destroying angel is stretching his arm over us. Thus far, in Montreal and Quebec, the disease has assumed its direst form, and was apparently approaching our own territory with fearful rapidity. A gentleman who left Quebec on Tuesday morning, (12th) has furnished the Courier with the Quebec Gazette of Monday, the 11th, by which it appears that *fifty-nine cases and forty-five deaths* had occurred up to the evening of the 10th, and he reports that at the time of his departure, the cases in Quebec amounted to *eighty*, and the deaths to upwards of *sixty*. He described the disease as exceeding in malignity, any previous accounts of its virulence either in Europe or Asia, and all who were attacked were considered hopeless. He witnessed its first symptoms upon five emigrants standing upon the wharf, and before they could be conveyed to the hospital, two of them died. A servant woman living in the house where he boarded, was seized with the disease and died within three hours, and a crockery merchant of his acquaintance, living in the upper town, was carried off within six hours! Three persons were attacked on board the steamboat in which he came passenger to Montreal, and before they reached the

next landing, one of them, a resident Canadian, was a corpse—the other two could not have survived.

From the Albany Argus—Extra of last evening.

Every possible measure of precaution and prevention has been and is being taken by our city authorities, to prevent the introduction of the cholera. The first step is to check the tide of emigrants from the infected places in Canada, to this city. The introduction of emigrants will be prohibited as far as possible.

Mr. Waldron, the city marshal, proceeded to the second lock, about a mile north of this city, last evening, and remained there during the most of the night. He stopped three boats, which were examined this morning by the health officer; but the passengers jumped on shore, and came to this city on foot. So determined were the boats to proceed, that he was obliged to remove the cranks from the locks. The directions to the lock tenders were to prevent the passage of all boats from the north, and all western boats with northern passengers. The latter precaution was rendered necessary, from the circumstance, that as soon as the prohibition upon the northern boats was known, the northern passengers at the junction of the two canals, (nine miles north of this city,) resorted to the western boats.

ALBANY, June 15th.

A passenger who arrived in this city last evening, and who left Montreal on Tuesday evening, states that there had been then fifteen cases of cholera there, and seven deaths. Yellow flags, it was also stated, were exhibited in various parts of the city, as betokening the existence of the disease. The letter from our correspondent is of the 12th, as is also the Montreal Gazette.

We learn this moment, by a young man from Whitehall, that a steamboat arrived at that place from Montreal yesterday, with one hundred and fifty emigrant passengers; that two had died on the passage of the cholera; that two cases, supposed to be the cholera, had taken place on board a boat laden with lumber, near Fort Edward; and that five or six boats, full of emigrants, were on their way down the canal.

From the Albany Evening Journal of yesterday.

CHOLERA AT QUEBEC, MONTREAL, SORREL, ST. JOHNS AND LAPRAIRIE!

Our worst apprehensions in relation to this dreadful disease are painfully realized. Its ravages at Quebec are most appalling.

We this morning saw Mr. Cone of Charlestown, S. C. who left Quebec on Tuesday, and is one day in advance of the mail. He permitted us, a few minutes before the North American left, to see a copy of the Quebec Gazette of the 11th inst. from which we make a hasty extract.

From the Quebec Gazette of the 11th inst.

THE ASIATIC CHOLERA.

We announced the existence of the cholera at Grosse Isle on Friday. It is now in this city. Its effects in an American climate are likely to be more severe than in Europe.

It becomes the duty of all to be vigilant in repelling the ravages of this common destroyer. Cleanliness, temperance, regularity of habits, moderate eating and exercise, and exemption from all excess, are the best preventatives.

The greatest number of deaths are from Champlain street.

Three or four deaths have occurred in the Upper Town. Deaths have been caused in from five to six hours.

Four o'clock, P. M.—The Board of Health have just made a report, from which the following is an extract:—

BOARD OF HEALTH, {

QUEBEC, June 11, 1832. }

It becomes the painful duty of the Board of Health to announce the existence of the Asiatic Cholera in our city and neighbourhood. The decision is founded, after mature deliberation, upon the unanimous opinion of the Medical Gentlemen of the City.

Thirty-four deaths have occurred within the last forty-eight hours.

The editor of the Gazette gives the following cases as having been reported.

At the Emigrant's Hospital.

37 cases—26 deaths—2 convalescent.

At private dwellings.

20 cases—15 deaths.

On board the steamboat in which Mr. Cone, our informant, started for Montreal, one death occurred before she left the wharf; four persons were attacked soon after they got under way; one person died and was thrown overboard before reaching Sorrel, where the authorities of Montreal stopped the boat, and where cases had already broken out.

In addition to the foregoing, a gentleman direct from Montreal, who arrived this morning, informs us that there had been 15 cases and 7 deaths at that place; and that the disease had broken out at St. Johns and Laprairie.

The cholera at Quebec is not confined to emigrants, but attacks citizens and strangers indiscriminately.

It is, perhaps, our duty to inform the citizens of New York, that three gentlemen who left Quebec on Thursday, in the boat with cholera patients, left in the North America this morning.

Our Common Council, it will be seen, met last evening, to make arrangements for stopping the intercourse between the North and this city. The news to day is far more appalling, and the prompt and efficient action becomes imperiously necessary. Our public officers, we doubt not, will do their utmost.

MONTREAL, June 12, 1832.

"Our medical board have published to day that no cholera exists here except the cholera of the country; but, whatever it is, a number have been attacked and died in six and twelve hours; and we can have no doubt that the same disease is here that has been in Europe."

The perturbation and alarm at New York, Albany, and other places in the route to Montreal, is excessive, and great exertions are made in the adoption of sanitary and protecting measures, interdiction of intercourse with infected places, stopping steamboats, stages, &c. &c. The municipal authorities of this city have likewise entered into various prudential arrangements, adapted to the occasion. Cases of cholera are stated to have occurred in several other places in the line from Montreal to Quebec, but nothing yet is positively noted of its existence on this side of the Canada boundary. As usual, in seasons of extraordinary alarm, it is not easy to come at the truth. We add, from papers of the 21st, as follows:—

The following is the latest official report received of the Quebec Board of Health.

Return of cases of Asiatic cholera, admitted into hospital since half-past one o'clock, P. M. on the 11th inst.

Remaining at last report, 9; Admissions, 27; Discharged Cured, 0; Deaths, 13; Remaining, 23. Quebec, 12th June, 1832.

The Troy Budget of Sunday noon, gives an extract of a letter from Montreal, dated the 14th inst., which states that there were *NINETY* new cases of the cholera at that place, and *FIFTY-FOUR* DEATHS, besides those at the hospital.

The following is the substance of a letter from Messrs. H. Gates and Co., dated Montreal, June 15:

"Business is quite at a stand. The crews of most of the boats which navigate the St. Lawrence above this, have refused to work—consequently, the boats are laid up. It is with difficulty that men can be obtained to remain on board the steamboats that ply between this city and Quebec.—We learn from the latter place that the lower town has been nearly deserted."

Another letter from the same highly respectable house in Montreal, received at Whitehall, states, that on the 14th inst. there were *one hundred and four deaths in Montreal*—but on the 15th there were not near as many cases there, although the alarm was very great.

THE FRIEND.

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For "The Friend."

SCRAPS.

Extracts from familiar letters addressed by Anthony Benezet to one of his friends at Burlington, N. J. They show the pleasant turn of his mind, and moreover impart some lessons of deep instruction.

9th of 12th mo. 1757.

"I am obliged to thee for the living geese. I often find more pleasure and instruction from the animal creation than the human; yet perhaps, as thou says, I shall grow tired with them, for experience daily more and more convinces me of my weakness, short-sightedness, and changeableness; witness my having again undertaken the school, although herein I cannot so much charge the instability of old nature, as its love of ease, and an inclination and propensity to do what we should not, and leave undone what we ought to do; for I quit the school with some rebuke, and have ever since had a secret uneasiness about it. I have sometimes very much doubted, whether I had any service at all in the creation, except serving self; but if I have any, it is in the education of children. Happy for us, when we know our service, to be willing to keep in it, and not aspire higher."

2nd of 1st mo. 1758.

"If the geese must be slain, I shall choose to be excused from being the executioner, though I can tell thee since I have attended the hospital as one of its managers, I am become so strong by often viewing the wounded patients when dressed by the surgeons, that I think I could assist, if it were needful, in cutting off a man's leg, much more a goose's head. Though I shall scarce ever imbrue my hands in the blood of any creature, having left off eating meat, (as abstinence conduces to my health,) and made a kind of league of amity and peace with the animal creation, looking upon them as the most grateful, as well as the most reasonable part of God's creatures, with the exception of some honest Burlington Quakers, and others, &c."

2nd of 3d mo. 1758.

"As thou art likely to be a sickly man, prithe thee read a little physic; it might be of ser-

vice to thyself and others; and if it did nothing else, it might preserve thee from being poisoned by some old woman's prescription being mistimed or misplaced."

Some Account of an Indian Treaty.

20th of 8th mo. 1757.

"From the carefulllest enquiry and observation I was capable of making whilst at Easton, I think the Indians quite in earnest in their desire for peace; they told us that if a lasting peace was not established, it would be our* fault. A chief said "we have gathered up the blood and bloody leaves, but know not yet where to lay them out of sight, so that your children and our children, and their children's children, may not see them any more."

At the next meeting, when the governor expressed his regret that a letter explaining some unimportant matter had been left in Philadelphia, the Indian chief looked indignantly, and abruptly turned to his council, and after some debate amongst themselves, he said, "These matters are trifling, compared with the great work of peace they had come about; there would be time enough to settle such small things hereafter." *Tedyuschung* then took out two belts of wampum, one representing the Five Nations, and the other the nation he represented, and proclaimed the peace, which I was very glad of, not only on the public account, but also on our own who were there, for I had not been without some apprehension at different times that we were in some danger of being scalped, which, with all my philosophy, afforded but an uncomfortable thought. The Indians assured us that they wished to build houses, cultivate land, have schoolmasters to instruct their children, and wished honest men to trade with them. The last sentiment was not less significant than severe. The poor natives have just cause of complaint on many accounts. They still have great confidence in Friends, and speak with affection of William Penn and his associates, whom they call "brother Onas."

28th of 1st month, 1758.

"Information has been received from Mordecai Yarnall,† since the vessel on board which he was a passenger, was taken by the French ship of war,—he saved his money, bills, certificate and plush coat; was in good health, and found the promise fulfilled in himself that as the day, so should his strength be."

30th of 12th month, 1757.

"I send herewith two copies of the first

* Meaning the then provincial government.

† M. Y. was on his way to England, on a religious visit, being a Minister in the Society of Friends.

part of the "*Economy of Human Life*." I have never met with any book better calculated to teach children to read with proper emphasis, and to break them of those disagreeable tones and habits which they are so apt to contract at school; thou wilt also find the matter very good, and the sentiments truly noble. The small work which went with my last, I would particularly recommend to thy notice. Books treating of negroes are I believe not much in fashion amongst you, yet certain it is that all persons, but more especially the youth, ought to know by what wicked and corrupt views and methods the slave trade is carried on, and the curse that will attend those who, for selfish ends, engage in it in any degree whatever."

Close Searching.

13th of 12th month, 1757.

"One would think, by the general conduct of even the better sort of Friends, in matters of property, that some of our Saviour's positive injunctions to his followers had no meaning, even where some of those injunctions or precepts are as positive as that which says swear not at all. I mean when he sets his meek, self-denying suffering doctrine in opposition to the natural one, which required an eye for an eye, and a tooth for a tooth. But I say unto you, I who am the Lamb, who was neither to strive, nor cry, whose voice was not to be heard, who was not to open his mouth even when led to the slaughter; I who am meek and lowly in heart, and have pronounced such a heart blessed, as being the only way to true rest and peace, I say unto you, *that ye resist not evil*, but rather suffer wrong and thus overcome evil with good. But say some, if we should suffer such a spirit to prevail, we shall often become a prey. I grant that it will be so in a great measure, but that this is no cause of grief our Saviour has himself declared, when he tells his followers not only to rejoice thereat, but even to shout for joy. I know some are for limiting this to suffering, in what is generally called religious matters, but that's a device of the enemy. There is no distinction in Christianity between civil and religious matters; we are to be pure, holy, undefiled in all manner of conversation; since the time which we laid claim to Christ, we are no more our own, but are to live wholly unto him that died for us. The most sensible suffering is to give up our interest, and suffer matters to go contrary to our judgment, in common affairs. I know human nature will in this case make strong appeals to reason and vulgar opinion, in defence of its judgment and its interest, but it cannot judge in the present case, it has neither faculties, nor organs, to see into the deep-

ly humbling mystery of divine love; God becoming man, letting the whole power of hell spend its wrath upon him, and being finally made perfect through suffering. This being the means ordained by the wisdom of God, by which a deadly blow is struck to the very root and being of sin."

From Nuttall's Ornithology.

THE MOCKING BIRD.

This unrivalled Orpheus of the forest, and natural wonder of America, inhabits the whole continent, from the state of Rhode Island to the largest isles of the West Indies, and continuing through the equatorial regions, is found in the southern hemisphere as far as Brazil. Nor is it at all confined to the eastern or Atlantic states. It also exists in the wild territory of Arkansa, more than a thousand miles from the mouth of Red River. It breeds at the distant western sources of the Platte, near the very base of the Rocky Mountains, and it has been seen in the table land of Mexico. The Mocking Bird rears its young, and consequently displays its wonderful powers, in all the intermediate regions of its residence in the United States to the peninsula of Florida. It appears, in short, permanently to inhabit the milder regions of the western world, in either hemisphere; and the individuals bred north of the Delaware, on this side of the equator, are all that ever migrate from their summer residence. A still more partial migration takes place also, probably, from west to east, in quest of the food and shelter which the maritime districts afford. Though now so uncommon in that vicinity, fifty or sixty years ago, according to Bartram, they even wintered near Philadelphia, and made a temporary abode in the mantling ivy of his venerable mansion.

In the winter season they chiefly subsist on berries, particularly those of the Virginia juniper (called red cedar), wax-myrtle, holly, smilax, sumach, sour-gum, and a variety of others, which furnish them, and many other birds, a plentiful repast. Insects, worms, grasshoppers, and larvæ, are the food on which they principally subsist, when so eminently vocal, and engaged in the task of rearing their young. In the southern states, where they are seldom molested, with ready sagacity they seem to court the society of man, and fearlessly hop around the roof of the house, or fly before the planter's door. When a dwelling is first settled in the wilderness, this bird is not seen sometimes in the vicinity for the first year; but, at length, he pays his welcome visit to the new comer, gratified with the little advantages he discovers around him, and seeking out also the favour and fortuitous protection of human society. He becomes henceforth familiar, and only quarrels with the cat and dog, whose approach he instinctively dreads near his nest, and never ceases his complaints and attacks until they retreat from his sight.

On the 26th of February I first heard the Mocking Bird, that season, in one of the prairies of Alabama. He began by imitating the Carolina woodpecker; then, in the same breath, the *sweetoot sweetoot* of the Carolina

wren; by and by, *woolit woolit 'tu 'tu* of the cardinal bird, and the *pêto pêto pêto* of the tufted titmouse, with connecting tones of his own, uttered with an expression so refined and masterly, as if he aimed, by this display of his own powers, to make those inferior vocalists ashamed of their own song. It was truly astonishing, what a tender sweetness he contrived to blend amidst notes so harsh and dissonant as those of the woodpecker, which ever and anon made now the chorus of his varied and fantastic song. In the lower parts of Georgia, by the beginning of March, they are already heard vying with each other, and with the brown thrush, rendering the new-clad forest vocal with the strains of their powerful melody.

None of the domestic animals, or man himself, but particularly the cat and dog, can approach, during the period of incubation, without receiving an attack from these affectionate guardians of their brood. Their most insidious and deadly enemies, however, are reptiles, particularly the black snake, who spares neither eggs nor young. As soon as his fatal approach is discovered by the male, he darts upon him without hesitation, eludes his bites, and striking him about the head, and particularly the eyes, where most vulnerable, he soon succeeds in causing him to retreat, and by redoubling his blows, in spite of all pretended fascination, the wily monster often falls a victim to his temerity; and the heroic bird, leaving his enemy dead on the field he provoked, mounts on the bush above his affectionate mate and brood, and in token of victory celebrates his loudest song.

The Mocking Bird, like the nightingale, is destitute of brilliant plumage, but his form is beautiful, delicate, and symmetrical, in its proportions. His motions are easy, rapid, and graceful, perpetually animated with a playful caprice, and a look that appears full of shrewdness and intelligence. He listens with silent attention to each passing sound, treasures up lessons from any thing vocal, and is capable of imitating with exactness, both in measure and accent, the notes of all the feathered creation. And however wild and discordant the notes and calls may be, he contrives with an Orphean talent, peculiarly his own, to infuse into them that sweetness of expression and harmonious modulation, which characterize this inimitable and wonderful composer. With the dawn of morning, while yet the sun lingers below the blushing horizon, our sublime songster, in his native wilds, mounted on the topmost branch of a tall bush or tree in the forest, pours out his admirable song, which amidst the multitude of notes from all the warbling host, still rises pre-eminent, so that his solo is heard alone, and all the rest of the musical choir appear employed in mere accompaniments to this grand actor, in the sublime opera of nature. Nor is his talent confined to imitation; his native notes are also bold, full, and perfectly varied, consisting of short expressions of a few variable syllables, interspersed with imitations, and uttered with great emphasis and volubility, sometimes for half an hour at a time, with undiminished

ardour. These native strains bear a considerable resemblance to those of the brown thrush, to whom he is so nearly related in form, habits, and manners; but, like rude from cultivated genius, his notes are distinguished by the rapidity of their delivery, their variety, sweetness, and energy.

As if conscious of his unrivalled powers of song, and animated by the harmony of his own voice, his music is, as it were, accompanied by chromatic dancing and expressive gestures; he spreads and closes his light and fanning wings, expands his silvered tale, and with buoyant gaiety, and enthusiastic ecstacy, he sweeps around, and mounts and descends into the air from his lofty spray, as his song swells to loudness, or dies away in sinking whispers. While thus engaged, so various is his talent, that it might be supposed a trial of skill from all the assembled birds of the country: and so perfect are his imitations, that even the sportsman is at times deceived, and sent in quest of birds that have no existence around. The feathered tribes themselves are decoyed by the fancied call of their mates; or dive with fear into the thicket, at the well-feigned scream of the hawk. Soon reconciled to the usurping fancy of man, the Mocking Bird often becomes familiar with his master: playfully attacks him through the bars of his cage, or at large in a room: restless and capricious, he seems to try every expedient of a lively imagination, that may conduce to his amusement. Nothing escapes his intelligent and discerning eye or faithful ear. He whistles perhaps for the dog, who deceived runs to meet his master; the cries of the chicken in distress bring out the clucking mother to the protection of her brood. The barking of the dog, the piteous wailing of the puppy, the mewing of the cat, the action of a saw, or the creaking of a wheelbarrow, quickly follow with exactness. He repeats a tune of considerable length, imitates the warbling of the canary, the lisping of the indigo bird, and the mellow whistle of the cardinal, in a manner so superior to the originals, that, mortified and astonished, they withdraw from his presence, or listen in silence, as he continues to triumph by renewing his efforts.

In the cage also, nearly as in the woods, he is full of life and action, while engaged in song; throwing himself round with inspiring animation, and as it were, moving in time to the melody of his own accents. Even the hours of night, which consign nearly all other birds to rest and silence, like the nightingale, he often employs in song, serenading the houseless hunter and silent cottager to repose, as the rising moon illuminates the darkness of the shadowy scene. His capricious fondness of contrast and perpetual variety appears to deteriorate his powers. His lofty imitations of the musical brown thrush are perhaps interrupted by the crowing of the cock, or the barking of the dog; the plaintive warblings of the blue bird, are then blended with the wild scream and chatter of the swallow, or the cackling of the hen; amid the simple lay of the native robin, we are surprised with the vociferation of the whip-poor-will; while

the notes of the garrulous jay, kildeer, wood-pecker, wren, fiffing Baltimore, and many others succeed, with such an appearance of reality, that we almost imagine ourselves in the presence of the originals, and can scarcely realize the fact, that the whole of this singular concert is the effort of a single bird. Indeed, it is impossible to listen to these Orphean strains, when delivered by a superior songster in his native woods, without being deeply affected, and almost riveted to the spot, by the complicated feelings of wonder and delight, in which, from the sympathetic and graceful action, as well as enchanting voice of the performer, the eye is no less gratified than the ear. It is, however, painful to reflect, that these extraordinary powers of nature, exercised with so much generous freedom in a state of confinement, are not calculated for long endurance, and after this most wonderful and interesting prisoner has survived for six or seven years, blindness often terminates his gay career; and thus shut out from the cheering light, the solace of his lonely but active existence, he now, after a time, droops in silent sadness and dies.

Successful attempts have been made to breed this bird in confinement, by allowing them retirement and a sufficiency of room. Those which have been taken in trap-cages, are accounted the best singers, as they come from the school of nature, and are taught their own wild wood-notes. The prices of those invaluable songsters are as variable as their acquired or peculiar powers, and are from five to fifty dollars—even a hundred have been refused for an extraordinary individual. The food of the young is thickened meal and water, or meal and milk, mixed occasionally with tender fresh meat, minced fine. Animal food, almost alone, finely divided, and soaked in milk, is at first the only nutritive food suited for raising the tender nurslings. Young and old require berries of various kinds, from time to time, such as cherries, whortleberries, strawberries, &c. and in short, any kind of wild fruit of which they are fond, if not given too freely, are useful. A few grasshoppers, beetles, or any insects conveniently to be had, as well as gravel, are also necessary, and spiders will often revive them when drooping or sick.

From the National Gazette.

The following correspondence, which not long since came into my possession, was found among the papers of Robert Morris, the distinguished financier of the American Revolution. The sentiments of the writers manifest the mutual respect which they entertained towards each other, and moreover show the character and doings of the honourable and influential Quakers of that period. These documents are curious and valuable in an historical point of view; and, on that account, may be worthy of publication and preservation.

R. V.

Philadelphia, 23d July, 1781.

Gentlemen,—The office which I have the honour to hold, calls for particular attention to those who are driven from the southern sates, and cast upon the compassion of their

fellow creatures. The public funds are not sufficiently abundant to answer the calls of humanity, over and above the purposes to which they are appropriated. I have it therefore in contemplation to institute a lottery, making thereby a joint appeal to interest and pity. But, as the members of your society are not inclined to lotteries, I cannot expect that they will become adventurers; though they certainly will not omit to seize an occasion for exercising those mild and benevolent principles by which they are actuated.

I take the liberty to propose, that a subscription be opened among those of your persuasion, for a loan, at six per cent. interest, to the United States; and that the produce thereof be applied for the relief of our suffering brethren abovementioned. I will pledge myself to you, that none of the monies so obtained shall, on any pretence, be diverted from that benevolent purpose. I do not mention a gift, because the object is so large that it would be too heavy a tax even for the whole community, much less for any particular part of it. Besides that many individuals, who are now to derive support from it, will hereafter be in capacity to repay; and, in all human probability, the southern states, will soon be enabled to refund such sums as may have been advanced to their poorer citizens.

I should deem it inexcusable, on such an occasion as this, to hint at political considerations. But, for my own sake, I must observe, that I do not mean to draw on you any odium, in case you should decline a compliance with my wishes. This letter therefore is secret, as long as you may choose that it should remain so; and you will communicate it to such persons only as you may think proper. It is directed to you from my opinion of your integrity and good dispositions towards your fellow creatures. Should my proposal be adopted, I will submit to your consideration, whether an application to me on the subject would not be the proper method of originating the plan, without taking notice of this letter.

I am your sincere friend and humble servant,

ROBERT MORRIS.

To Messrs. Hugh Roberts, John Reynell, James Pemberton, John Pemberton, Samuel Emlen, jr. Owen Jones, Nicholas Waln, and such others of the people called Quakers, as they shall choose to communicate this letter to.

[REPLY.]

Philadelphia, 7mo. 28, 1781.

Esteemed Friend,—The subject-matter of thy letter, of the 23d inst. has been considered by those to whom it is directed, and some others of our brethren, who unite in judgment with us, that it is weighty and affecting.

The charitable sentiments kindly expressed concerning us, we trust is not groundless, there having been in years past divers occasions on which our religious Society, affected with the sufferings of our fellow creatures, have, without regard to the distinctions of religious professions, manifested their benevolence; and, at one memorable time, to the citizens of Charleston, South Carolina; so also to the inhabitants on our frontiers, in the late Indian war, for whose relief a considerable sum of money was raised and distributed

among them. And in the early commencement of these days of sorrowful calamity, a considerable contribution was likewise made among us for the people of New England, which was sent from hence, and committed to the care of some of our brethren in that country, who, with diligence and fatigue, in the midst of a cold winter, sought out the really indigent and distressed of all denominations, and handed them some seasonable relief.

The same benevolent principles, we hope, will continue to actuate us on future necessary occasions, with the same precaution we have ever observed in support of our testimony against war, and any thing tending to promote it. But the circumstances of the members of our Society are of late greatly changed, and their capacity for the exercise of benevolence much diminished, not only through the general calamity prevailing, but most particularly by the very oppressive laws which have been enacted in Pennsylvania, and the oppressive manner in which they have been frequently executed to the impoverishment of many innocent and industrious inhabitants; so that there are divers instances of many families in the city and country, who are already nearly stripped of their substance. Thus the poor of our Society are greatly increased, and as we conceive it to be our duty, so it has always been our practice not to leave our needy brethren to the relief of others. The state also of our friends in the Carolinas, who, we apprehend, are reduced to great straits, hath lately claimed our particular attention, and we have sent them something considerable as a relief. There are few amongst us who have been engaged in trade and business for several years past, and many have been obliged to borrow money for the support of their families, through the difficulty of collecting their debts, and unjust advantages taken by some in the payment of them. And on consideration of thy requisition for lending a sum of money, we are united in judgment that we cannot comply with it.

We do not mention these things with a view to damp or extinguish that spirit of sympathy and compassion which humanity dictates and piety requires, but wish it to prevail among mankind in general.

We are thy respectful friends,

JOHN REYNELL,
HUGH ROBERTS,
OWEN JONES,
JAMES PEMBERTON,
JOHN PEMBERTON,
SAMUEL EMLÉN, Jr.
NICHOLAS WALN.

To Robert Morris, Esquire.

HUME, THE HISTORIAN.

The following passage is found at the conclusion of Mr. Hume's Treatise on Human Nature:

"Methinks I am like a man who, having struck on many shoals and narrowly escaped shipwreck in passing a small frith, has yet the temerity to put out to sea in the same leaky, weather-beaten vessel, and even carries his

ambition so far as to think of compassing the globe under these disadvantageous circumstances. My memory of past errors makes me diffident of future; the wretched condition, weakness, and disorder of the faculties I must employ in the inquiry, increase my apprehensions; the impossibility of correcting or amending these faculties reduces me almost to despair, and makes me resolve to perish on the barren rock upon which I am at present, rather than venture upon that boundless ocean which runs out into immensity. This sudden view of my danger strikes me with melancholy, and I cannot forbear feeding my despair with all those desponding reflections which the present subject furnishes me with in such abundance. I am first affrighted and confounded with that forlorn solitude in which I am placed in my philosophy, and fancy myself some uncouth strange monster, who, not being able to mingle and unite in society, has been expelled all human commerce, and left utterly abandoned and disconsolate. Fain would I run into the crowd for shelter and warmth, but cannot prevail with myself to mix with such deformity. I call upon others to join me, in order to make a company apart, but no one will hearken to me: every one shuns me, and keeps at a distance from that storm which beats upon me on every side: I have exposed myself to the enmity of all metaphysicians, logicians, mathematicians, and even theologians; and can I wonder at the insults I must suffer? I have declared my disapprobation of their systems; and can I be surprised if they should express their dislike of mine, and even their hatred of my person? When I look abroad, I see on every side dispute, contradiction, anger, calumny, and detraction: when I turn my eye inward, I find nothing but doubt and ignorance. All the world conspires to oppose and contradict me, though such is my weakness I feel all my opinions loosen and fall of themselves, when unsupported by the approbation of others; every step I take is with hesitation, and every new reflection makes me dread an error and absurdity in my reasoning; for with what confidence can I venture on such bold enterprises, when, besides those numberless infirmities peculiar to myself, I find so many which are common to human nature! The intense view of manifold contradictions and infirmities in human reason has so worked upon my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than any other. Where am I, of what? from what causes do I derive my existence, or to what condition shall I return? whose favour shall I court, and whose anger shall I dread? what beings surround me, and on whom have I any influence, or who have any influence on me? I am confounded by all these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of the use of every member and faculty."

And is this the fruit of those philosophical inquiries; this the only end to which the most penetrating intellect could employ its powers; this the result of his laborious specu-

lations? It is, by the philosopher's own confession. Surely it is not improbable that the death-bed of the man who wrote thus was wretched, whatever affectation of tranquillity he may have assumed to disguise his real feelings, and however his pretended calm may have deceived his biographer.—*Christian Observer*.

For "The Friend."

THE WATCHMAN, NO. 31.

It is a trite remark, that man is distinguished from the inferior animals by his capacity for improvement. One of the most beautiful philosophical arguments extant, that of Addison on the immortality of the soul, is founded upon this striking distinction. It is to be received, however, with some limitations. It is true of the moral and intellectual progress of the individual. In the brute creation, more especially among the insect tribes, in which the faculty of instinct is most wonderful, the animal is a perfect machine, governed by laws as unvarying as those of mechanics, and we do not see any increase or variation in their intelligence, from one age to another, any more than in their form and size. The collective human family seems to partake, in one sense, of this fixedness of qualities. In the sciences and arts, whatever is added to our stock of knowledge becomes at once secure to the whole race, and the means of obtaining still greater acquisition. The results of the most abstruse enquiries of one age, become the elementary truths of the next, and men start from the new vantage ground with undiminished eagerness and augmented vigour in the pursuit of truth.

How strong a contrast to the intellectual does the moral part of our nature present! It is here that we are indeed on the same stationary level from generation to generation. The impulse given by a single man has sent the human mind forward in a career of discovery, which, in little more than a century, may be said to have changed the face of nature. Yet the Messiah has walked on earth—not merely teaching the sublimest morality, and unfolding the knowledge of the true God—but proffering the aid of his spirit unto all who humbly seek it—an ever present and all-sufficient help against every temptation and besetment of our nature.

Yet where are the fruits commensurate with so wonderful a condescension? Abstract from the improved condition of mankind the power of a liberal and polished selfishness, and what will there be left for the pure influence of Christianity? Avarice, ambition, pride, sensuality and revenge—the foul demons of our nature—are they dispossessed of their ancient seats, or do they cease to fill the earth with their ravages? It is a melancholy thought that the human race, in all that concerns its eternal welfare, is so nearly stationary, that each successive generation must pluck for itself the harsh and bitter fruit of experience, that the wisdom of our fathers so seldom becomes ours till we have proved its worth by slighting its dictates.

A single refutation of a philosophical error

will banish it from the schools, while actions, not merely proved to be wrong, but denounced and punished by the manifest wrath of the Almighty himself, are renewed and perpetuated by every succeeding generation.

This perpetual lapse of our race, in guilt and folly, should subdue the pride of reason, and teach us that we have not in morals, as we have in science, the power of indefinite progression, at our own command. Upon this subject as on all others, the voice of true philosophy is in perfect consonance with that of revelation. Man of himself can do nothing. His unassisted reason is not proof against the temptations of his condition. It is, in fact, more likely to become the dupe and the tool than the corrector of error. Unless there is a thorough conviction of this truth—all the efforts at reformation of the brightest intelligence of our species, will be vain and impotent.

Yet such is the goodness of Providence, that the way which is thus hid from the wise and the learned, is laid open to the meanest of mankind.

There is a power afforded to the eye of faith, above the plane of our natural vision, which our faculties can never comprehend, till they have been divinely raised and illuminated. It is a power of trusting in the mercy and aid of the Redeemer—a power of opposing, to the besetments of the adversary, the stronger prohibitions and hopes of revelation—a power of self-restraint, of self-denial—a power of long endurance in well doing—of which assuredly there is no capacity whatever in the unassisted faculties.

Such is the condition of our nature! To excite in us, hopes, commensurate with our immortal destiny—the Almighty has placed at our command, as it were, the whole material world. He has given to our intellectual powers, a range as lofty and as wide as the creation itself. Upon our moral faculties there is a curb and a chain, which bind us, without his intervention, to the earth—the slaves of our own passions and infirmities. Yet from this low estate is it his gracious purpose that we should be raised, and such are the bounds which he has appointed us, that there is but one means of restoration, as there is but one faith and one Lord.

A stereotyped edition of George Fox's journal, in one volume complete, has been published by the meeting for sufferings in this city. The object in issuing it is to furnish a constant supply of the work at a low price for the purpose of encouraging the more general spread of it amongst Friends, particularly in those remote parts of the Society where books of this kind are not abundant. It would be well for those who take "The Friend," to communicate this information to the members of their particular meetings, as we have understood it was supposed not to be known generally, though it has been noticed before in this way. To be had on application to Kimber & Sharpless, Uriah Hunt, or Nathan Kite, Booksellers.

By whom the annexed extracts were forwarded, we are ignorant; the remarks contained in them are close and searching, but coming as they do from an author of unquestionable repute in the Society—a minister of the gospel in much estimation in his day; there can be no valid objection to their insertion. They may serve as a test which will not hurt the best and most circumspect to try themselves by.

Ed.

Communicated for "The Friend."

"When I have considered the low, indifferent, and languid state of those under our name, in many places, both in this and other nations, chiefly occasioned by an inordinate love of the world, and the things thereof, my soul hath been deeply humbled in awful prostration before him (the Lord), when I have beheld his wonderful condescension, in still shining forth upon us, as from the cherubims of his glory waiting to be gracious, by turning again the captivity of many of his Israel, and seeking to rebuild her waste places, and thereby to revive her ancient beauty. He is pleased to continue unto us some judges as at the first, and counsellors as at the beginning, though but few in number when compared to the bulk. May the great Lord of the harvest raise many more faithful labourers, and send them into his harvest, even such as are described by the evangelical prophet Isaiah, chap. xxxiii. 14, 15, 16.

"Oh! how sorrowful it is, in this and other nations, for the Lord's messengers to view the great prevalence of unfaithfulness in large numbers, in most branches of our Christian testimony! much whereof hath been greatly owing to the laxness of discipline. Those who should have been, above all other considerations, waiting for fresh and renewed ability from God to build his house, have been most of all endeavouring to build themselves and posterity, uncertain houses in earthly inheritances; living at ease in their ceiled houses, whilst the ark of the testimony of God hath been exposed.

"Dreadful will the account be such will have to render, who have hid their Lord's money in the earth, having wrapped it in a napkin, viz. a decent form of religion. The Lord hath opened eyes that see them through their fig-leaf covering in most or all the ranks of his people; though it is much to be feared they have closed their own eyes, except towards the world. In that they may be clear sighted, it being their kingdom. Some of these may presume from their long profession, wherein perhaps they have taken care (as far as appears to man's eye) to preserve a reputation free from spots or blemishes; and they also having a pretty large stock of wealth, in the getting whereof they may have not only dried up the tenderness of religion in themselves, but also have laid a foundation for the ruin of their children, or those that succeed them in their possessions; notwithstanding which, some such may take upon them to be active members in the meetings where they belong. Very lamentable indeed are the states of meeting, managed by such unsanctified spirits. The King of Sion is banished

from their councils; and the precious sons and daughters thereof are but as suffering witnesses for God, clothed as in sackcloth; and the seed of God which should have dominion in all our meetings is depressed. I sincerely wish there were no cause for these close remarks; a caution of this kind may be necessary. This spirit getting in amongst us, in any part of the body or society, cannot fail of laying waste; therefore let all consider what spirit rules in them. Where such a spirit prevails, it is not the wise woman building the house, but the foolish woman pulling it down with her own hand.

"It is a mournful truth, that among the many thousands of Israel, there are but few, in comparison, who really stand quite upright, as pillars in God's house; who cannot be at all warped by fear, interest, favour, or affection, but look beyond all singly at truth and righteousness. Oh! what mean, cringing, stooping, and temporising, is to be found in some! It is my son, daughter, near relation, or friend, that I am loth to offend, lest I should suffer in my interest or reputation, or shall gain his or her ill will. This spirit will never dwell on high, but must have its portion amongst the fearful and the unbelieving; and unless such repent, they will be ranked with those that deny Christ before men. They may read their portion, Luke xii. 9. True zeal and sound judgment is often rejected by this sort, whether it comes from individuals, or meetings; nay even by some, when it is the mature result of the largest body under the direction of the best wisdom, if they do not find it agree with their unsanctified understandings; which would be strange if it should, as it comes from the spirit of truth.

"It may be observed, that those whose principal view is only maintaining the form or outward character in religion, feel very little or no pain on account of the disorderly practices of their fellow members, and therefore they can easily daub with untempered mortar, and smooth all over, crying peace, before judgment has laid hold of the transgressing part; and all this done under the specious pretence of charity and Christian tenderness. Yet when any in godly zeal are constrained to show the pernicious consequence of healing the wounds of the daughter of Sion deceitfully, some such soon discover they are too much strangers to true charity, by their opposition to sound judgment, and those exercised therein, that the wounds might be searched to the bottom. Here something of a persecuting spirit appears, and the little leaven of the Pharisee is discovered, striking at the life of religion. But, agreeable to the usual craft of antichrist, they must call a godly concern and labour by a contrary name, or they could not smite at it with any colour of reason. Such honest labourers have sometimes been represented as enthusiasts, too hot in their zeal, disturbers of the church's peace, &c. When there is a peace in the church with wrong things, it is much better broke than kept. I take it that it was in this sense our Lord said, 'I came not to send peace on earth, but a sword.' It was a woful peace to Israel, when they became so reconciled to

the inhabitants of the land, as to suffer them to dwell therein, contrary to the express command of God!"

"Our friend Robert Lackey, myself and wife, went to the yearly meeting in London, which began on seventh day the twenty-fourth of the fifth month (1760), for ministers and elders. An establishment, which I hope will be of great service throughout the Society in these nations; as inquiries are made at this meeting, by calling for answers from the several parts, to certain queries agreed on, relating to the conduct of Friends in the stations above mentioned; and advice administered as occasion may require. Common reason will inform us, that when the main pillars give way, the building will inevitably fall. It is therefore prudent to take due care concerning them. An eminent servant of the Lord wisely observed to this effect, viz. That there never was an apostacy from the life and purity of religion, until the ministers and elders gave way. How important then are their stations, and what great need have they themselves, and likewise the church, carefully to observe whether or no they stand upright, seeing so much depends thereon." *John Griffith.*

From the New-York Observer.

MISREPRESENTATION CORRECTED.

In the present enlightened age, when liberality of sentiment and good feeling prevail, especially among the well informed part of the community, we cannot reasonably suppose, that authors would designedly misrepresent the character, doctrines, or usages of any denomination of Christians. It is doubtless for the want of correct and distinct information, that several late writers have made various incorrect and contradictory statements respecting the Society of Friends. The writer of this address wishes to invite such persons as may in future offer any statements to the public in relation to the Society, to inform themselves distinctly on the subject. By this means they will do themselves credit as liberal, unbiassed, competent authors; and the societies of whom they speak, that justice which they in their turn would claim.

We are not disposed to attempt an exposure of the jumble of misrepresentations, and the mixture of error and truth that have been offered, of late, as information to the public. But it may not be amiss to remark, that in no points of Christian doctrine, have the views of the Society of Friends been less understood, or more misrepresented, than in those relating to the divinity of Christ, the efficacy of his propitiatory sacrifice, and the authenticity and divine authority of the Holy Scriptures. To correct some of those misrepresentations, we would present to the public eye, an epistle addressed by George Fox, the principal instrument of the founding of the Society, to the governor and council of Barbadoes in the year 1671. This document fully agrees with their Catechism and with their Confession of Faith, composed by Robert Barclay, and at an early period unanimously agreed to and adopted by the Society. These have ever been considered

standard works, and still remain so without variation. It cannot, however, be denied, that in common with other Christian denominations, their principles have been invaded by some who have adopted Socinian views, and separated from the Society of Friends.

The writer wishes to solicit the publishers of religious or other periodical papers in the United States, to give this document a place in their columns.

A FRIEND.

The Epistle follows.

Whereas, many scandalous lies and slanders have been cast upon us to render us odious; as that we deny God, Christ Jesus, and the Scriptures of Truth, &c. this is to inform you that all our books and declarations, which for these many years have been published to the world, clearly testify the contrary. Yet for your satisfaction, we now plainly and sincerely declare—"That we own and believe in the only wise, omnipotent, and everlasting God, the creator of all things in heaven and earth, and the preserver of all that he hath made: who is God over all blessed for ever, to whom be all honour, glory, dominion, praise, and thanksgiving, both now and for evermore!

"And we own and believe in Jesus Christ his beloved and only begotten Son, in whom he is well pleased, who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature; by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers, all things were created by Him. And we own and believe, that he was made a sacrifice for sin, who knew no sin; neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried and rose again the third day, by the power of his Father, for our justification; and that he ascended up into Heaven, and now sitteth at the right hand of God.

"This Jesus, who was the foundation of the holy prophets and apostles, is our foundation, and we believe there is no other foundation to be laid, but that which was laid, even Christ Jesus, who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of him, when he said, 'Behold the Lamb of God, that taketh away the sins of the world.'

"We believe that he alone is our Redeemer and Saviour, the Captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works: He is the seed of the woman, that bruises the serpent's head. viz: Christ Jesus, the Alpha and Omega, the first and the last. He is, as the Scriptures of truth say of him, our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls: He is our Prophet whom

Moses long since testified of, saying, 'A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you: and it shall come to pass that every soul that will not hear that Prophet, shall be destroyed from among the people.'

"He is now come in Spirit, 'and hath given us an understanding that we know him that is true.' He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life but by him, for He is the quickening Spirit, the second Adam, the Lord from Heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our mediator, who makes peace and reconciliation between God offended and us offending, He being the oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly Man, the Immanuel, God with us, we all own and believe in: He whom the High Priest raged against, and said he had spoken blasphemy: whom the priests and elders of the Jews took counsel together against and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason, who also gave large money to the soldiers, to broach a horrible lie, namely, that his disciples came and stole him away by night whilst they slept. After he was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This we say is the Lord Jesus Christ, whom we own to be our life and salvation.

"Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who, (as the Scripture itself declares,) 'spake as they were moved by the Holy Ghost.' We believe that they are to be read, believed, and fulfilled (he that fulfils them is Christ); and 'they are profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,' and are able to make wise unto salvation through faith in Jesus Christ."

GEORGE FOX.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.

(Continued from page 293.)

Extract from a Sermon preached by Stephen Crisp, at Grace-Church street, April 25, 1688.

For, from the beginning of the creation of God, unto this day, God hath had a singular love and favour to the sons and daughters of men, as being (as I may say) the master-piece, or greatest piece of the creation, most nearly related to himself, created in his own image, in righteousness and holiness; and in that they now are not so, but marred, and spoiled from bearing the heavenly image, is not the

Lord's doing, but hath been wrought by the enemy both to God and man; yet the Lord continuing his love unto the work of his hands, hath from age to age revealed and made known his power, for the restoring and bringing back again lost man, fallen man, sinful man, to be reconciled unto him, that he may, as was intended, enjoy and possess the love and favour of his Maker; but there was no possibility found for his reconciliation with the holy God, but by making him holy: for as the making him unholy, separated him from his Maker; so the making of him holy again, would unite him again unto his Maker: So that there must be a way and means for the reducing of him to his primitive state, before he could enjoy and obtain his primitive enjoyments; that is, the love and favour of God. And there hath been a general universal sense, upon the sons and daughters of men, of this alienation and estrangedness from God; and they have put themselves upon divers ways and methods to obtain reconciliation, and to try if they could restore themselves; and they have found out ways, and tried and proved the inventions and imaginations of their own minds, in their fallen wisdom, what they might do to please God, and be reconciled to him.

We are sinners, and we will sacrifice, we will bring a sacrifice for our sins; and when men have brought a sacrifice, it hath not been accepted, because there hath not been a mediator known, that might mediate for them with the Lord; so that all the sacrifices they have offered, have never been accepted with him, in order to an atonement and reconciliation. Now only those that have relation to the Mediator by faith in him, doth he intercede for, that he might present them again to God; and this hath been the difference between sacrificer and sacrifice, from the days of Cain and Abel, unto this day. Some have had relation to the Mediator in all their services and sacrifices, and some have had relation only to the thing offered, and the service performed; but they have not in all ages sped alike: They whose service and worship was performed to God, with a relation to the Mediator, they have found acceptance; and they whose worship and service was performed only with a relation to the thing offered or done, that was but their own act, that was but their will-worship, and that was always turned back again upon them; for *there is no name given under Heaven, by which any can be saved, but only the name of Jesus Christ*; that is the Mediator of the new covenant, for the old one was broken. And when Aaron was set up to be an high priest to God, he was appointed to offer sacrifices for the sins of the people, and he that committed a sin, was appointed by the law to bring an he-goat of the flock unto the door of the tabernacle, and to deliver it to the priest, and he was to make an offering for the sin committed after such and such a manner, and it was to be an atonement with God for him. So here was seemingly a reconciliation by a sacrifice; and some saw no farther than the bringing of a goat, and a ram, and the performance of the priest's office, and they

counted all was well: And others saw farther, long before the apostle spake or wrote it; *it was not the blood of bulls or goats, nor the blood of a ram, that could purge away sin from their consciences.* And after the apostle had opened the mystery of divinity, who had a divine and spiritual skill in unfolding the restoration of mankind, he declared plainly, that *when the offering was made by Aaron for sinners, even then there remained still a conscience of sin; for it was not possible that the blood of bulls and goats should take away sin:* So that their outward performances, and their outward services, did but point out the Mediator; they had a pointing finger, as it were, to the real, true, and everlasting Mediator, Christ Jesus; who is made a Mediator betwixt God and man, that by and through him man might be again reconciled to God.

So that now in these gospel-days, wherein God is opening the mysteries of life and salvation, to the intent and purpose, that the sons and daughters of men might be restored again into their primitive enjoyment of the favour of God; now in these days, it is the duty of all Christians, and of all that are seeking the welfare of their immortal souls, to have their eyes and hearts unto Jesus, as unto one that is able to reconcile them unto God; to him it is committed, to him wisdom and power is committed, and to him authority is committed, that he should be an everlasting high priest, and that all the services, and all the worship and religious performances that people offer up to God, should be in his name, that so by him they might be recommended to God: For none will find acceptance with the Father, unless in all their performances they have an eye unto him.

For "The Friend."

FRIENDS' LIBRARY.

I am desirous of inviting the attention of Friends to the present situation of the library in the Mulberry street meeting house, under the care of the four monthly meetings in this city. The selection of books is good, comprising most of the approved popular works on science, history, voyages, and travels—biography, natural history, &c. &c.—and also those of the best authors on religious topics. Many of the books recently placed on the shelves, are English editions of works, possessing great interest, and which are rarely to be met with in private libraries—the whole presenting a rich intellectual repast for readers of almost every variety of correct taste, free from the danger of imbibing erroneous sentiments; books of this description being carefully excluded by the committee. The great improvement which has taken place within a few years in the library, the variety and value of the books recently purchased, and also, as I hope, an increased fondness for solid reading, has greatly enlarged the number of applicants for the use of the volumes. It is a most interesting and gratifying sight to see the crowds of our young Friends who resort there on 7th day afternoon, to furnish themselves, or their brothers or sisters, with reading for the ensuing week—while the entire order and

regularity with which the whole business is conducted, renders it still more agreeable.

I would respectfully suggest that the monthly meetings in the city, or their proper officers, would do well to see that every lad placed apprentice here, is duly supplied with a copy of the catalogue, and put in the way of using the library—this would furnish them with an agreeable and profitable method of passing their leisure hours, and might tend to keep them out of company which would prove injurious to them. There are a considerable number of young men and lads in this city, engaged in mechanical and other employments, who have not the means of purchasing books, and yet have a good deal of leisure time in the evenings.—To such the use of the library would be particularly valuable. Every family of Friends also should have a catalogue, and be encouraged to make use of it, especially the younger branches. By a proper and judicious course of reading in early life, not only will they acquire much valuable information, but a foundation of correct principles may be laid, which will continue with them during life. I much regret to learn from the committee that their means are so restricted, as not to admit of adding more than a few volumes annually to the stock, and that the same cause prevents them from opening the library more than one afternoon in the week. With the increased demand for books, these are serious defects which should be remedied as promptly as possible. Some individuals of the committee, with a laudable zeal for improving the institution, and extending its benefits more widely, have made an attempt to procure subscriptions of *two dollars annually* from such Friends as are disposed to encourage the library; to be appropriated to those desirable objects. The subscription paper is at the office of "The Friend," No. 50, N. Fourth st. and we hope that those generally, who are in circumstances to contribute, will aid in promoting this desirable object. C. G.

For "The Friend."

THE CHOLERA.

The appearance of this fatal malady in our favoured country is calculated to awaken the most serious reflections, and to excite the mind to close self-examination. That it is a dispensation permitted by a wise and gracious Providence as a chastisement for the sins of the people, and a solemn warning to repent and amend their ways, I have not the smallest doubt; and happy will it be, if, while "the Lord's judgments are in the earth, the inhabitants of the world learn righteousness." There is reason to fear that in the anxiety to account for the origin and spread of disease or other calamitous visitations, from natural causes, and to explain their phenomena on the principles of philosophical reasoning, the fact of an overruling and controlling Providence, who orders all things after the counsel of his own will, is too much overlooked. That God sends forth the destroying pestilence as the minister of his sacred will, directs the whirlwind and the lightning in the accomplishment of their fatal purposes, lasts the fair prospects of the husbandman,

and threatens districts of country or whole nations with famine or the sword, for the purpose of arousing them from their sinful courses, and turning them to virtue and holiness, there cannot be a doubt; the sacred history left by the inspired penmen furnishes us with numerous instances of this exercise of his power and wisdom.

While, therefore, we view the approach of this malady with serious feelings, we should remember that it is under the control of Him in whose hand is the breath of all mankind, and who can either preserve us from its virulence, or, if he sees meet to make it the instrument of releasing us from this mortal existence, can prepare our spirits for the solemn change. Instead of yielding our minds to fruitless anxiety or appalling terror, let us rather forsake our sins and flee to Him for refuge, approach his throne of grace in humble, reverent supplication, and beseech Him to pardon us for the past, and prepare our hearts to meet the chastisement in a manner becoming his children. Repentance, humiliation, and prayer, are the proper accompaniments of the mind under the prospect of such a calamity; and if we thus approach him, not once a week, nor once a day, but every hour, making it, through the assistance of his grace, the continual clothing and habit of our spirits, the malady, come when it may, will never find us unprepared. Our minds will be kept calm and tranquil, which greatly contributes to the preservation of health; not puffed up with a vain self-confidence that we are the favourites of heaven, and therefore have nothing to fear, but humbly relying on the Lord our refuge, in the full assurance that whether he sends life or death, "the Judge of all the earth will do right;" and that through his adorable mercy, our earnest endeavours to prepare for death will be graciously helped, and we be pardoned, justified, sanctified, and "accepted in the Beloved." The time is certainly awful, and the prospect before us serious—may we not too easily glide over it, and suffer the warning voice of mercy to sound unheeded in our ears, lest a more dreadful calamity overtake us, and the unmingled indignation of the Most High be poured upon our beloved country.

X.

For "The Friend."

It will be recollected that, page 209, No. 27, present volume of "The Friend," there appeared an obituary notice of Stephen Ricks, a black boy who died 2d month last, at the Shelter for Coloured Orphans in this city: the following particulars relating to the deceased, having been recently collected, are now offered as a supplement to the account then given.

Let it be observed that the aggregate of little Stephen's scholastic attainments had been acquired previous to the completion of his seventh year; during the eighth his health became so wavering, that the attendant physician discouraged him from close application to any subject. While thus restrained he frequently withdrew to his chamber, where he might indulge his self-directed inclinations. Upon returning after one of these opportunities of seclusion, he produced the following

stanza, (slightly varied,) neatly copied in Roman characters.

Safely guide my wandering feet,
Travelling in this vale of tears,
Dearest Saviour, to thy seat,
And guard or dissipate my fears.

Among his poetical selections, it appears that on various occasions of intercourse with his associates, he had adopted or applied the following lines. From this circumstance we draw the inference, that the religious views which they embrace, and are calculated to inculcate, were congenial with his feelings.

"Oh, blessed Saviour, take my heart
And wash it in thy precious blood,
And let me ne'er from thee depart,
But always find my rest in God."

It was not until after his death that the annexed was found imprinted on a scrap of paper, and deposited in a drawer belonging to his nurse.

"Oh, thou meek and holy Saviour,
Thou hast seen us through and through;
Pardon all our bad behaviour;
Make us good and holy too."

Is it not more than probable, his affectionate heart was secretly actuated by desires for the purification of others, as well as for that of himself, when he chose the latter quotation? And we have reason to believe this transcript was the product of the latest successful effort, in a literary line, of the feeble hand of the departed.

Published by request of "The Association for the care of Coloured Orphans."
6th mo. 25th.

THE FRIEND.

SIXTH MONTH, 30, 1832.

The panic caused by the dread of the cholera, which from the first does not appear to have been so great in this city, as in places further north, has considerably subsided. The means recommended and in active operation for promoting cleanliness, and the removal of every species of filth from our streets, cellars, &c., have contributed no doubt to allay apprehension, by producing confidence in the vigilance and promptitude of those to whom is intrusted the management of these things. The departure of a deputation of several of our distinguished physicians, to Montreal and Quebec, to ascertain the true character of the disease prevailing there, and to obtain such further information in relation thereto, as they may deem necessary, must also have the effect to soothe public anxiety. It is probable they are by this time at the former place, in company with a similar deputation from the city of New York, and the result of their united investigation will be waited for with deep interest. We do not perceive that the disease has yet extended much, if any beyond the boundary line of Canada; and the latest accounts from both Quebec and Montreal, represent that it is on the decline—that the mortality and the number of new cases have much diminished, and that the disease itself has become milder or more under the control of medical treatment.

From the Montreal Gazette of June 21st.

It affords us great satisfaction to have it in our power to announce to our readers that the cholera is very sensibly diminishing, both in the number of persons attacked and in the mortality. We had an

opportunity yesterday of conversing with several of our medical practitioners, and from all of them we learn that their services have been less in request; the disease had abated in its virulence, and the recoveries were very numerous.

The Board of Health have to-day issued a notice, which we lay before our readers in its meagre and imperfect form.

Board of Health, }
Wednesday, June 26, 1832. }

New cases reported from Monday, 2 o'clock, P. M. to Tuesday, 2 o'clock, P. M. 274
Deaths in the same period, 149
From Tuesday, 2 o'clock, P. M. to Wednesday, 20th, at 2 o'clock, P. M. new cases reported, 165

The following is from the Albany Argus, Extra:

LATEST FROM MONTREAL.

Mr. Hart, a gentleman of respectability of the city of New York, left Montreal on Friday, and brings accounts to three o'clock, on the afternoon of that day, (June 22.) Physicians say the disease had much diminished. It was said that there were not over 30 cases existing at the time; and not over 10 new cases on that day. On Thursday, there were 52 or 53 less deaths than on the previous day. The deaths have been, from the beginning, principally among the resident French Canadians. Of the Canadians and the recent emigrants, the proportion has been as four to one of the former. The physicians of Montreal are of opinion that the disease is endemic.

From the Quebec Gazette of June 20th.

Return of cases of Asiatic Cholera admitted into the emigrant hospital, from 8 A. M. on the 18th to 8 A. M. on the 19th June, and into the Lower Town hospital, from 9 A. M. on the 18th to 9 A. M. on the 19th June, 1832.

PLACES.	Remaining in last Report.	Admitted since.	Discharged cured.	Convalescent.	DIED.	Remaining.
Emigrant hospital,	113	11	4	24	9	111
Lower Town hospital,	68	51	8	22	23	88
Total,	181	62	12	46	32	199
Total of admission,	-	-	-	512	-	-
Total of deaths,	-	-	-	289	-	-

Returns from the two hospitals on the following day, from 8 A. M. on the 19th to 9 A. M. on the 20th June.

Emigrant hospital,	111	36	4	20	18	125
Lower Town hospital,	88	24	16	24	22	64
Total,	199	60	20	44	40	189
Total of admission,	-	-	-	572	-	-
Total of deaths,	-	-	-	329	-	-

With respect to the article "Misrepresentation Corrected," although the letter of Geo. Fox to the governor of Barbadoes has been repeatedly quoted in the pages of this journal, its revival, nevertheless, may be of use; and the readiness of the New York Observer (a Presbyterian paper) from which we copy, in giving it insertion, is an evidence of courtesy which it is pleasing to notice.

It appears from an official document that the enormous sum of *ninety thousand dollars* was received during the last year by the city of New Orleans, from the single source of licenses to gambling houses kept open within its limits.—*Newburyport Herald*.

OBITUARY.

DIED at New-York, on the 22d instant, after a short illness, MARTHA, wife of John R. Willis, in the 50th year of her age. By this dispensation of Divine Providence, her own family have sustained a sore bereavement, and her intimate acquaintance the loss of a steady and firm friend.

Martha Willis was strongly attached to our religious Society, to its doctrines and principles; and her house and her heart were open to receive her friends, and to entertain them with unaffected kindness and hospitality.

Inscrutable indeed are His ways, who hath been pleased to call this dear friend from a militant state, in the midst of her days, and at a time too, when evidences of the forming and redeeming power of truth were noticed with peculiar satisfaction.

Some of her surviving friends will often drop the tear of affection, in recurring to scenes that are past, and in the feeling that the places that have known her shall henceforth know her no more; but we desire that it may be in humble resignation to His will, who doeth all things right.

— on the 6th of 5th month, 1832, in the eightieth year of her age, SARAH WINSLOW, wife of Oliver Winslow, Albion, Maine. She was a worthy member and elder of the Society of Friends, and zealous in the maintenance of its testimonies, being a firm believer in that grace which came by Jesus Christ. Her life and conversation exemplified in a peculiar manner the ornament of a meek and quiet spirit, and that tender sympathy for the afflicted which is the product of Christian benevolence. She was truly an affectionate wife, a tender parent, and kind neighbour. For about two of the last years of her life, she was mostly confined, and unable to meet with her friends for public worship, yet she clearly evinced to those who visited her that she was at times favoured with the dear Master's presence, which she appeared to prize far above every other enjoyment. She often expressed, towards the close, her willingness and even wish to depart and be with Christ, yet said she hoped to be preserved in patient resignation to the will of her heavenly Father, whose time, she said, was the best time. Thus she seemed like a shock of corn fully ripe, and waiting to be gathered into the garner of rest, which no doubt she has experienced.

— on the 15th of 3d month, 1832, SARAH POPE, wife of Ebenezer Pope, Vassalborough, Maine. Her health for some years had been poor, but in the spring of 1831, was brought quite low from raising blood, but from which she so far recovered, as to be able to attend the approaching yearly meeting on Rhode Island, in the sixth month, and was favoured to return with her health considerably improved; and she has frequently expressed the satisfaction it was to her in attending that annual solemnity. She was violently seized with influenza in the 1st month, 1832, which, after an illness of near three months, terminated her life. She was an active and exemplary member of the Society of Friends, and firmly established in the truths of the gospel as professed by them, often having expressed her sorrow for those who have been deluded by the desolating spirit of unbelief which has ensnared many. During her confinement, the sweet composure of her mind evinced that her confidence was placed above the things of time, and centred in the one fountain of eternal bliss, of which at times she seemed to have a foretaste; often commemorating the goodness and mercies of her heavenly Father towards her, under an humbling sense of which she was often drawn to pour out her spirit in vocal supplication and thanksgiving to the Father of all sure mercies. Being asked by her husband if nothing stood in her way, and whether she was willing to give up all her near and dear connexions, she replied, "I have given you all up, and have no wish, nor even dare, to look back into the world again," adding, "that if she should recover, she feared that her time would not be spent as it ought to be, and that she had rather go then, if consistent with her heavenly Father's will." Thus she seemed like one waiting to obey her Master's summons, and quietly departed, leaving a husband bereaved of a kind and affectionate wife, and children of a loving and tender parent.

THE FRIEND.

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For "The Friend."

A late number of the English Monthly Magazine contains a review of a work entitled "Gleanings of Natural History," by Edward Jesse, Esq. recently published in London, from which the reviewer has made a number of interesting extracts; we offer a few passages for insertion in the pages of "The Friend."

MIGRATION OF BIRDS.

"It is a curious fact that the males of migrating birds, or at least of some species, arrive some weeks before the females. An experienced and intelligent bird-catcher assures me that the male nightingale generally makes its appearance in this country about the first of April, and the female about a month afterwards; and that his song increases in power, and is longer continued, when the period for the arrival of the female is near at hand. A favourite bush having been selected, the nightingale awaits the appearance of his mate in or near it, singing his song of love, and greeting her arrival with all the little blandishments of affection. When she begins to sit, his song is less frequent and less powerful, and ceases soon after the young are hatched.

"The black-cap, whose song is scarcely less pleasing than that of the nightingale, arrives also some time before the female, and calls her to him in the same *poetical* manner. I have one of these birds in my possession: his song is wild and sweet; and, as Mr. White says, when he sings in earnest, he pours forth very sweet but inward melody, and expresses great variety of soft and gentle modulations, superior perhaps to those of any of our warblers, the nightingale excepted.

"The bird-catcher above referred to showed me his call-birds, and gave me some proof of their skill. On seeing some strange birds, they immediately begin their call, which is succeeded by their song, and this seldom ceases till the wild birds are trapped. He says the call-birds then show a degree of pleasure which cannot be mistaken; and he seems persuaded that his birds are fully aware of the purpose for which their call and song are required.

"The wheatear arrives about the middle or end of March, and builds its nest in rabbit-burrows. At least they do so occasionally, as I have had one brought to me which was found in digging out a rabbit. A shepherd whom I met on the Brighton Downs informed me that these birds are annually getting less numerous, and forsaking those haunts which they most frequented.

"Magpies congregate in considerable numbers on the Brighton Downs, as we counted last winter from twenty to thirty in a flock. Probably the want of wood keeps them together as a precautionary measure: and they have a scout, like the crow, who looks out for danger while his companions are feeding. They seemed very wild, and took long flights on being disturbed.

"The periodical flight of birds is very curious. That in the spring is much less considerable than the autumnal one: September, October, and November, being the chief months for the passage of various kinds of birds. Bird-catchers state that the flights take place from day-break to twelve at noon, and sometimes from two o'clock till it is nearly dark. Birds fly against the wind during their passage, with the exception of the chaffinch, who flies across it. The male chaffinches are observed to fly by themselves, and are shortly followed by the females. This is also the case with the titlark.

"Birds flock together in February, for the purpose of choosing their mates; and probably in the autumn, for leading their young to places where they can procure food, or enjoy a climate congenial with their nature. Many flocks of birds, however, appear and disappear in places where they had not previously been seen for many years. In the month of December, 1818, a very large flock of the small wild blue pigeon passed along the coast of Sussex, and many of them were shot near Brighton. These birds were formerly very numerous in this country, but are, I believe, now seldom met with. The last I saw was a pair, about ten years ago, who had built amongst some rocks, in a small bay near Swansea. The most extraordinary instance, however, I have witnessed of the sudden congregation of birds, occurred in the summer of the same year, which was a particularly hot and dry one. No rain had fallen for some weeks previous to the 26th of July. Flowers of every description had entirely disappeared, and the ground was parched to an extraordinary degree. About six o'clock in the evening of that day, some rain fell. I was at the time standing at a window, looking on the river Thames. In an instant the surface of the river was covered with an incredible num-

ber of swallows, which remained flying, some near the water, and others at a considerable height above, till the rain had ceased, when not one of them was to be seen. I have also observed nearly a similar circumstance on the roof of the Tennis Court, at Hampton Court. A vast flight of swallows have alighted upon it, and after remaining there for a few hours, have entirely disappeared. Sometimes they assemble and roost on the willows which overhang the banks of the Aytes in the Thames, and I have also seen them settle in prodigious numbers on the turf on Molesey Hurst. Our assemblages of birds, however, are nothing when compared with the flocks of the passenger pigeon (*Columba migratoria*) of America. Audubon, in his Ornithological Biography, gives a curious and interesting account of the flight of these birds. He says that in passing over the Barrens, a few miles from Hardensburgh, he observed the pigeons flying from north-east to south-west, in greater numbers than he had ever seen them before; and feeling an inclination to count the flocks that might pass within the reach of his eye in one hour, he seated himself on an eminence, and began to mark with his pencil, making a dot for every flock that passed. In a short time, finding the task impracticable, as the birds poured in in countless multitudes, he rose, and counting the dots already put down, found that one hundred and sixty-three had been made in twenty-one minutes. He then travelled on, and still met more as he proceeded. The air was literally filled with pigeons; the light of noon-day was obscured as by an eclipse, the dung fell in spots not unlike melting flakes of snow, and the continued buzz of wings had a tendency to lull his senses to repose. Whilst waiting for his dinner, immense legions were still going by, and on Mr. Audubon's arrival before sunset at Louisville, distant from Hardensburgh fifty-five miles, the pigeons were still passing in undiminished numbers, and continued to do so for three days in succession.

"Mr. Audubon makes the following curious estimate of the number of pigeons contained in one only of these mighty flocks. Taking a column of one mile in breadth, which he thinks is far below the average size, and supposing it to pass over without interruption for three hours, at the rate of one mile in a minute, it will give us a parallelogram of one hundred and eighty miles by one, covering one hundred and eighty square miles. Allowing two pigeons to the square yard, we have one billion, one hundred and fifteen millions, one hundred and thirty-six thousand pigeons in one flock. As each pigeon daily consumes fully half a pint of food, the quantity necessary

for supplying this vast multitude must be eight millions seven hundred and twelve thousand bushels a day. Nor is the account of their roosting places less curious. One of them on the banks of the Green River in Kentucky, was repeatedly visited by Mr. Audubon. It was in a portion of the forest where the trees were of great magnitude, and where there was little underwood, and the average breadth was about three miles. On arriving there about two hours before sunset, few pigeons were to be seen. A great number of persons, however, with horses and wagons, guns, and ammunition, had already established themselves on the borders. Two farmers had driven upwards of three hundred hogs from their residence, more than a hundred miles distant, to be fattened on the pigeons which were to be slaughtered. The sun had set, yet not a pigeon had arrived. Every thing, however, was ready, and all eyes were gazing on the clear sky, which appeared in glimpses amidst the tall trees. Suddenly there burst forth a general cry of 'Here they come.' The noise which they made, though yet distant, is described as like a hard gale at sea, passing through the rigging of a close-reefed vessel. As the birds arrived, they were knocked down by thousands by the pole-men. As they continued to pour in, the fires were lighted, and a magnificent, as well as wonderful sight presented itself. The pigeons, arriving by myriads, alighted every where, one above another, until solid masses as large as hogsheads were formed on the branches all round. Here and there the perches gave way under the weight with a crash, and falling to the ground, destroyed hundreds of the birds beneath, forcing down the dense groups with which every stick was loaded. The pigeons kept constantly coming, and it was past midnight before a decrease in the number of those that arrived could be perceived. The noise made was so great that it was distinctly heard at three miles from the spot. Towards the approach of day, the noise in some measure subsided, and long before objects were distinguishable, the pigeons began to move off in a direction quite different from that in which they had arrived the evening before, and at sunrise all that were able to fly had disappeared."

For "The Friend."

On looking over a manuscript volume, derived from my ancestor, who came to Pennsylvania with the founder in 1682, I was instructed, by several notices of ministers in the religious Society of Friends, who visited their brethren of this province, through a period of seventeen years, commencing about 1698.—The simplicity, and brevity, and pithiness of these accounts entitle them, I think, to the perusal of others, and of consequence worthy of record in "The Friend." R. V.

"A short account of some ministers of Christ, who within these seventeen years came from England and the other islands, &c. to visit Friends and brethren here in Pennsylvania.

"First—William Ellis, and Aaron Atkinson, whereof William was an authoritative minister of the gospel, and Aaron a mighty tender man, and his testimony very prevailing and powerful, so that their service is not yet forgotten by many honest Friends hereaway."

"Secondly—Roger Gill and Thomas Story. The power of the Lord was with him, the said Roger, so that his testimony was with authority, and the truth was raised by it in others. When he was gone to visit Friends in New England, and there heard of the hand of God being upon the people in Philadelphia, of which Friends had their share, he was so in love with them, that he came hither, and prayed to the Lord that he would be pleased to take his life as a sacrifice for theirs, in that day of great calamity; that he was ready to lay it down, and accordingly the Lord took him to himself, and there was health among the people from that time."*

Thirdly—Thomas Thompson, and Josiah Langdale. Thomas informed us that when he was binding sheaves in his native land, he became impressed with duty to visit us, and the Lord had been with him by sea and by land—he was a sound preacher. His companion Josiah was also a fine tender man, earnestly pressing people to fear the Lord, saying if he could but gain one soul, or turn but one to truth, in all his travels, he would be well satisfied."

"Fourthly—John Salkield, a notable man to proclaim the gospel, he had great openings in the Scriptures, which was a mighty help and comfort to many tender Friends."

"Fifthly—Thomas Turner, an ancient Friend, whose testimony was, that the enemies should be scattered, and the truth come into dominion. He had meetings with the Indians in their places of abode, and was very loving, and the Indians had great regard and kindness for him."

"Sixthly—John Richardson, the bent of whose testimony was much to press people to honesty and uprightness."

"Seventhly—John Eastaugh, a mild man, desiring people to be true to what was made known to them."

"Eighthly—Mary Ellerton, and Mary Bannister, both valiant, faithful women, endeavouring to persuade to the true and continual fear of the Lord, and proclaiming wo to them that were covered with a covering, but not of God's spirit."

"Ninthly—John Fothergill, and William Armstead, who were also very tender, honest Friends. Their testimony was fervent, and powerful to all sorts, to fear God. Oh! the good frame of spirit, and how the power of the truth was with John Fothergill!"

"Tenthly—Samuel Bownes, a mighty valiant minister to open the mystery of Babylon."

"Eleventhly—Samuel Wilkinson, and Patrick Henderson, whereof Samuel was a plain man, had a fine testimony for truth, and an excellent gift to open the Revelations and other parts of Scripture for the edification and comfort of Friends. And his companion was a wise man, or learned, large in his testimony,

* The yellow fever of 1699.

and of singular parts; may he keep to the root that bore him."

"Twelfthly—John Turner, a good and sound old man, his testimony was much against wrath and contention, sometimes between neighbours, sometimes between near friends, and sometimes between man and wife; and, oh! he said how busy the enemy is to plague poor men and women. He warned the people to depart from their wickedness, and turn to the Lord Jesus Christ."

"Thirteenthly—Thomas Wilson and James Dickinson: these were both very noted men. They were men for God, and he had given them power to preach the gospel with boldness. They had an open door among all sorts, and reached the hearts of many people."

"Fourteenthly—William Armstrong, and James Graham: their testimony was precious. O! the good frame of spirit they were in, entreating people to walk humbly, and serve the Lord fully. James Graham having finished the service God required of him in these American parts, he took him to himself in the seventh month 1717."

"May we praise and magnify the Lord of the great harvest, in that he was pleased to send so faithful servants amongst us to proclaim his truth, and pray that he may send more like true labourers, that knowledge and faithfulness be increased upon earth, to the exalting and glorifying of his great and worthy name for ever. Amen."

"After the foregoing (says another memorandum) came John Danton, Isaac Hadwin, Benjamin Holmes, Lawrence King, Benjamin Reed, Rowland Wilson, Joseph Taylor, Paul Johnson, Mungo Buley, Samuel Stephenson, Hannah Deutt, Alice Henderson, Margaret Kopland, John Burton, *William Backhouse*, John Hunt, Samuel Hopwood, Joseph Gill, John Haslem, Edmund Peckover, Christopher Wilson, Eleaser Shelden."

From Library of Useful Knowledge.

BERNARD, ABBOT OF CLAIRVAUX.

The life of St. Bernard connected, within a few years, the pontificate of Gregory VII. with that of Alexander III. Born in 1091, he flourished during one of the rudest periods of papal history; and he died (in 1153) just before the era commenced of its proudest triumphs, and, perhaps, of its deepest crimes. His actions and his writings throw the best light which now remains upon that period, and even the following short account of them will not be without its use. St. Bernard was a native of Fontaines, in Burgundy, and descended from a noble family. He entered, at the age of twenty-two, into the monastery of Cîteaux, near Dijon; and so early was the display of his zeal and his talents, that only two years afterwards he was appointed to establish a religious colony at Clairvaux, in the diocese of Langres. It grew with rapidity, and spread its scions with great luxuriance under his superintendence—so that at his decease, at no very advanced age, he was enabled to bequeath to the Church the inestimable treasure of about one hundred and sixty monasteries, founded by his own exertions. As for him—

self, though it seems clear that the highest ecclesiastical dignities were open, and even offered to him, his humbler ambition was contented to preside over the society which he had first created, and to influence the character of those which had proceeded from it, by counsel, example, and authority.

But the influence of St. Bernard was not confined to his monastic progeny—it displayed itself in all grand ecclesiastical transactions, in France, in Germany, in Italy; from the altars of the church it spread to courts and parliaments. And, as it was founded on reputation, not on dignity; as it stood on no other ground than his wisdom and sanctity; so was it generally exerted for good purposes, and always for purposes which, according to the principles of that age, were accounted good.

On the schism which took place after the death of Honorius II., St. Bernard advocated the cause of the legitimate claimant, Innocent II., with great zeal and effect. During eight years of contestation and turbulence he persevered in the struggle. His authority* unquestionably decided the king and the clergy of France. The king of England at Chartres, the emperor at Liege, are stated to have listened and yielded to his persuasions. He reconciled Genoa and Pisa to the cause of Innocent. In the latter city a council was held in 1134, in which St. Bernard was the moving and animating spirit. Nevertheless it is obvious, from the genuine piety which pervades so many of his works, that his mind was then most at home when engaged in holy offices and pious meditation. How well soever he might be qualified to preside in the assemblies, and rule the passions, and reconcile the interests of men, it was in the peaceful solitude of Clairvaux that his earthly affections were placed, and it was to the mercy-seat of heaven that his warmest vows and aspirations were addressed. Through these various qualities—through his charitable devotion to the

poor; through that earnest piety which tinctured his writings with a character sometimes approaching to mysticism; through his imitation of the ancient writers, Augustin and Ambrose; through his zeal for the unity and doctrinal purity of the church, St. Bernard has acquired and deserved the respectable appellation of the *Last of the Fathers*.

The remaining works of St. Bernard consist of about four hundred and fifty letters, a great number of sermons, and some very important tracts and treatises. It would not here be possible, nor any where very profitable, to present a mere analysis of so many and so various compositions. A great portion of the matter is devoted to the ends of piety and charity—to the exaltation of the soul of man—and the inculcation of his highest duties. On points of doctrine, the Abbot of Clairvaux was too ardently attached to his church to venture upon any deviation from the established, or, at least, the tolerated faith. On the important subject of grace, he appears to have followed the opinion of St. Augustin. He considered the freedom of will to be preserved by the voluntary consent which it gives to the operations of grace;—that that consent is indeed brought about by grace, but that being voluntary and without constraint, it is still free. The necessity of this freedom he argues at great length, as indispensable to any system of retribution. “Where there is necessity there is not liberty; where there is not liberty, neither is there merit, nor, consequently, judgment.” (*Ubi necessitas, ibi libertas non est; ubi libertas non est, nec meritum, nec per hoc judicium.*) On the other hand, he maintained the indisputable efficacy of grace; and in defining the limits of its operation, and reconciling its over-ruling influence with the necessary liberty of a responsible agent, he fathomed the depths, and, perhaps, exhausted the resources of human reason.

As Lanfranc had been the champion of the church against the heresy of Berenger; as the admirable Anselm had maintained the better reason and sounder doctrine against the dangerous subtleties of Rosellinus; so St. Bernard, in his turn of controversy, was confronted with the most ingenious scholastic of the age, Peter Abelard. This celebrated doctor was born in Brittany, in 1079; and while St. Bernard was shaping his character and his intellect after the rigid model of Augustin, Abelard was learning a dangerous lesson of laxity in the school of Origen. We shall not trace the various and almost opposite heresies into which he was betrayed by the obtuse subtlety of his principles; still less shall we investigate the oblique paths by which he reached those conclusions. It may suffice to say, that he was charged with being, at the same time, an Arian, a Nestorian, and a Pelagian, and with as much justice, perhaps, as such charges were usually advanced by the Roman Catholic Church against its refractory children.

The history of the crimes and the misfortunes of Abelard is known to every one. When the Abbot of Clairvaux, in the course of his official visitation, inspected the nunnery of the Paraclete, he found the establishment

well conducted, and he approved of every regulation. Only, in the version of the Lord's prayer there in use, he observed these words, —“Give us this day our super-substantial bread”—and he thought it insufferable that the very prayer which the Deity had deigned to communicate to man for His own service, should be thus senselessly corrupted by the infection of Aristotle. Abelard defended his version; and hence arose the first recorded altercation between those celebrated theologians. The strictures of St. Bernard irritated that vain scholastic; and as it happened that a large assembly of the clergy of France was appointed to meet in the city of Sens, on some occasion deemed important, Abelard challenged his rival to make good, in the presence of that august body, his repeated charges of heresy. St. Bernard would willingly have declined that conflict: he feared the superiority of an experienced polemic;—“I was but a youth, and he a man of war from his youth. Besides, I judged it improper to commit the measures of divine faith, which rested on the foundations of eternal truth, to the petty reasonings of the schools.” However, the counsel of his friends prevailed; after some hesitation he accepted the challenge, and appeared on the appointed day.

Louis VII. honoured the assembly with his presence; the nobles of his court, the leading prelates and abbots, and the most learned doctors of the kingdom were there; and the highest expectations were formed, from one end of the realm to the other, by the rumour of this theological monomachy. The two champions were confronted. Bernard arose: “I accuse not this man; let his own works speak against him. Here they are, and these are the propositions extracted from them. Let him say—I wrote them not; or let him condemn them, or let him defend them against my objections.” The charges were not entirely read through, when Abelard interrupted the recital, and simply interposed his *appeal to the Pope*. The assembly was astonished at his hasty desertion of the field, which he had so lately sought. “Do you fear,” said St. Bernard. “for your person? You are perfectly secure; you know that nothing is intended against you; you may answer freely, and with the assurance of a patient hearing.” Abelard only replied, “I have appealed to the Court of Rome;” and retired from the assembly. “I know nothing,” says Milner, “in Bernard's history more decisively descriptive of his character, than his conduct in this whole transaction. By nature, sanguine and vehement; by grace and self-knowledge, modest and diffident; he seems on this occasion to have united boldness with timidity, and caution with fortitude. It was evidently in the spirit of the purest faith in God, as well as in the most charitable zeal for divine truth, that he came to the contest.”

(To be continued.)

DIED,—at Mount Holly, N. J. the 29th ult., SAMUEL CARR, a respectable member of the Society of Friends, in the 78th year of his age.

* The means by which ecclesiastical authority sometimes (and not, perhaps, very uncommonly) attained its ends in those days, are well displayed in the following anecdote of St. Bernard. The duke of Guienne had expelled the bishops of Poitiers and Limoges, and refused to restore them, even on the solemn and repeated injunctions of the pope and his legate. St. Bernard had exerted his influence for the same purpose, equally in vain. At length, when celebrating, on some particular occasion, the holy sacrifice, after the consecration was finished, and the blessing of peace bestowed upon the people, St. Bernard placed the body of the Lord on the plate, and carrying it in his hand, with an inflamed countenance, and eyes sparkling fire, advanced towards the duke, and uttered these thrilling words:—“Thus far we have used supplication only, and you have despised us; many servants of God, who were present in this assembly, joined their prayers with ours, and you have disregarded them: behold, this is the Son of God, who is the King and Lord of the church which you persecute, who now advances towards you;—behold your Judge!—at whose name every knee bends in heaven, in earth, and beneath the earth. Behold the just avenger of crimes, into whose hands that very soul which animates you will some day fall. Will you disdain him also? Will you dare to scorn the Master, as you have scorned his servants?” This tremendous appeal was successful. The duke is related to have fallen with his face to the earth when he heard it; the prelates were restored to their sees, and the schism extinguished.

Colony of Monrovia and the Slave Trade.

The managers of the American Colonization Society have within the last month issued an address to the people of the United States, the object of which is to press upon them the necessity of renewed exertions for the supply of necessary means to uphold the society in its great scheme of benevolence; and in which are urged, in favour of their plan, various powerful considerations of interest, of policy, of humanity, and of Christian obligation. "Of the success of the plan," say they, "they can now speak, not merely with hope, but with confidence. A colony of more than two thousand persons, firmly established, well ordered, and well governed; prosperous in trade; moral and religious in character; with schools and churches, courts of justice, and a periodical press; enlarging its territory, and growing in strength; respected by all who have visited it from Europe; and exerting a salutary and extensive influence over the native tribes, now offers an asylum for our free coloured population, and to our citizens every means and motive for conferring freedom on those who enjoy it not, and imparting civilization and Christianity to Africa."

The length of the address, and a regard to our limited space, render the insertion of it inconvenient; but in the appendix thereto annexed, is a condensed exhibition of facts and circumstances bearing upon the subject, which we apprehend, will interest our readers, and which therefore we shall copy.

Origin of the Society.

"Dr. Fothergill and Granville Sharp appear first to have considered the subject of African colonization in England. The latter of these, a most illustrious philanthropist, may be regarded as the founder of the colony of *Sierra Leone*. Indeed, the earliest thoughts the writer has seen on African colonization, are from the pen of Granville Sharp in 1783. The late Dr. Thornton of Washington, was enthusiastically engaged in favour of colonizing free men of colour, from the U. States in Africa in 1787, but unfortunately his efforts failed. The venerable Dr. Hopkins of Rhode Island corresponded with G. Sharp on the subject in 1789, and Ferdinando Fairfax of Virginia published an able article on the subject in 1790. The subject was seriously considered in the Virginia legislature during the administration of Mr. Jefferson. The Rev. Dr. Finley of New Jersey gave much thought to it in 1814-15, and, assisted by the Hon. C. F. Mercer, F. S. Key, and E. B. Caldwell, and others, who had also long reflected upon the matter, founded the Society in December 1816.

"In the session of the legislature of Virginia, in 1816, the subject was brought forward, and the following resolution was adopted by a large majority.

"Whereas the General Assembly of Virginia have repeatedly sought to obtain an asylum beyond the limits of the United States, for such persons of colour as had been or might be emancipated under the laws of this commonwealth, but have hitherto found all their efforts frustrated, either by the disturbed state of other nations, or domestic causes equally unpropitious to its success.

"They now avail themselves of a period when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the government of the United States, in abolishing the African Slave Trade, (a traffic which this commonwealth, both before and since the revolution, zealously strove to exterminate,) to renew this effort, and do therefore

"*Resolve*, That the executive be requested to correspond with the president of the U. States, for the purpose of obtaining a territory on the coast of Africa, or at some other place, not within any of the

states or territorial governments of the U. States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this commonwealth; and that the senators and representatives of this state in the congress of the U. States, be requested to exert their best efforts to aid the president of the U. States in the attainment of the above objects.

"*Provided*, That no contract or arrangement respecting such territory shall be obligatory on this commonwealth, until ratified by the legislature."

Early Proceedings of the Society.

"In 1818, Messrs. Mills and Burgess visited Africa by the way of England, and acquired much valuable information. The death of Mr. Mills on his return, deprived the world of one of the best and most useful of men. The reports of these agents were of great importance.

"The first expedition, that of the *Elizabeth*, sailed in 1820, with the society's agent, the Rev. Samuel Bacon, and two agents of the government, Messrs. Crozer and Bankson, who, in an unfortunate attempt to establish the colony at an unfavourable season on the unhealthy island of Sherbo, with several of the emigrants, fell victims to the African fever. In 1821, Messrs. Andrews and Wiltberger on the part of the society, and Messrs. Winn and E. Bacon as United States agents, with a number of emigrants, proceeded to Africa, and obtained permission of the government of Sierra Leone, for the colonists to remain there until a territory could be purchased of the natives. Mr. and Mrs. Winn and Mr. Andrews died before any suitable tract for the colony was obtained.

Founding of the Colony.

"In December, 1821, Dr. Eli Ayres, with Captain Stockton, of the United States Navy, purchased from the natives the whole of a territory called Montserado, on the south west coast of Africa, in the name of the society. The first settlers arrived at the colony in June, 1822; and in that year, Mr. Ashmun took charge of it, as agent or governor, in the place of Dr. Ayres, whose health had obliged him to return. The efforts of Dr. Ayres were of great importance.

Attempt of the natives to destroy the infant Colony.

"This was made in November, 1822, soon after the arrival of Mr. Ashmun, and while he was dangerously ill. The defences of the colony were incomplete, and the whole effective force consisted of thirty-five men. They fought for existence, and in the bravest manner.

"The enemy consisted of a body of eight hundred men, and made a most furious attack on the 8th of November, 1822. Unfortunately, one pass was neglected to be properly defended, and there the enemy forced an entrance, and captured one of the guns, which happily they knew not how to manage. The colony was saved by their want of discipline. Had they pushed forward, their success was certain; the colonists could not have resisted; but the assailants betook themselves to plunder, in great confusion; this afforded the colonists time to rally; they recaptured the gun; and turned it on the enemy, who were wedged in a solid mass. Great destruction took place, and they fled in great confusion; it was supposed they had sixty or eighty killed. The loss on the other side was considerable, three men and one woman killed, two men and two women severely wounded, and seven children captured.

"The colonists, as soon as the enemy had disappeared, immediately began to complete their defences, and prepare for another attack, which they understood from their spies, was to be made with a greater force at the close of the month. The attack accordingly commenced on the 30th, with one thousand five hundred assailants. The fortifications were in a far better state than before, but the number of effective men less, not quite 30. The besiegers were, after a long and ardent struggle, finally defeated with severe loss. The garrison had one man killed, and two badly wounded. Mr. Ashmun's services were invaluable, and were the means of saving the place.

Establishment and Form of Government.

"The existing form of government was established in August, 1824, during the visit of the present secretary of the society. Great difficulties had arisen

in the administration of affairs, and the whole state of things was dark and unsettled. The form of government then drawn up, was submitted to the assembled colonists, and by them unanimously adopted. The board of managers of the society appoint the colonial agent, who is a white man: all the other officers are men of colour, the most important of which are elected annually by the colonists. The government is in great measure republican, and designed expressly to prepare the colonists ably and successfully to govern themselves. In their address to their brethren of the United States in 1827, they say, "our laws are altogether our own, they grew out of our circumstances; are formed for our exclusive benefit; and administered either by officers of our own appointment, or such as possess our entire confidence. We have a judiciary, chosen from among ourselves; we serve as jurors in the trial of others; and are liable to be tried only by juries of our fellow-citizens, ourselves. We have all that is meant by liberty of conscience; the time and mode of worshipping God as prescribed to us in his word, and dictated by our conscience, we are not only free to follow, but are protected in following." Shortly after the establishment of the government, Mr. Ashmun was appointed colonial agent, and with distinguished ability and usefulness, continued to discharge his duties, until in 1828, an illness, which soon proved fatal, compelled him to leave his station. Dr. Richard Randall succeeded him in the agency; but the colony was soon called to mourn his decease. Dr. Mechlin is the present colonial agent—and long may his valuable life be preserved to the cause! Among those who have fallen as martyrs to this work of humanity and religion, should be recorded the names of Sessions and Anderson and Holton and Skinner and Peaco and Seton, all of whom laboured to promote it as physicians, agents, missionaries, or in some way gave to it their services. Nor will such men of colour as Cary and Erskine be forgotten while philanthropy and piety are respected among men.

Description of the Colony.

"The name of Liberia, has been given to the colony, because it is the land of the free'd. Cape Montserado, on which stands the principal town (Monrovia, so called, in honour of President Monroe,) lies in about the sixth degree of north latitude. The tract of country under the colonial jurisdiction, has been obtained by fair purchase, from time to time, from the natives, and extends from one hundred and fifty, to two hundred miles along the coast, and indefinitely into the interior. Two important districts, Grand Bassa and Cape Mount, have recently been acquired in this way. There are several rivers, most of them small however. The St. Paul's is half a mile wide at its mouth, and were it not obstructed by falls, would admit of boat navigation, two or three hundred miles. The three towns are Monrovia, and Caldwell, about seven miles distant on the St. Paul's (which is connected with the Montserado river, by Stockton Creek,) and Mills and Burgess, (or by contraction Millsburg,) about fifteen miles above Caldwell, on the same river. The houses in Monrovia, are substantially built, many of them of stone.

Fertility and Agriculture.

"In their address, the colonists say, 'A more fertile soil, and a more productive country, so far as it is cultivated, there is not, we believe, on the face of the earth.' Dr. Randall says, "that the land on both sides of Stockton Creek, is equal, in every respect, to the best on the southern rivers of the United States."

Mr. Ashmun thus enumerates the animals and products of the country: Horses, cattle, sheep, goats, swine, ducks, geese, chickens, and Guinea fowls, in abundance; fish in the greatest plenty; plantains, bananas, vines, lemons, oranges, tamarinds, mangoes, cashew, prunes, guava, pine apple, grape, cherry, and a species of peach; sweet potatoe, cassada, yams, cocoa, ground nuts, arrow root, egg plant, okra, every variety of beans and peas, cucumbers and melons, pumpkins, &c. &c.; rice, Indian corn, Guinea corn, millet, pepper, excellent coffee, sugar, cotton, and indigo. Indeed, sugar, cotton, coffee, and indigo, grow wild.

Climate, and health of the Settlers.

"In the early years of the colony, want of good houses, the great fatigues and dangers of the settlers, the discouragements they met with, their ignorance of the proper mode of living, and of the best remedies,

aided the other causes of sickness, and produced great mortality. But those times are past and forgotten. Their houses and circumstances are now comfortable; they are abundantly supplied with medical assistance; and for the last five years (as stated in the address of the colonists in 1827,) not one person in forty, from the middle and southern states, has died from change of climate. The effect is most severely felt by those from the northern states, or from mountainous parts of the middle states; but experience has proved that, with ordinary prudence, no danger is to be apprehended even by persons from those places, who are sober and have no radical defects of constitution. As the country becomes more thickly settled and better cultivated, it will, like all other new countries, become more healthy. From the past mortality or present sickness, no discouragement will be felt by those who have read an account of the early attempts to found colonies in this favoured land. At a little distance from the sea, the land becomes more elevated, and there is the best reason to believe that the causes of disease on the coast are unknown in the interior. On these highlands, settlements will doubtless soon be established. Under date of the 28th of April, 1832, Dr. Mechlin writes, "among the emigrants by the Volador, Criterion, Orion, James Perkins, Margaret Mercer, and Crawford, the number of deaths will not average quite four per cent." For emigrants from the wide extent of our southern country, the climate may be pronounced salubrious.

Commerce.

"The colonists are actively engaged in trade, disposing of goods supplied by this country and England, for dye woods, ivory, hides, gold, palm oil, and rice, which they purchase by barter from the natives. The nett profits on the two articles of wood and ivory, passing through the hands of the settlers, from January 1st, 1826, to June 15, 1826, was \$30,786. In 1829, the exports of African products amounted to \$60,000. In 1831, forty-six vessels, twenty-one of which were American, visited the colony in the course of the year, and the amount of exports was \$88,911.

Education and moral state of the Colony.

"Great efforts have been made to establish and support schools in the colony. The managers are resolved that every child shall enjoy the benefit of instruction. There are three principal schools, and the following will show something of their state, according to the latest returns.

Date.	Names of Teachers.	Annual Compensation of Teachers.	BOYS.						GIRLS.						Branches Taught.					
			Under 5 years.	Between 5 & 10 yrs.	Between 10 & 15 yrs.	Above 15 years.	Total No. of Boys.	Under 5 years.	Between 5 & 10 yrs.	Between 10 & 15 yrs.	Above 15 years.	Total No. of Girls.	Spelling.	Reading.	Writing.	Arithmetic.	Geography.	Grammar.		
1832.																				
Monrovia	J. J. Revey.	\$ 400											69	34	34	23	3	12		
Caldwell	R. Harvey.	400											67	39	22	9	5	5		
Millsburg	N. Brander	400											28	21	10	8		2		
			49	40	10	93		138	25	5	76		164	94	66	40		81		

School hours during the year, from 9 o'clock A. M. to 12 o'clock, M. and from 2 o'clock, to 5 o'clock, P. M.

Boys	-	-	-	90
Girls	-	-	-	76
Total number of pupils,	-	-	-	175

Monrovia, January 2, 1832.

J. MECHLIN, JR.

"A school, it is expected, will soon be established for the special benefit of the re-captured Africans, who form a flourishing village by themselves, called New Georgia. Few communities, it is believed, are more moral and religious than that at Liberia. Divine service is attended three times on Sunday, and on Thursday and Friday evenings. For other particulars in regard to the moral character of the colony, we refer our readers to the testimony of those who have visited it."

FASHIONABLE CHRISTIANS.

Probably the worshippers of Juggernaut are under no greater bondage to their idol god, than many who profess to have renounced the world and its vanities, are to the changing fashions of the day.

As the fashions are almost numberless, and are interwoven with every condition and habit of life, and affect, more or less, all classes of professors, it is impossible, in a few remarks, to even glance at the legion; I shall therefore confine my observations to the dress of females.

That it is the duty of women professing godliness, to exhibit before the world an example of modest apparel, can never be questioned without denying the authority of the Bible:—"In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with good works." "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart."

It is only to open our eyes, as we walk our streets, or enter our churches, to see the most palpable violations of those divine injunctions, and what is most to be lamented is, that it is tolerated by the churches, and the daughters of Zion are encouraged in the sin that most easily besets them. The growing extravagance of female dress is actually impoverishing many families that might otherwise be in comfortable circumstances, and utterly preventing them from contributing to the charities for evangelizing the world. Only take the amount of the chains of gold, the bracelets, the finger-rings, the feathers, the ribands, and the trimmings worn by the daughters of Zion in America, which God has solemnly interdicted, and it would annually form a sum probably more than five times greater than all that is now raised by the charitable societies of the day; and what a sin this must be to call down the chastising frowns of Heaven upon the churches!

A dress can be worn but a short time before it must be altered, or laid aside for a new one, simply because the fashion has altered: it is also the same with bonnets. It is but a few years since, seven or eight yards was a pattern for a lady's dress, but the same width

now requires from twelve to eighteen to complete the skirts and sleeves! A decent bonnet would then cost but two to five dollars, now they are from ten to thirty; and such is the present fashion, that if the sole object was to put at defiance the authority of heaven, requiring women to dress with shamefacedness, it could not be much more effectually done.

But it is often said, "How can these evils be corrected? It will not do for ladies to attract attention by singularity." Every one who has entered into covenant with God, has sworn to come out from the world, and not to conform to its vain fashions—and can any one perform his own vows without appearing singular when compared with the world? It is again said, that "religion does not consist in dress." While this is fully granted, it may be replied, that dress may be the occasion of great impiety toward God, dishonour to the church, and a moral death to the souls of professors. It is again said, "A person may be as proud of a plain as a fashionable dress." So a person may be proud of any appearance of humility. But the question is what does God require? not *pride*, but humility; not gaudy attire, but modest apparel.

But the question still returns, what can be done? Let the church of God awake to this crying sin; let the ministers of the gospel preach the whole truth, and give a caution to every one in due season; let the mothers in Israel begin the reform with their daughters, lest God should come down upon them in judgment, and "take away the bravery of their tinkling ornaments." "Judgment begins first at the house of God." We daily hear professors complaining of great coldness in our churches; and while this sin, and many others, remain unrepented of, and uncorrected, we may expect that God will suffer the churches to eat the fruit of their own doings, and leave them to mourn an unprofitable ministry, and barren ordinances.

Cincinnati Standard.

The following from a late paper may serve to show the extent of the mortality at Montreal.

"The mortality is greater in proportion to the population, than in any city or town in Western or Northern Europe. The average number of deaths per day, for ten days, was at least 100. The total deaths since the commencement of the disease, 1200 or 1500.

"The population of Montreal, including emigrants, and without making any deduction for the numbers who have left the city, does not exceed 33,000. The population of Paris, may be stated in round numbers at 800,000. Then as 33,000, the number of inhabitants in Montreal, is to 100, the number of deaths per day for ten days, so is 800,000, the population of Paris, to 2,424. In other words, the mortality in Paris, to have equalled that at Montreal, in proportion to the population, must have been 2,424 per day for ten days in succession. Whereas, the highest number of deaths in any one day, according to the official returns, was only 861. In Montreal the highest number in a day, according to the official returns, was 149. The same proportion for the population of Paris would have swelled the number to 3,612.

The whole number of deaths in Paris, according to the best of our information, was about 15,000. Had the proportion in Paris been as great as in Montreal, it would have given a total of 32,727."

A Testimony of Miami Monthly Meeting of Friends, concerning Joseph Cloud; containing some account of his Early Religious Exercises, left by him in Manuscript.

[Printed by direction of the meeting for sufferings of Indiana Yearly Meeting.]

Although several years have passed away since the decease of this our beloved friend, yet we feel a lively remembrance of him, and, in the love of the gospel, such unity with his ministerial labours, (the recollection of which hath an edifying tendency on some of our minds,) that we believe it right to prepare something by way of testimony concerning him.—“The memory of the just is blessed,” and “the righteous shall be in everlasting remembrance.” (Prov. x. 7. Ps. cxii. 6.)

According to his own account, he was born of professing parents, Mordecai and Abigail Cloud, in Chester county, Pennsylvania, in the fore part of the Third month, 1742. His father died when Joseph was very young; his mother lived until he was near fifteen years old, and laboured to bring him up in a religious way; often endeavouring to impress the fear of God on his mind, and to restrain him from wildness and folly, towards which he was much inclined. He spoke of the exercises of his dear mother on her death bed; of her earnest prayers and intercessions to the Lord for his preservation in the right way; of her saying she should leave him to the Lord, as being, at the time of writing, fresh in his mind. He writes thus concerning his situation after her death:—

“I was left without any one to restrain me from the gratification of my own will, having a propensity thereto equal to most. Yet the Lord was gracious to me, often visiting my soul with his humbling, heart-tendering goodness, whereby I was brought to confess my many transgressions, and to enter into covenant with God that I would do so no more. But not enough abiding in a state of watchfulness, my natural propensity being active, I often fell into the snare of the enemy; in which state I often mourned, when the Lord was pleased to look down and show me how far short I had fallen of my promises. Through the subtlety of the enemy moving on my own will, I was almost ready to give out, and to think that I should never know an overcoming of the temptations and besetments with which my poor soul was beset. Yet the Lord was pleased not to withdraw from me the kind reproof of his unspeakable mercy. Although by rejecting the many offers of grace and pardon for transgression past, I continued in this state of disobedience for some years, yet mercy was still continued; and in this, the Lord, who is just in all his ways, was pleased to appear by his heart-tendering visitation to my soul, by which I undoubtedly understood that this was the last time my soul should have the like offer; which was indeed very alarming to my mind, on looking towards the boundlessness of eternal misery. My soul was therefore humbled, and my heart strengthened to ask help of the Lord my God, whom I feared and loved; taking fresh resolution to cast by every sin and every temptation that

had so long beset me, and detained me in a state of disobedience; looking close to the light or grace that had so long reprov'd me.

“Experience now taught that I could not resist the temptations but by the power of God: I found that I must endeavour to meditate on the Lord in watching and prayer; and as I attended thereto, I was helped to pray in faith, and to believe that he would help and preserve;—which was experienced by me. It afforded me great encouragement that I had found one that was mighty to save, in which my heart did rejoice, with thankfulness to God for his great mercy to my soul. I have ever experienced that the more I was concerned to live near to the spirit of God in my heart, the weaker temptations were, and the more strength and faith I was favoured with, to travel on in a state of self-denial. But even here there is need of watchfulness; for the grand enemy of my soul is an unwearied one.

“As I went on, the Lord by his spirit begot faith in my heart to believe that one day he would require of me, though a contemptible instrument, to preach the gospel, and to tell others what the Lord had done for my soul. This I often concluded I could not do, for it was to me a very serious subject; yet there was no doubt in my mind that it was from the Lord. But Divine Wisdom was pleased to condescend to my weakness, and to open my understanding in matters of doctrine, when at home about my lawful calling; which tended to strengthen my faith in God, and also to humble my heart to trust in him, begetting a willingness to obey.—But when the time came, I was afraid of being deceived by the transformer; in consequence of which, I withheld; which brought a cloud of thick darkness over my mind, in which I laboured several weeks.

“But the Lord was pleased, in a powerful manner, to remove all doubts and fears out of the way, and to restore sweet peace to my mind; for which my heart was truly thankful under a promise of obedience in future. But when the time came, cowardice came also. It was so great a cross, that I sat and reasoned during the most of that meeting, until the visitation passed over. Then O the sorrow and the horror that attended my mind, under a sense of disobedience, which was poured into my poor soul! In this state I chose death rather than life; but the Lord, who is abundant in mercy, saw that my disobedience was more from fear than wilful stubbornness, and was still gracious to me; and that judgment I did rejoice to feel when I had transgressed; experience now having taught me, that through judgment sin was taken away. I can truly say, that I was willing to do the best I could in this as well as other matters; but the work that I was called to appeared to be of so great importance, that I was afraid that, by some of my conduct, the truth, or the cause of God, which was very near my life, might be evilly spoken of;—but still my God called for obedience.”

“One day as I sat in a meeting my exercises returned with weight, and a few words of the goodness of the Lord to my soul rested

heavily on my mind, which to deliver was a great cross to me; but my Master was merciful, and he helped me. How I came on my feet I hardly knew; but in much fear and trembling a few words fell from my lips. Now the peace that flowed in my soul is past my describing; and I felt thankfulness of heart that I had been enabled in some measure to fulfil my duty, there being so great a difference between feeling stillness and peace of soul—a love flowing in my heart to God and man, and that of feeling horror, vexation, and judgment, which I had felt before for cowardice. The work of the ministry being of so great concernment; the honour of God—the good of mankind—the peace and advancement of our own souls—seem all to be so nearly concerned, that those who do minister have need to be diligent in themselves to live near to God by his spirit, that they may be favoured with the mind of wisdom, to open to them the states of the people to whom they minister. When there is a leaning to our own wisdom or understanding in this important work, it brings death and darkness on the minds of the people, which is wounding to the cause in which we are engaged.

“Notwithstanding the peace and stillness which my soul possessed, together with a hearty resolution never to be disobedient again to so gracious a Lord and Master, when the time came that my master called for obedience in the like concernment, the cross was very great to me; but the remembrance of my former transgressions, accompanied with a fear of again transgressing against such a gracious and merciful God, were such that in much fear I stammered out a few sentences again, which afforded sweet consolation to my mind.

“In these exercises I can truly say, that I was disposed to do the will of God according to the little knowledge received; but for want of keeping enough in the true humility and watchfulness, my zeal and love abated: in which state I was much lost to the presence of Him whom my soul had loved above all changeable things, so that I was brought to doubt when the Lord was pleased to afford my soul a ray of light; and a thought arose whether this was not of the enemy, to disturb my mind. But as my mind was favoured with a degree of stillness, I remembered that it made the like impressions as in the day of my first visitation, namely, to reprove for sin; which merciful visitation I was made willing to close in with, and again to renew my covenant with God, who is a covenant keeping God, and leaves none that dedicate the whole heart to him. But when other beloveds take too much place in the heart, his Holy Spirit withdraws from us, and leaves us in a state of darkness; which I have often felt, yet, magnified be his adorable goodness, whose rod hath been my great preserver, that I am favoured with a grain of faith, by which I have a heart to praise him for the continuation of his favours to my soul.”

He does not state his age at the time of those exercises, neither in what part of the country he then lived. It appears that he removed from Pennsylvania shortly after his

marriage, and settled within the limits of Cane Creek monthly meeting in North Carolina;—whether he was living there at the time we know not. But continuing under the forming hand of Almighty Goodness, he grew in his gift, and became an able minister of the gospel of our Lord and Saviour Jesus Christ; eminently favoured with the demonstration of the spirit and power to accompany his public testimonies.

Whilst a member of Cane Creek monthly meeting, and between the years 1794 and 1801 he was concerned to travel much; visiting, in gospel love, and with the concurrence of his friends at home, most of the meetings of Friends then on this continent, and very often holding meetings among those of other religious denominations, frequently where Friends had never been before. In many of these, he was favoured with power from on high, to preach the gospel to the edification and tendering of many minds. In the year 1800, travelling in truth's service in the state of Kentucky, and going from one place to another, holding meetings, he came to Washington in Mason county, where, having a meeting, and hearing of a Friend who lived a few miles from the town, (probably the only family of Friends living in that state,) he went to see him; and being informed of a few families of Friends living on the Little Miami river, in the North Western Territory, as it was then called, now the state of Ohio, he concluded he must visit those parts. The Friend at whose house he then was, accompanied him as far as the town of Waynesville,* where our friend observes in the account he kept of his travels—"We had three solid humbling, consoling meetings, wherein truth arose to the tendering of many hearts. May the praise be ascribed to the Almighty Author of all our mercies!" These meetings, with some he held on his way hither, appear to have been the first that were ever held by any Friend within the limits of Indiana yearly meeting; no meeting at that time being settled in any part thereof, or even held by indulgence.

In 1801 he obtained the concurrence of his friends to pay a religious visit to Friends and others in England, Ireland, &c. and embarked at New York for Liverpool, where he arrived on the 26th of the 3d month, 1802. After visiting some meetings in England, he took passage for Ireland, and arrived at Dublin on the 27th of the 6th month following. In attending the meetings there he speaks of having close work in some of them "in searching out the hidden works of darkness." Thence travelling to several places, he makes the following observations:—

"There has taken place, in this part of the world, a libertine spirit, or something of deistical principles, and many have left the Society and turned back to the gratification of their own minds; this being the consequence of living in formality, and not being experi-

enced in the *faith* that overcomes the world, or not enough abiding under the direction thereof, that when trials come, their foundation being on the sand, they totter, and sometimes fall."

Passing from one meeting to another, he frequently makes mention of "*the hidden works of darkness; the mystery of iniquity,*" &c. We think it right to make the following extracts from the accounts he left of his travels, more particularly on account of his being there very shortly after the separation of many of the members from our Society, in that country, in which there appears to be a striking similarity to what has latterly befallen the Society in many parts of the United States of America.

"Being at Garryroign," he says, "my mind was led to search out the mystery of iniquity in a very singular manner; and to bring into view the deceptions of the enemy, in which the minds of mankind are deceived; also, to hold out to them the way and the means by which all might be brought back and restored into the simplicity of the truth. A seed of infidelity hath taken place in Ireland, in which, to appearance, many valiants have fallen, or been swept away in the stream of separation or self-exaltation."

At Lurgan he makes this observation:

"The state of society is very low in these parts, many being gone into more freedom than truth allows: having attained to such a degree of perfection in themselves, that they say it is but a lifeless form from which they have separated themselves. The ministers and elders are the principal leaders in this business; by which a wonderful desolation hath taken place. 'Let him that thinketh he standeth take heed lest he fall.' (1 Cor. x. 12.) I am well assured that had this been the case, there would not have been such a desolation amongst us, as a religious society, in this part of the land; in which the enemy hath prevailed so far, as, with the sweep of his tail, to cast down many who have been as stars in the firmament of Almighty Power.

"Being at Lisburn, and feeling a draft of mind to return to the monthly meeting held at Grange, which was twenty-six miles back, I attended thereto. It appeared to be a very searching time; in which the works of darkness seemed to be brought into view, and reproof was administered, as also encouragement to some, whose minds seemed to sink under the prevalence of wrong things. A spirit of revolting hath taken place in this part of the world, in which many are taken and led away from the love of the brotherhood.

"Staying there on first day, it proved to be a day of as close labour as I have most ever known. The abomination of desolation, and the deceit of the devil, propagated by the children of men, under sanction of the liberty of the spirit of God, are endeavouring to abolish all order or government in the church; by which many are deceived, and led to separate from the body of Friends."

After travelling about three months in Ireland, he sailed for Scotland, and continued in the discharge of his duty until he had visit-

ed nearly all the meetings of Friends in England, Ireland, Scotland, and Wales, and also had many meetings with those not of our Society.

In some towns he felt drawn to declare the truth, or preach in their public streets and markets; which as he attended to, he was favoured with the Lord's helping hand to carry him through to his own peace, and the instruction and satisfaction of the people.

Having spent two years and some months in those countries, and feeling himself clear of the weight of exercise which had long rested on his mind, he embarked for his native land, and arrived at New York in the ninth month, 1804. After attending a few meetings in that city, he went to Philadelphia, and visited all the meetings in that city, and some in the neighbourhood, then attended Baltimore yearly meeting, also some meetings within its limits on his way home, where he arrived in peace of mind in the eleventh month following.

He again felt it his duty early in the next year to visit some of the meetings in his own state, (North Carolina,) and also some in Virginia. Having the concurrence of his monthly and quarterly meetings he attended thereto, and returned home in eighth month, 1805. In the autumn of the same year, he removed and settled in the compass of this meeting, where he continued to reside the remainder of his useful life. He travelled no more in truth's service, further than to fulfil the appointments which he was under in the church.

He was a man of good natural abilities, though very little improved by school education, yet such was the depth of his religious experience, and attainments in the school of Christ, through the qualifying influence of the grace of God in his own heart, that he was fitted and prepared for much usefulness in the church; in which it may be said that he stood a faithful father and pillar, favoured in a good degree with clearness in discerning spirits.

For several years of the latter part of his life he laboured under much weakness of body, which gradually increased upon him.

On fourth day of the week before his decease, he attended meeting for the last time, and was enabled to bear a very lively public testimony therein.

He was confined to his bed about ten days, in which he appeared to be favoured with a peaceful stillness, and quietly departed this life at his own house, in Warren county, in the state of Ohio, about three miles from Waynesville, on the 24th of the 7th month, 1816, in the seventy-fifth year of his age; and was interred in Friends' burying ground at this place.

Knowledge is indeed that which, next to virtue, truly and essentially raises one man above another. It finishes one half of the human soul. It makes being pleasant to us, fills the mind with entertaining views, and administers to it a perpetual series of gratification. It gives ease to solitude, and gracefulness to retirement. It fills a public station with suitable abilities, and adds a lustre to those who are in the possession of them.

Guardian.

* The first meeting for worship settled within the limits of Indiana yearly meeting was at this place, and was called *Miami*, as also the first preparative, monthly, and quarterly meetings. The monthly meeting was first held in the 10th month, 1803.

LINES ON RE-VISITING THE COUNTRY.

I stand upon my native hills again,
Broad, round, and green, that in the summer sky,
With garniture of waving grass and grain,
Ore-hards, and beechen forests, basking lie,
While deep the sunless glens are scooped between,
Where brawl o'er shallow beds the streams unseen.

A lisping voice and glancing eyes are near,
And ever restless feet of one, who now
Gathers the blossoms of her fourth bright year;
There plays a gladness o'er her fair young brow,
As breaks the varied scene upon the sight,
Upheaved and spread in verdure and in light.

For I have taught her, with delighted eye,
To gaze upon the mountains, to behold,
With deep affection, the pure ample sky,
And clouds along its blue abysses rolled,
To love the song of waters, and to hear
The melody of winds with charmed ear.

Here, I have 'scaped the city's stifling heat,
Its horrid sounds, and its polluted air;
And where the season's milder fervours beat,
And gales, that sweep the forest borders, bear
The song of bird, and sound of running stream,
Am come awhile to wander and to dream.

Aye, flame thy fiercest, sun! thou canst not wake,
In this pure air, the plague that walks unseen.
The maize leaf and the maple bough but take,
From thy strong heats, a deeper, glossier green.
The mountain wind, that faints not in thy ray,
Sweeps the blue steams of pestilence away.

The mountain wind! most spiritual thing of all
The wide earth knows—when, in the sultry time,
He stoops him from his vast cerulean hall,
He seems the breath of a celestial clime;
As if from heaven's wide-open gates did flow,
Health and refreshment on the world below.

BRYANT.

THE FRIEND.

SEVENTH MONTH, 7, 1832.

A fresh cause of solicitude respecting the cholera, has occurred since our last, from the supposed appearance of it in the city of New York. The first information on the subject, reached this city on second day evening. The following is the substance of it.

"NEW YORK, July 8th.

"*Spasmodic Cholera in New York.*—We are compelled to admit the belief that the spasmodic cholera has found its way to this city. Several cases have occurred, of a very alarming character, and death has generally followed after a short interval. The names of the sufferers up to Sunday evening, are thus given by the Standard:

"Mrs. Fitzgerald, at 75 Cherry st.; two children of Mr. F. and the mother of Mrs. F.; Mr. Shonnard, James st.; Mr. Brutus, Oliver street near Cherry; John Hannasy, and Daniel McMarra, 15 James slip. Mr. Fitzgerald was also attacked, but has recovered."

"To these may be added a case in Greenwich village. The deceased was a poor labouring man, and died on Sunday afternoon, after a sickness of a few hours. With this exception, all the cases which have occurred, are in the vicinity of Catharine market, on the east side of the city. So far as we can learn, there is no reason to think the disease was imported, either by land or sea.

"We annex the report of the Board of Health, just made.

Report of the Board of Health.

"Monday, 1 o'clock, 2d July, 1832.

"There have been reported this day to the Board, —1 case of mild cholera morbus, 35 Mulberry st.; 1

case do. do. 209 William st.; 1 case spasmodic cholera, corner of Reed and Greenwich streets.

"There were reported 11 deaths—5 of suspicious character, having some symptoms of Canadian cholera."

Subsequent accounts have been of a more favourable cast. The United States Gazette of July 5th, thus remarks—

"The New York papers furnish cheerful information respecting the cholera. There is some doubt whether any case at all has existed in that city; but at all events the statements of the number of persons attacked was greatly exaggerated, and shows the impropriety of issuing unofficial reports on so fearful and absorbing a subject. The apprehension of such a scourge is worse than the thing itself, and those who hastily and incautiously excite the fears of the public, are guilty of a degree of inconsiderateness, which merits a very harsh epithet."

Sixth-day—noon. The most recent information from New York relative to Cholera, (under date of July 4th,) is in a report of the Special Medical Council of the Board of Health—it says: "They are constrained to say, that several cases of Cholera have presented peculiar symptoms, and exhibit unequivocal marks of malignity, not at all appertaining to the ordinary Cholera of the season or climate." Then follows a detailed account of cases, of different degrees of malignity, amounting to seven, four of which resulted in death; these, so far as we can understand, are in addition to cases before reported.

In the A. D. Advertiser of this morning are two letters, addressed to our mayor from Drs. Jackson and Meigs of this city, dated Montreal 28th and 29th ult. They confirm the statements relative to an abatement of the disease, and contain interesting information concerning the object of their journey, for which at present we have not room, but which we may further notice in our next.

In a communication from our own Board of Health of the 5th, it is stated, that, "up to that date no case of any such disease (spasmodic cholera) has been presented to their notice." We may add, as the general belief, that our city, at present, is remarkably healthy.

We have been disposed to consider the session of the Virginia Legislature of last winter, and the debates in its house of delegates on the subject of Negro Slavery, as the opening of a new era in that state, pregnant of most momentous consequences, not only to the future well-being and prosperity of that particular state, but of these United States, as well as to the happiness of millions of our fellow beings of African descent. We doubt not that we hold these views in common with thousands of our fellow citizens, and do but participate with them in the deep interest and propitious hopes with which the anticipation of the next session of that legislative body is associated. Our present inducement, however, in reverting to the subject, is in reference to the noble displays of eloquence in several of the speeches delivered on that memorable occasion. We have supposed that every individual, alive to the importance of the subject, would wish to have them in possession, and it appears to us desirable that they should

have an extensive circulation. It is, therefore, with satisfaction we announce that an individual at Richmond, purely from disinterested motives, has commenced the publication of them in a cheap form, intending to proceed as he finds encouragement. Three of the speeches have already been printed, each in a separate pamphlet, and are now for sale at the book store of Nathan Kite, No. 50 north Fourth street, at the small price of 12½ cents for the three.

The spirited biographical sketch of the Abbot of Clairvaux, commonly designated St. Bernard, inserted at page 306 of our present number, and which we copy from the article "History of the Church," in a late number of the Library of Useful Knowledge, affords much insight into the character of the age in which he lived, and that of the papal hierarchy more especially. And what a strange blending of opposite traits is exhibited in the Abbot himself! His slavish superstition, bigotry, and fiery zeal, on the one hand, and on the other, sincere and ardent piety—honest and unsparing reprehension of the corruption, luxury, inordinate ambition, and meretricious splendour of the Roman church. It is a portion of history which may teach us a lesson of charity in our estimate of others, it being correctly remarked that "a very great preponderance of excellence is consistent with many pernicious errors."

FRIENDS' ASYLUM.

Visiting managers for the month, Charles Allen, 180, South Second street; Joseph R. Jenks, No. 5, Vine street; William Burroughs, No. 11, Vine street.

Superintendants—John C. Redmond and wife.

Attending Physicians—Dr. Robert Morton, No. 116, South Front street; Dr. Charles Evans, N. 102, Union street.

We have received a request from a respectable source to insert the following notice in "The Friend" of to-day.

A meeting will be held on Monday afternoon next, at half past four o'clock, in the lecture room of the 1st Presbyterian meeting-house, on Washington square, for the purpose of forming a female association, auxiliary to the Colonization society, with a special view to the promotion of education in Liberia. Interesting information respecting the importance of this object, and the general state of the colony, it is expected, will be presented.—July 3.

Departed this life on the 22d ult. at her residence in Moreland, Montgomery county, Pa., HANNAH SPENCER, relict of the late Jarret Spencer, aged 87 years. For one who had attained so full a measure of days, the manners of our venerable friend were marked with uncommon affability. Her home was distinguished for genuine hospitality; and the kindness with which her guests were received will be gratefully remembered by many. Our departed friend manifested in the various allotments of her lengthened pilgrimage an instructive example of patience and Christian meekness, affording the consoling belief that she was a possessor of that religion whose regulating influence enables us to discharge our several duties with propriety.

THE FRIEND.

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VOL. V.

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WILLIAM SALTER,

NO. 50, NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

From Flint's History and Geography of the Mississippi Valley.

"The general surface of the Mississippi Valley may be classed under three distinct aspects; the thickly timbered, the barrens, and the prairie country. In the first division, every traveller has remarked, as soon as he descends to this valley, a grandeur in the form and size of the trees, a depth of verdure in the foliage, a magnificent prodigality of growth of every sort, that distinguishes this country from other regions. The trees are large, tall, and rise aloft, like columns, free from branches. In the rich lands they are generally wreathed with a drapery of ivy, bignonia, grape vines, or other creepers. Intermingled with the foliage of the trees, are the broad leaves of the grape vines, with trunks sometimes as large as the human body. Frequently these forests are as free from undergrowth as an orchard. Sometimes the only shrub that is seen among the trees, is the pawpaw, with its splendid foliage and graceful stems. In other places, especially in the richer alluvions of the south, beneath the trees, there are impenetrable cane brakes and tangle of brambles, briar vines, and every sort of weeds. These are the safe retreats of bears and panthers. This undergrowth universally indicates a rich soil.

"The country denominated 'barrens,' has a very distinct and peculiar configuration. It is generally a country with a surface undulating with gentle hills, of a particular form. They are long and uniform ridges. The soil is, for the most part, of a clayey texture, of a reddish or greyish colour, and is covered with a tall coarse grass. In addition to a peculiarity of feature, more easily felt than described, the trees are generally very sparse, seldom large, or very small. They are chiefly of the different kinds of oak, and the barren trees have an appearance and configuration appropriate to the soil they inhabit. The land never exceeds second rate in quality, and is more generally third rate. It is favourable, in the proper latitudes, to the growth of wheat and orchards. On the whole, this country has an aspect so peculiar and appropriate, that no person at all used to the country, is in doubt for a moment, when he enters on the region of the barrens. There

are large districts of this kind of country in Kentucky, Tennessee, and Alabama. They are common in Illinois and Missouri, and are seen with more or less frequency over all the valley of the Mississippi.

"In this region, and in the hazle or bushy prairies, we most frequently see those singular cavities called 'sink holes.' They are generally in the shape of funnels or inverted cones, from ten to seventy feet in depth, and on the surface, from sixty to three hundred feet in circumference. There are generally willows, and other aquatic vegetation, at their sides and bottoms. The people here have their own theories, to account for these singular cavities; and as an earthquake is the agent most likely to seize on the imagination, and the most convenient one to solve inexplicable results, they have generally supposed them the work of earthquakes. Others have imagined them the huge wells, from which the domesticated mammoths, and the gigantic races of past generations, quenched their thirst. There is little doubt, that they are caused by running waters, which find their way in the lime-stone cavities, beneath the upper stratum of soil. We shall see elsewhere that the stratum generally rests on a base of lime-stone; and that between this and the sub-strata, there are often continuous cavities, as we see in the lime-stone caverns; and that in these interstices, between the different strata of rocks, brooks, and even considerable streams pursue uninterrupted courses under ground. The cause of these sink holes was probably a fissure in the superstratum of lime-stone. The friable soil above found its way through this fissure, and was washed away by the running waters beneath. In fact, the ear often distinguishes the sound of waters running beneath, at the bottom of these sink holes.

"The remaining, and by far the most extensive surface is that of the prairies. Although they have no inconsiderable diversity of aspect, they may be classed under three general divisions: the healthy, or bushy, the alluvial, or wet, and the dry prairies. The healthy prairies seem to be of an intermediate character between the alluvial prairies and the barrens. They have springs covered with hazle and furzy bushes, small sassafras shrubs, with frequent grape vines, and in the summer with an infinite profusion of flowers, and the bushes are often overtopped with the common hop vine. Prairies of this description are very common in Indiana, Illinois and Missouri, and they alternate among the other prairies for a considerable distance towards the Rocky mountains.

"The dry prairies are, for the most part,

destitute of springs, and of all vegetation, but weeds, flowering plants, and grass. To the eye they are so nearly level, and the roundings of their undulations so gentle, that the eye, taking in a great surface at a single view, deems them a dead level. But the ravines, made by the water courses through them, sufficiently indicate that their swells and declinations communicate a quick motion to the waters that fall on them. This is by far the most extensive class of prairies. These are the plains over which the buffaloes range. These are the plains, without wood or water, in which the traveller may wander for days, and see the horizon on every side sinking to contact with the grass.

"The alluvial or wet prairies form the last and smallest division. They generally occur on the margins of the great water courses, although they are often found, with all their distinctive features, far from the point where waters now run. They are generally basins, as regards the adjacent regions, and their outlines are marked by regular benches. They are, for the most part, of a black, deep, and very friable soil, and of exhaustless fertility. In the proper latitudes, they are the best soils for wheat and maize; but are ordinarily too tender and loamy for the cultivated grasses. They rear their own native grasses of astonishing height and luxuriance. An exact account of the size and rankness of the weeds, flowering plants, and grass, on the richer alluvial prairies of Illinois and Missouri, would seem to those who have not seen them, an idle exaggeration. Still more than the rolling prairies, they impress the eye as a dead level; but they still have their slight inclinations towards their benches, where their waters are arrested and carried off. But, from their immense amount of vegetation, and from the levelness of their surface, wherever they are considerably extensive, they have small ponds, plashes and bayous, which fill from the rivers and rains, and are only drained, during the intense heats of summer, by evaporation. These ponds in the alluvial prairies, that are connected with the rivers, when they overflow by bayous, are filled, in the season of high waters, with fish of the various kinds. As the waters subside, and their connecting courses with the river become dry, the fish are taken by cart loads among the tall grass, where the water is three or four feet deep. When the waters evaporate during the heats of summer, the fish die; and although thousands of buzzards prey upon them, they become a source of pollution to the atmosphere.—Hence these prairies, beautiful as they seem to the eye, and extraordinary as is their fertility, are very unfavourable positions,

in point of salubrity. Flocks of deer are seen scouring across these rich plains, or feeding peaceably with the domestic cattle. In the spring and autumn, innumerable flocks of water fowls are seen wheeling their flight about the lakes and ponds of these prairies. They find copious pasture in the oily seeds of the plants and grasses that have seeded during the summer.

"During the months of vegetation, no adequate idea could be conveyed by description of the number, forms, varieties, scents, and hues of the flowering plants, and the various flowers of the richer prairies. In the barrens are four or five varieties of 'ladies' slippers,' of different and the most splendid colours. The violets, and the humbler and more modest kind of garden flowers, are not capable of competing with the rank growth of grass and weeds, that choke them on the surface. Some of the taller and hardier kinds of the lilaceous plants struggle for display, and rear themselves high enough to be seen. Most of the prairie flowers have tall and arrowy stems, and spiked or tassellated heads, and the flowers have great size, gaudiness, and splendour, without much fragrance or delicacy. The most striking of these flowers we shall attempt to class and describe in another place; only remarking here, that during the summer the prairies present distinct successions of dominant hues, as the season advances. The prevalent colour of the prairie flowers in spring is bluish purple; in midsummer red, with a considerable proportion of yellow. In autumn the flowers are very large, many of them of the *hilianthus* form, and the prairie receives from them such a splendid colouring of yellow, as almost to present to the imagination an immense surface of gilding.

"There are diffused in the different positions of this valley the common proportions of minerals, oxides, neutral salts, fossils, and the different kinds of earths. Salt springs are found in a thousand places in all proportions of saline impregnations, from water that is merely brackish, to that which is much saltier than sea water. It is obvious to remark the wise and benevolent provision of Providence for the population of the country, in thus providing, at such distances from the sea, an article so essential and indispensable to the comfort and subsistence of civilized man. Hence it results that there is no point in this valley far removed from the means of an easy and cheap supply of this necessary article. The cattle have discovered this impregnation in innumerable licks. It is found in form like a hoar frost, in 'Salt prairie,' between the Osage and the Arkansas. Arkansas and Red river are at times perceptibly brackish, from the quantity of salt in solution in the water.

"On the waters of the Little Sioux of the Missouri, and on a branch of the St. Peters of the upper Mississippi, is found a beautiful species of indurated clay,—constituting a stone of the most singular appearance, commonly called 'pipe stone,' from the circumstance, that the savages in all these regions, quite to the western sea, make their pipes, and some-

times their other ornaments of it. It is said to be cut from the quarry, almost with the ease of wood. It hardens in the air, and receives an exquisite polish of impalpable smoothness. It is nearly of the colour of blood, and is a beautiful article for monumental slabs, vases, and requirements of that sort. If it be as abundant, and as easily procured, as has been said, it will one day become an article of extensive use through the country. For although marble abounds, this is a more beautiful material than any marble that we have seen. It has been generally asserted, that an imaginary line of truce extends round the places where the stone is found, within which the most hostile tribes pursue their business of cutting out stones for pipes of peace."

For "The Friend."

THE GRAVE OF WILLIAM PENN.

Extract of a letter from J. F. F. to R. V. dated London, May 17th, 1832.

"On my return from Oxford, I paid a visit to the grave of William Penn, at Jordans, near Beaconsfield, in Buckinghamshire. I fortunately had a lovely afternoon, and at this the most delightful period of the opening spring, the sequestered part of the country, where is the humble grave of our great and good founder, appeared more lovely perhaps than it would have done at any other moment. The little meeting-house and graveyard of Jordans lies about three miles from the London road, on a corner of a simple yet pretty country seat of a lady Young. This seems anciently to have been the property of some member of your Society, who probably at the time of their persecution afforded this secluded place of worship to the living, and resting place for the dead. Here repose the bodies of Isaac Pennington and others, famous for their writings and piety. No stone marks the spot, and but for a remarkable circumstance I should have searched in vain the object of my pilgrimage. The shape of the cemetery is an oblong, at the head of which, and on the middle of its breadth is seen a little mound, square, but hardly exceeding in height the elevation of a common grave. Whether Penn was buried originally in a place distinguished from the rest, or whether the spot was held in remembrance, and when the tumuli by his side sunk to a level with the field, this mound was heaped up, I know not; but this is the only distinction. In planting round the whole ground, some six or eight years since, a row of lime trees, a row was placed across the field, separating this from all the other graves. A few initials inscribed on the tree at its head, prove that I was not the first to make this visit. I did not mar the tree with mine, but I gathered from the mound a handful of moss, and a few wild flowers, which I shall be happy to share with you on my return. I staid alone on the spot till the sun had nearly set, and indulged, uninterrupted but by the notes of the nightingale, and other birds, in a most pleasing succession of thought."

The same letter furnishes the following

interesting account of the benevolent Clarkson.

"Ten days ago I was at Ipswich, and of course paid a visit to your venerable and most excellent friend Thomas Clarkson. I had the pleasure of dining with him twice, once at his own comfortable residence, the moated manor house of Playford; and another day at the neighbouring town of Woodbridge, where he had gone to attend an anti-slavery meeting, at which he spoke with that true eloquence and force, which a warm heart and a sound head will always utter in the cause of benevolence. He is a modest and a nervous man, public speaking is to him therefore a prodigious effort, but no body could have spoken better. He is still engrossed almost entirely with this subject, to which he has devoted so large a portion of his life, and feels an honest exultation at the thought, that he not only has witnessed the extinction of the slave trade, but has lived to the period when all people of English blood are beginning to see that the possession of slaves is neither lawful nor profitable. The excitement on this subject is very great throughout England.

"I found Mr. Clarkson a man of the most pleasing manners and cultivated mind. He is even a profound scholar, and his conversation on many subjects is lively and instructive, though he constantly suffers pain which must embitter his life."

From Library of Useful Knowledge.

BERNARD, ABBOT OF CLAIRVAUX.

(Continued from page 307.)

We shall now proceed to consider St. Bernard in another (if, indeed, it is another) character,—that of a zealous defender of the power and prerogatives of the church; and we shall observe how far the same principle engaged him, on the one hand, in the support of papal authority, and in the extirpation of heresy on the other. We willingly omit all mention of the miracles which are so abundantly ascribed to him, and which, if they are not merely the fabrications of his panegyrist, are equally discreditable to his honesty and his piety. We defer to a future chapter any notice of the very equivocal zeal which urged him to preach a holy war, to proclaim its predestined success with a prophet's authority, and then to excuse the falsification of his promises by a vulgar and contemptible subterfuge. Yet were all these transactions very certain proofs of his attachment to the principles of the Roman Catholic church. Of the same nature were the eulogies which he so warmly lavished in one of his treatises, upon the newly instituted order of the Templars. But we pass these matters over, and proceed directly to observe the expressions by which he characterised the Bishop of Rome. "Let us inquire," says he, in his letter to Pope Eugenius III., "yet more diligently who you are, and what character you support for a season in the church of God. Who are you?—a mighty priest, the highest pontiff. You are the first among bishops, the heir of the apostles; in primacy Abel, in government Noah, in patriarchate Abraham, in order Mel-

chisedech, in dignity Aaron, in authority Moses, in judgment Samuel, *in power Peter, in unction Christ*. You are he to whom the keys have been delivered, to whom the flock has been entrusted. Others, indeed, there are who are doorkeepers of heaven, and pastors of sheep; but you are pre-eminently so, as you are more singularly distinguished by the inheritance of both characters. They have their flocks assigned to them, each one his own; to you the whole are entrusted, as one flock to one shepherd; neither of the sheep only, but of their pastors also; you alone are the pastor of all. Where is my proof of this?—in the Word of God. For to which, I say,—not of bishops, but of apostles,—was the universal flock so positively entrusted? ‘If thou lovest me, Peter, feed my sheep.’ . . . Therefore, according to your canons, others are called to a share of the duty, you to a *plenitude of power*. The power of others is restrained by fixed limits; yours is extended even over those who have received power over others. Are you not able, if cause arise, to exclude a bishop from heaven, *to depose him from his dignity*, and even to consign him over to Satan? These your privileges stand unassailable, both through the keys which have been delivered, and the flock which has been confided to you,” &c. Thus the authority of St. Bernard, which was extremely great, both in his own age and those which immediately followed, was exerted to subject the minds of religious men to that spiritual despotism, which was already swollen far beyond its just limits, and was threatening a still wider and more fatal inundation.

Among the numerous discourses of St. Bernard, two were more especially directed against the heretics of the day; and the preacher declares, that he was moved to this design by “the multitude of those who were destroying the vine of Christ, by the paucity of its defenders, by the difficulty of its defence.” In the discharge of this office he inveighs against the innovators in the usual terms of theological bitterness; and at the same time charges them with those flagrant violations of morality and decency, which were so commonly imputed to seceders from the church, though they were, in truth, inconsistent with the first principles of civil society. We shall not repeat those charges, nor copy his ardent vituperations; but there is one passage (in the sixty-sixth sermon) which possesses some historical importance, and which exposes besides the principles of the orator. “In respect to these heretics, they are neither convinced by reasons, for they understand them not; nor corrected by authority, for they do not acknowledge it; nor bent by persuasion, for they are wholly lost. It is indisputable, that they prefer death to conversion. Their end is destruction; the last thing which awaits them is the flames. More than once the Catholics have seized some of them, and brought them to trial. Being asked their faith, and having wholly denied, as is their usage, all that was laid against them, they were examined by the *trial of water*, and found false. And then, since further denial was impossible, as they had been convicted through the water not receiving them, they seized (as

the expression is) the bit in their teeth, and began with pitiable boldness, not so much to make confession as profession of their impiety. They proclaimed it for piety; they were ready to suffer death for it; and the spectators were not less ready to inflict the punishment. Thus it came to pass that the populace rushed upon them, and gave the heretics some fresh martyrs to their own perfidy. I approve the zeal, but I do not applaud the deed; because faith is to be the fruit of persuasion, not of force. Nevertheless, it were unquestionably better that they should be restrained by the sword,—the sword of him, I mean, who wears it not without reason,—than be permitted to seduce many others into their error; ‘for he is the minister of God, a revenger to execute wrath upon him that doeth evil.’ . . . Some wondered that the offenders went to execution not only with fortitude, but, as it seemed, with joy; but those persons had not observed how great is the power of the devil not only over the bodies, but even over the hearts of men, which have once delivered themselves into his possession. . . . The constancy of martyrs and the pertinacity of heretics has nothing in common; because that which operates the contempt of death in the one is piety,—in the other, mere hardheartedness.” . . . Marcus Antonius, in the insolence of empire and philosophy, insulted by a similar distinction the firmness of those sainted sufferers, to whom the Abbot of Clairvaux addressed, as to heavenly mediators, his daily and superstitious supplications. And now again, after another long revolution of centuries and of principles, those despised outcasts, whom St. Bernard, in the loftier pride of ecclesiastical infallibility, consigned, with no better spirit, to eternal condemnation, are revered *by us* as victims in a holy cause, the earliest martyrs of the Reformation!

In the same work in which the office and prerogatives of the pope were so highly exalted, the writer boldly exposed some of the favourite abuses of the system; and dictated, from his cell at Clairvaux, rules for its better administration, and for the guidance of the autocrat of the church. His instructions were wise, because they were virtuous, and proceeded from a true sense of spiritual duties and dignity. His general exhortations to Eugenius to cast aside the unworthy solicitude respecting secular matters, which at once embarrassed and degraded the Roman see, and to emulate the venerable patriarchs of the ancient church; to leave to kings and their ministers the jarring courts of earthly justice, and to content himself with distributing the judgments of heaven—these lessons were conceived in the loftiest mood of ecclesiastical exaltation, and with the justest sense of ecclesiastical policy; but the venom had already sunk too deep, and the healing admonitions of the reformer failed to arrest for a moment the progress of corruption.

St. Bernard next addressed his censures more particularly to the practice of appeal to Rome, which was then growing into a notorious abuse. After enumerating some of the evils thus occasioned, the delay, the vexation, the positive perversion of all the purposes of

justice, “How much longer,” he exclaims, “will you shut your ears, whether through patience or inadvertency, against the murmur of the whole earth? How much longer will you slumber? How much longer will your attention be closed against this monstrous confusion and abuse? Appeals are made in defiance of law and equity, of rule and order. No distinction is made in place, or mode, or time, or cause, or person. They are commonly taken up with levity, frequently too with malice; that terror which ought to fall upon the wicked, is turned against the good; the honest are summoned by the bad, that they may turn to that which is dishonest; and they tremble at the sound of your thunder. Bishops are summoned, to prevent them from dissolving unlawful marriages, or from restraining or punishing rapine and theft and sacrilege, and such like crimes. They are summoned, that they may no longer exclude from orders and benefices unworthy and infamous persons. . . . And yet you, who are the minister of God, pretend ignorance, that that which was intended as a refuge for the oppressed, has become an armoury for the oppressor; and that the parties who rush to the appeal, are not those who have suffered, but those who meditate injustice.”

Another papal corruption, against which St. Bernard inveighed with equal zeal, was the abuse of exemptions. “I express the concern and lamentations of the churches. They exclaim that they are maimed and dismembered. There are none, or very few among them which do not either feel or fear this wound: abbots are removed from the authority of their bishops, bishops from that of their archbishops, archbishops from that of their patriarchs and primates. Is the appearance of this good? Is the reality justifiable? If you prove the plenitude of your power by the frequency of its exercise, haply you have no such plenitude of justice. You hold your office, that you may preserve to all their respective gradations and orders in honour and dignity, not to grudge and curtail them.”

If the virtuous abbot was moved to such boldness of rebuke by the delinquencies of the eleventh century—the earliest and perhaps the most venial excesses of pontifical usurpation—with what eyes had he beheld the court of Innocent IV., or the chancery of John XXII.!—with what a tempest of indignation had he visited the enormities of later and still more degenerate days—jubiles and reservations, annates and tenths and expectative graces—the long and sordid list of Mammon’s machinations! The halls of Constance and Basle would have rung with his lamentation and his wrath, and both Gerson and Julian would have shrunk before the manifestation of a spirit far greater than themselves.

But the inquisition of St. Bernard was not confined to the courts of the Vatican. It penetrated into the dwelling-places and into the bosoms of prelates and of monks. “Oh, ambition, thou cross of those who court thee! How is it that thou tormentest all, and yet art loved by all? There is no strife more

bitter, no inquietude more painful than thine, and yet is there nothing more splendid than thy doings among wretched mortals! I ask, is it devotion which now wears out the apostolical threshold, or is it ambition? Does not the pontifical palace, throughout the long day, resound with *that* voice? Does not the whole machine of laws and canons work for its profit? Does not the whole rapacity of Italy gape with insatiable greediness for its spoils? Which is there among your own spiritual studies that has not been interrupted, or rather broken off, by it? How often has that restless and disturbing evil blighted your holy and fruitful leisure! It is in vain that the oppressed make their appeal to you, while it is through you that ambition strives to hold dominion in the church." . . . In another place—"The unsavoury contagion creeps through the whole church, and the wider it spreads the more hopeless is the remedy, the more deeply it penetrates the more fatal is the disease. . . . They are ministers of Christ, and they are servants of Anti-Christ. They walk abroad honoured by the blessings of the Lord, and they return the Lord no honour: thence is that meretricious splendour everywhere visible,—the vestments of actors—the parade of kings: thence the gold on their reins, their saddles, and their spurs, for their spurs (calcaria) shine brighter than their altars (altaria): thence their tables splendid with dishes and cups; thence their gluttony and drunkenness—the harp, the lyre, and the pipe, larders stored with provision, and cellars overflowing with wine. . . . For such rewards as these men wish to become, and do become, rectors of churches, deans, archdeacons, bishops, archbishops—for these dignities are not bestowed on merit, but on the thing which walks in darkness." . . . A considerable portion of another composition is devoted to the exposure of monastic degeneracy. "It is truly asserted and believed that the holy fathers instituted that life, and that they softened the rigour of the rule in respect to weaker brethren, to the end that more might be saved therein. But I cannot bring myself to believe that they either prescribed or permitted such a crowd of vanities and superfluities, as I now see in very many monasteries. It is a wonder to me whence this intemperance, which I observe among monks in their feasting and revels, in their vestures and couches, in their cavalcades and the construction of their edifices, can have grown into a practice so inveterate, that where these luxuries are attended with the most exquisite and voluptuous prodigality, *there* the order is said to be best preserved, *there* religion is held to be most studiously cultivated. . . . For, behold! frugality is deemed avarice; sobriety is called austerity; silence is considered as moroseness. On the other hand, laxity is termed discretion; profusion, liberality; loquacity, affability; loud laughter, pleasantness; delicacy and sumptuousness in raiment and horses, taste; a superfluous change of linen, cleanliness; and then, when we assist each other in these practices, it is called charity. This is a charity indeed which

destroys all charity; it is a discretion which confounds all discretion; it is a compassion full of cruelty, since it so serves the body, as mortally to stab the soul." . . . Again—"What proof or indication of humility is this, to march forth with such a pomp and cavalcade, to be thronged by such an obsequious train of long-haired attendants, so that the escort of one abbot would suffice for two bishops? I vow that I have seen an abbot with a suite of sixty horsemen and more. To see them pass by, you would not take them for fathers of monasteries, but for lords of castles; not for directors of souls, but for princes of provinces." . . . St. Bernard then proceeds to censure the show of wealth which is exhibited *within* the monasteries, and subsequently exposes the secret motive of such display. "Treasures are drawn towards treasures; money attracts money, and it happens that where most wealth is seen, there most is offered. When the relics are covered with gold, the eyes are struck, and the pockets opened. The beautified form of some Saint is pointed out, and the richer its colours the greater is deemed its sanctity. Men run to salute it—they are invited to give, and they admire what is splendid, more than they reverence what is holy. To this end circular ornaments are placed in the churches, more like wheels than crowns, and set with gems which rival the surrounding lights. We behold inventions like trees erected in place of candlesticks, with great expense of metal and ingenuity, also shining with brilliants as gaily as with the lights they hold. Say, whether of the two is the object in these fabrications—to awake the penitent to compunction, or the gazer to admiration? Oh vanity of vanities, and as insane as it is vain! The church is resplendent in its walls, it is destitute in its poor. It clothes its stones with gold—it leaves its children naked. The eyes of the rich are ministered to, at the expense of the indigent. The curious find wherewithal to be delighted—the starving do not find wherewith to allay their starvation."

Such was the Abbot of Clairvaux; in profession and habits a monk—in ecclesiastical polity at once a reformer and a bigot—in piety a Christian. His single example (if every page in history did not furnish others) would suffice to show that a very great preponderance of excellence is consistent with many pernicious errors; and that innumerable ensamples of purity and holiness have flourished in every age, as they doubtless still flourish, in the bosom of the Roman Catholic Church. Because many popes were ambitious, and many prelates profligate, it would be monstrous to suspect that righteousness was nowhere to be found in that communion; it would be unreasonable to suppose that the great moral qualities, which distinguished St. Bernard, were not very common among the obscurer members and ministers of his church. His genius, indeed, was peculiarly his own. The principles which least became him were derived from his church and his age; but his charity and his godliness flowed from his religion, and

thus they found sympathy among many, respect and admiration among all. These were the crown of his reputation; and while they fortified and exalted his genius, they also gave it that commanding authority, which, without them, it could never have acquired. From this alliance of noble qualities St. Bernard possessed a much more extensive influence than any ecclesiastic of his time—more, perhaps, than any individual through the mere force of personal character has at any time possessed; nor is it hard to understand, if we duly consider the imperfect civilization of that superstitious age, that monarchs, and nobles, and nations, should have respectfully listened to the decisions of a monk, who gave laws from his cloister in Burgundy to the Universal Church.

Colony of Monrovia and the Slave Trade.

(Concluded from page 309.)

Influence of the Colony in suppressing the Slave Trade, and civilizing the Native Tribes.

A late English officer, who had been some time on the African coast, mentions the subject: "Nothing has tended more to suppress the slave trade in this quarter than the constant intercourse and communication of the natives with these industrious colonists. The American agent, Mr. Ashmun, took every opportunity and means in his power to extinguish a traffic so injurious in every way to the fair trader; and at Cape Montserado good and correct information was always to be obtained of any slave vessels on the coast within the communication or influence of the colony. This active, respectable, and intelligent man, is since dead; but his spirit still actuates all his people."

The same officer observes, "The character of these industrious colonists is exceedingly correct and moral, their minds strongly impressed with religious feelings, their manners serious and decorous, and their domestic habits remarkably neat and comfortable. Wherever the influence of this colony extends, the slave trade has been abandoned by the natives, and the peaceful pursuits of legitimate commerce established in its place. A few colonies of this kind scattered along the coast, would be of infinite value in improving the natives. They would much sooner acquire their confidence and esteem, as not exciting that jealousy which foreigners always cause; and the very example of their own race, thus raised in the moral and social scale, would be the strongest motive to induce others to adopt and practise those qualities by which they were rendered so much more comfortable and happy. Should no unfortunate event retard the progress of those colonists, and no baneful vices be introduced among them, there is every reason to hope that they will diffuse cultivation and improvement in Africa to a considerable extent, as they have already done, on a limited scale, as far as their influence has reached."

The colonial agent writes, you can have no idea of the favourable impressions we have made on the natives of the country. They are constantly sending messages, requesting us to settle at different points of the coast. During a recent visit of the agent to some native towns, nearer to the colony, eight or ten chiefs, after consultation with each other, united in the request that they might be received and treated as subjects of the colony.

Slave Trade—Origin, Character, and Extent.

Henry, king of Portugal, under authority from three Roman pontiffs, as early as the year 1454, took possession of several islands and havens on the coast of Africa, and took thence many slaves—some by force, and some by barter. The Portuguese first imported slaves into Hispaniola, in 1508; and into their Brazilian colonies, in 1517. For more than three centuries, some of the Christian powers of Europe have been engaged in this traffic; and, for more than a century and a half, it was prosecuted, by all Christen-

dom, with extraordinary zeal and energy. The French Guinea Company contracted, in 1702, to supply the Spanish West Indies with 38,000 negroes, in ten years. In 1713, there was a treaty between England and Spain, for the importation of 144,000 negroes, in thirty years. Some have estimated the whole slaves exported from Africa, since the origin of this trade, at nearly 20,000,000.

The cruelties attending this trade, are probably greater now than at any former period. The slave ships are now crowded to excess, and the mortality is dreadful. In 1816, the African institution ascertained, that one vessel, of 180 tons, took 530 slaves; of which, 120 died on the passage to Tortola. Another, of 272 tons, received 642 slaves, and lost 140. Another vessel lost 200, out of 600. Another 96, out of 500. Another, of 120 tons, took on board 600 slaves; and though when captured, she had sailed but 80 leagues, she had lost 30, and many others were in a dying state.

Dr. Philip, a distinguished missionary at the Cape of Good Hope, estimates the number annually exported, at 100,000. In 1823, Mr. Ashmun wrote from the colony, that at least 2000 slaves were annually exported from Capes Mount and Montserado. In 1824, the African Institution reports 120,000, as the number exported from the coast, and presents a detailed list of the names of two hundred and eighteen vessels, believed to be engaged in the trade during that year. In 1827, one hundred and twenty-five vessels sailed from Cuba to Africa, for slaves. Within the last eleven years, 322,526 slaves have been imported into the single port of Rio Janeiro; that is, an average of 29,320 annually.

The colony of Liberia has already done much, and will do vastly more for the suppression of this atrocious trade.

Progress of the Cause of the Society in this Country.

The legislatures of fourteen states, New Hampshire, Vermont, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Georgia, Tennessee, Kentucky, Ohio, and Indiana, have passed resolutions distinctly approving of the scheme of colonizing the free coloured population, and most of them recommending the objects of the society. Eleven of those states have instructed their senators, and requested their representatives in congress to promote, in the general government, measures for removing such free persons of colour as are desirous of emigrating to Africa. And 'nearly all the ecclesiastical bodies in the United States have, by resolutions, fully expressed their opinion, that the society merits the consideration and favour of the whole Christian community, and earnestly recommended it to their patronage.'

Numbers colonized.

The whole number of emigrants sent out by the society in twenty-three expeditions, (the recaptured Africans from three to four hundred not included,) 2,061. Of the above, were slaves, manumitted for the purpose of colonization, 613.

Receipts of the society, up to June 20th, 1832, \$155,912 52.

Present estimated expense of Colonization.

This, including support for six months after the arrival of the emigrants in Africa, is \$35 each. Were the scheme to be prosecuted on a large scale, the expense would doubtless be diminished.

Number of Auxiliary Societies according to last Report.

These amount only to 228. Some have probably been omitted, and such (indeed all) are earnestly requested to report to the Parent Society their lists of officers, and number of members.

Testimony of Capt. Nicholson, of the U. States Navy.

"The appearance of all the colonists, those of Monrovia, as well as those of Caldwell, indicated more than contentment. Their manners were those of freemen, who experienced the blessing of liberty, and appreciated the boon. Many of them had by trade acquired a competency. * * * The children born in the country are fine looking, and I presume can be raised as easily as those of the natives. All the colonists

with whom I had communication (and with nearly the whole of them did I communicate, in person or by my officers) expressed their decided wish to remain in their present situation, rather than return again to the United States."

Testimony of Capt. Kennedy, of the Java, Norfolk, June 22, 1831.

"I sought out the most shrewd and intelligent of the colonists, many of whom were personally known to me, and by long and wary conversations, endeavoured to elicit from them any dissatisfaction with their situation, if such existed, or any latent desire to return to their native country. Neither of these did I observe. On the contrary, I thought I could perceive that they considered that they had started into a new existence; that, disencumbered of the mortifying relations in which they formerly stood in society, they felt themselves proud in their attitude, and seemed conscious, that while they were the founders of a new empire, they were prosecuting the noble purpose of the regeneration of the land of their fathers."

Testimony of Captain Sherman, May 10, 1830.

No white people are allowed to reside in the colony, for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of coloured people.

"The township of Caldwell is about seven miles from Monrovia, on St. Paul's river, and contains a population of five hundred and sixty agriculturists. The soil is exceedingly fertile and pleasant, and the people satisfied and happy. The emigrants carried out by me, and from whom I received a pleasing and satisfactory account of that part of the territory, are located there."

Testimony of Captain Abels, Feb. 10, 1832.

"All my expectations in regard to the aspect of things, the health, harmony, order, contentment, industry, and general prosperity of the settlers, were more than realized. There are about two hundred buildings in the town of Monrovia, extending along the Cape Montserado, not far from a mile and a quarter. Most of these are good substantial houses and stores, (the first story of many being of stone,) and some of them handsome, spacious, painted, and with venetian blinds. Nothing struck me as more remarkable than the great superiority, in intelligence, manners, conversation, dress, and general appearance in every respect, of the people over their coloured brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report, it would hardly be credited in the United States. Among all that I conversed with, I did not find a discontented person, or hear one express a desire to return to America. I saw no intemperance, nor did I hear a profane word uttered by any one. Being a minister of the gospel, on Christmas day I preached both in the Methodist and Baptist churches, to full and attentive congregations of from three to four hundred persons in each.

"Most of the settlers appear to be rapidly acquiring property; and I have no doubt they are doing better for themselves and their children in Liberia, than they could do in any other part of the world. Could the free people of colour in this country but see the real condition of their brethren who have settled in Africa, I am persuaded they would require no other motive to induce them to emigrate. This is my decided and deliberate judgment.

Testimony of Dr. Shane to R. S. Finley, Esq. under date of Liberia, Feb. 18, 1832.

DEAR SIR,—With great pleasure I inform you of our safe arrival at Monrovia, with all the passengers in good health and spirits. The emigrants were immediately taken up to Caldwell, where they will remain under charge of Dr. Todsen, who resides there, until they have their seasoning spell, (which takes place in two or three weeks,) after which their lands will be assigned them, and every facility afforded to make them easy and comfortable in circumstances. All emigrants here are treated with the utmost kindness, by the officers of government, who interest themselves personally in their behalf, and endeavour to make them as comfortable as possible. Land is purchased at 25 cents per acre, and every inducement held out to the farmer and mechanic. Coffee, sugar

cane, and cotton grow wild; the last of which, I was picking myself yesterday, in sight of the town. I hear no dissatisfaction expressed by the emigrants, nor any desire to return to the United States.

I am certain no friend to humanity can come here, and see the state of things, without being impressed with the immense benefits the society is conferring on the long neglected and oppressed sons of Africa, and find their whole soul enlisted in behalf of so noble an institution. Let but the coloured man come and see for himself, and the tear of gratitude will beam in his eye, as he looks forward to the not far distant day, when Liberia shall take her stand among the nations of the world, and proclaim abroad an empire, founded by benevolence—offering a home to the poor, oppressed, and weary. Nothing, rest assured that nothing but a want of knowledge of Liberia, prevents thousands of honest, industrious, free blacks from rushing to this heaven-blessed land, where liberty and religion, with all their blessings, are enjoyed.

SANATORY COMMITTEE.

The following report of the Medical Commission appointed to visit Montreal and Quebec, was read, and ordered to be published.

SAMUEL DAVIS,

July 8, 1832. Sec'y of Sanatory Committee.

The Medical Commission appointed by the Sanatory Committee to visit Canada, for the purpose of making investigations concerning the epidemic disease prevailing there, in anticipation of a more detailed report, which will be laid before the Committee in a few days, present the following general conclusions as the result of their observations, which, they flatter themselves, will tend to allay the public anxiety.

1st. The disease so lately an epidemic in Montreal and Quebec, and which now prevails in the city of New York, and is extending throughout the country, is malignant Cholera, the same that has ravaged Asia, and spread its devastations over Europe, under the name of Asiatic and Spasmodic Cholera.

2d. That they have not been able to ascertain any positive unequivocal fact to justify a belief that it is a disease communicated by those affected with it, or is one of importation.

3d. That during the prevalence of the epidemic constitution or influence, a general predisposition exists in the whole community, from which very few individuals are exempt, productive of a liability to the disease.

4th. That this predisposition is manifested by embarrassed and difficult digestion, sense of heat, fulness, uneasiness or pain in the abdomen, irregularity of bowels, a furred and pasty tongue, a sense of general debility, with frequency of cramps or contractions in the muscles of the extremities, especially at night.

5th. That this state of predisposition will not give rise to an attack of the disease, without the application of an exciting cause.

6th. That the exciting causes of the disease are moral excitements, especially from the passions of fear and anger; intemperance in the use of fermented and spirituous liquors, or in eating, overloading the stomach; acid drinks, or large draughts of cold water; the use of crude indigestible food, whether animal or vegetable, particularly the latter; excessive exertion or fatigue in the heat of the day; exposure to the night air, sitting in currents of air, and particularly sleeping with

too light covering, and with the windows raised, except the rooms are very small and confined. Most of the attacks occur in the night, from 11 or 12 o'clock, to 3 or 4 in the morning.

7th. That prudence in living during the epidemic period, which continues from six weeks to three months, the wearing of flannel particularly on the body, keeping the feet warm and dry, the avoidance of improper food and drinks, tranquillity of mind and body, are almost certain guaranties against the assaults of the disease, and disarm the pestilence of its malignity.

8th. That the disease, when abandoned to its course, passes through different stages, in all of which it is easily controlled, except one—the cold stage, or period of collapse, and which is in almost every instance preceded by the symptoms of the forming stage, when the disease, if timely treated, is arrested with facility.

9th. That the symptoms of this forming stage should be generally promulgated, and persons instructed of the necessity of an immediate attention to them. It is ignorance in this respect, amongst the labouring and lower classes of society, leading to indifference and inattention, together with their habits of life, that plunge so many belonging to those conditions, in the desperate situation so frequently met with, when medical aid and human skill are utterly unavailing. Those symptoms are, a sudden looseness of the bowels, the discharges becoming thin, watery, and colourless or whitish, with little odour—vertigo or dizziness—nausea, oppression, pain and cramps of the stomach, with retching and vomiting of a fluid generally resembling dirty rice water, attended or soon followed by cramps of the extremities, particularly of the legs and thighs.

10th. When the foregoing symptoms appear, application for remedial assistance must be made immediately. The delay of an hour may usher in the cold stage, or period of exanimated prostration and collapse, from which it is almost impossible to resuscitate the expiring energies of the economy.

11th. That every preparation should be made by the public authorities, in anticipation of the appearance of the disease, providing the means of treatment for those who cannot command them, so that aid may be promptly administered to all the moment of attack. These means are—a number of small hospitals, or houses of reception, in various parts of the city; stations where nurses, physicians, and students, with suitable medicines and apparatus, can be procured in the night without delay; the evacuation of certain localities, where the occurrence of numerous cases indicates a pestiferous influence, and the furnishing to the poor, as far as practicable, wholesome and nourishing food.

By the adoption and observance of the foregoing means of precaution and prevention, in addition to the sanative measures already in operation, the commission are convinced that the prevalence of the disease will be greatly circumscribed, its mortality diminished, and the public guarded against

panic and alarm, the great sources of danger—and, under the blessing of Divine Providence, the pestilence will be shorn of its terrors, and mitigated in its destructive fury.

SAMUEL JACKSON,
CHAS. D. MEIGS,
RICHARD HARLAN.

July 8th, 1832.

For "The Friend."

A much valued Friend of North Carolina, deeming the enclosed lines worthy of a place in "The Friend," they are accordingly forwarded for that purpose. It may not be improper to preface them with a brief notice of the remarkable individual whose early devotedness and martyrdom they commemorate. It is recorded in Sewel's History, that James Parnel "was born at Retford in Nottingham, and trained up in the schools of literature." George Fox in his journal says, "Whilst I was in prison at Carlisle, (1653), James Parnel, a little lad about sixteen years of age, came to see me, and was convinced. The Lord quickly made him a powerful minister of the word of life, and many were turned to Christ by him, though he lived not long." "He was," says Sewel, "though low of stature, endued with great ability, and did not fear wherever he came to call people to repentance." He appears to have been diligently engaged in the labours of the gospel, during the short period of his ministry, wherein undaunted but innocent boldness was combined with the lamb-like spirit of meekness and gentleness. That his preaching was "in demonstration of the spirit and of power" is to be inferred from the numerous convincements which attended it, among which is instanced that of Stephen Crisp, a man eminent for talents and learning, and who himself subsequently became an able minister of the gospel among Friends. James Parnel, on several occasions, had to undergo very cruel treatment in return for his faithfulness to apprehended duty. George Fox further states respecting him, that "travelling into Essex in the work of the ministry, in the year 1655, he was committed to Colchester castle, where he endured very great hardships and sufferings; being put by the cruel gaoler into a hole in the castle wall, called the oven, so high from the ground that he went up to it by a ladder, which being six feet too short, he was obliged to climb from the ladder to the hole, by a rope that was fastened above. And when friends would have given him a cord and a basket to have drawn up his victuals in, the inhuman gaoler would not suffer them, but forced him to go down and up by that short ladder and rope, to fetch his victuals, (which for a long time he did,) or else he might have famished in the hole.

"At length his limbs being much benumbed with lying in that place, yet being obliged to go down to take up some victuals; as he came up the ladder again with his victuals in one hand, and caught at the rope with the other, he missed the rope, and fell down from a very great height upon the stones; by which fall he was so wounded in his head, arms, and

body, that he died in a short time after," in about the 19th year of his age.

"At his departure," says Sewel, "there were with him Thomas Shortland, and Ann Langley. When death approached, he said, 'here I die innocently.' A little after, he was heard to say, 'now I must go,' and turning his head to Thomas, he said, 'this death must I die; Thomas, I have seen great things: don't hold me, but let me go.' Then he said again, 'Will you hold me?' To which Ann answered, 'No, dear heart, we will not hold thee.' He had often said that one hour's sleep would cure him of all; and the last words he was heard to say, were, 'Now I go;' and then stretched out himself, and slept about an hour, and breathed his last. Thus this valiant soldier of the Lamb conquered through sufferings; and so great was the malice and envy of his persecutors, that to cover their guilt and shame, they spread among the people, that by immoderate fasting, and afterwards, with too greedy eating, he had shortened his days. But this was a wicked lie; for though it be true that he had no appetite to eat some days before he fell sick, yet when he began to eat again, he took nothing but a little milk, as was declared by credible witnesses." E.

Lines written after visiting the dungeon at Carlisle, in which James Parnel was convinced by Geo. Fox in the year 1653—and afterwards reading the account of his confinement and death in the prison at Colchester in the year 1656.
By THOS. WILKINSON.

When looking heavenward from my poor estate,
Where chained to earth my dull affections wait;
Where love and zeal at best but feebly draw
My tardy steps to duty's holy law;
Thee, righteous Parnel! I with tears behold,
In age a stripling, but in service old;
I stand reproved by thee, thou youth divine,
A backward child with years that double thine.
On thy fair mind the boundless power of truth
Rose strong and ardent in thy tender youth,
And led thee forward, fearless, without guile,
To warn the sinful of this darkened isle.
Many there were in those laborious days,
Who heard the word, and gave the Maker praise.
But watchful, fierce the arm of power arose,
And struck the servant labouring in his cause.
Now bruised, benumbed, I see thee stretched alone,
The stone thy pillow, and thy bed a stone;
I see thee sitting in thy dreary cell,
No kindling fires the unwholesome damp repel,
No friend allowed to soothe thee in thy woe,
Thy prison floor denied a little straw,
The cheering food that weeping friendship sent,
From thy pale lips by ruthless spoilers rent—
My spirit melts, my eyes with tears o'erflow,
To see thee stript of every hope below.
Yet round thy dungeon shone a light divine,
The faithful prophet's sacred fire was thine;
Thy God was near thee and thy soul found rest,
Pure as an angel's on thy Saviour's breast;
His tender hand still sweeter food supplied,
Than all thy keeper's cruelty denied.
Sustained thus we see thy spotless mind,
In fetters faithful, and in suffering kind,
Thy spirit meek like His whose temples found
The platted thorns, and bled beneath their wound.
Ye blooming youth, whose feeling bosoms glow
With tender pity o'er the tale of woe,
Hero like yourselves a virtuous youth survey,
Who for his faith 'mid gloomy felons lay;
Cold, hunger, insults, fetters, stripes he bore,
Till the last pang of innocence was o'er.
But why this suffering? That a church might spring
Pure, firm, devoted to its Lord and King;
Raised by the Almighty and his servants' hands,
Amid the nations now in peace it stands;
But does that power encompass it around
Which once bore rule? that holy zeal abound?

In much external comfort now we meet,
 But do we humbly sit at Jesus' feet—
 Beneath his precious canopy of love,
 And there refreshment for our spirits prove?
 Ah! what are outward temples rising fair,
 If yet the Holy Presence is not there?
 Better in cold damp dungeons still to lie,
 With hearts prepared and favoured from on high.
 Ye rising youth, Oh! could the tender strain
 But reach your hearts, and there not plead in vain,
 It would repeat "Of pleasure's gilded snare,
 However bright, beware, dear youth, beware;
 Its syren smiles may fascinate the eye,
 But hid beneath, the stings of adders lie.
 Then turn with bosoms simple and sincere
 To that blest light which shines distinct and clear.
 A light from heaven to guide you on your way
 To the pure regions of more perfect day.
 This to the youth, and oh, ye aged, too,
 The warm expostulating strain allow,
 Yes, well I know, beneath white hairs are found
 Those to the law and testimony bound,
 But there are lures, maturest age assail,
 And even o'er the last of life prevail,
 When pleasure's restless train let go their hold,
 The soul in secret hugs its idol gold.
 Immortal spirits destined for the sky,
 Shall they in bondage chained to ingots lie?
 It was not so when our forefathers rose
 To advocate the Christian's glorious cause.
 Dependent on their God, to him resigned,
 The world hung lightly on each faithful mind;
 They knew this truth, that in a worldly heart
 The love of God can have but little part.
 Are we their sons who at the Almighty's call
 Left wives and children, houses, lands, and all,
 To sound the gospel through a darkened land
 While death and perils frowned on every hand?
 Father and Lord! once more, oh! make us feel
 A sacred portion of their fervent zeal,
 Again, Oh! shake us as in times of old,
 When tens of thousands gathered to thy fold,
 When such as Burrough, Fox, and Dewsberry,
 Went forth, devoted servants all to thee,
 And precious Parnel for thy cause laid down
 His spotless life and met the martyr's crown.

For "The Friend."

SCRAPS.

The worthy John Birtill, of Bristol, England, on hearing of Lord Nelson's victory at Trafalgar, placed a marble tablet in a private chapel in his mansion, bearing this inscription.

JOHN HOWARD,
 JONAS HANWAY,
 JOHN FOTHERGILL, M. D.
 RICHARD REYNOLDS.

"Not unto us, O Lord! not unto us, but unto thy name be the glory."

Horrors of War.

Labaume, an eye witness, thus describes some scenes of the battle of Borodino. "The night passed slowly over the wakeful heads of the impatient combatants, the morning of the 7th of September at length broke, and thousands beheld the dawn for the last time. The moment was arrived when the dreadful discharge of *two thousand cannon*, was to arouse at once all the horrors of war. The rage of the battle cannot be fully told. A veil of smoke shut out the combatants from the sun, and left them no other light to pursue the work of death, than the flashes of the cannon, and the musketry, which blazed in every direction. The sabres of 40,000 dragoons met each other, and clashed in the horrid gloom; and the bristling points of countless bayonets, bursting through the rolling vapour,

strewed the earth with heaps of slain. This dreadful contest continued until the darkness of night covered the scene. *Eighty thousand* Frenchmen and Russians fell on that memorable day, and *twenty-five thousand horses* were slain in the conflict.

"But the most horrid spectacle was the interior of the ravines; almost all the wounded who were able to drag themselves along had taken refuge there to avoid the shot. These miserable beings heaped one upon another, and almost suffocated with blood, uttering the most dreadful groans, and invoking death with piercing cries, eagerly besought us to put an end to their torments."

TREES.

The Banian tree is considered as one of the most curious and beautiful of nature's productions in India. Each tree is itself a grove, and some of them of amazing size—they are continually increasing, and seem to be exempted from decay. It is said that seven thousand people find ample room to repose under the shade of one of these trees on the banks of the Narbudda in the province of Guzzerat.

The bread fruit tree, which Capt. Porter saw on what he called Madison's Island, was from fifty to sixty feet high. Its leaves were sixteen inches long, and nine wide, deeply notched like the fig leaf. The fruit when ripe is about the size of a child's head. It is eaten baked, boiled, or roasted, and was found to be exceedingly palatable. This tree affords the natives a refreshing shade—its leaves serve for covering their houses—of the inner bark of the small branches they make cloth—the juice which exudes destroys the rats which infest them, and of the trunk they form their canoes and many parts of their houses.

Humboldt says, that amid the great number of curious phenomena which presented themselves in the course of his travels in South America, the *cow tree* is most extraordinary. It grew on the barren flank of a rock with coriaceous and dry leaves. Its large woody roots scarcely penetrate the stone. For several months of the year not a shower moistens its foliage. Its branches appeared dead, and dried, but when the trunk is pierced, there flows out a most sweet and nourishing milk. At the rising of the sun this vegetable fountain is most abundant. The blacks and natives are then seen hastening to it from all quarters, furnished with large bowls to receive the milk, which grows yellow and thick at the surface. It would seem that animal and vegetable products were closely linked together.

Dr. Clarke saw some plantations of *palm trees* on his way from Alexandria in Egypt, to Aboukir; they were very lofty, the leaves from six to eight feet long, the dates hung from them in large clusters. The importance of this fruit is great, a considerable part of the inhabitants of Egypt, of Arabia, and of Persia subsist almost entirely upon it. Their camels

feed upon the date stones. From their leaves they make couches, baskets, bags, and brushes; from the branches, cages for their poultry and fences for their gardens; from the fibres of the boughs, thread, ropes, and rigging.

Goldsmith says the ease with which the *parrot* is instructed to speak, and the great number of words which it is capable of repeating, are surprising. One of them was taught to repeat a whole sonnet from Petrarch. Another whose owner suffered from an informer was taught to pronounce the ninth commandment, "*Thou shalt not bear false witness against thy neighbour*," and being placed in a cage opposite the informer's house, with a very clear, loud, and articulate voice, delighted the whole vicinity with its persevering exhortations.

One of the salt mines of Cracow, in Poland, is 6,000 feet in length, 2000 in breadth, and 800 in depth. Descending to the bottom, the visitor is surprised to find a subterranean commonwealth of many families who have their peculiar laws and polity. Many people seem buried alive in this strange abyss, having been born there, and never enjoyed the air and prospects of the surface of the earth. The number of men employed in this mine, is about 700, and six hundred thousand quintals of salt are annually dug from it. V.

A Warrior's Opinion of War.—The following is singular language to be used by a brother of Napoleon. It is from an answer of Louis Buonaparte to Sir Walter Scott:—

"I have been enthusiastic and joyful as any one after a victory; but I also confess, that the sight of a battle-field has not only struck me with horror, but turned me sick; and now that I am advanced in life, I cannot understand any more than I could at fifteen years of age, how beings, who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding, but in putting an end to each other's existence, as if time did not himself do this with sufficient rapidity! What I thought at fifteen years of age, I still think—'wars with the pain of death, which society draws upon itself, are but organized barbarisms, an inheritance of the savage state,' disguised or ornamented by an ingenious institution and false eloquence."

Departed this life, on the 22d ult., in the city of Baltimore, ELIZABETH ROBERTSON, in the 92d year of her age. Her faculties were retained in an extraordinary degree to the close of her days. Possessing a meek and quiet spirit, she was greatly beloved by her friends of her own and of other religious professions, and evinced an universal love to all mankind. Firmly attached to the ancient doctrines and principles of our religious Society, she deeply lamented the cause that led to the schism that has so unhappily disturbed and divided it; yet manifesting charity and a well wishing for those who were entangled in the separation. The calmness and serenity of her mind were sweetly conspicuous in her last illness, being favoured with resignation to her heavenly Father's will; and a trust in her Saviour and Redeemer marked her closing period.

THE FRIEND.

SEVENTH MONTH, 14, 1832.

THE JERSEY SUIT IN CHANCERY.

We stated in a previous number of the present volume, that, owing to unavoidable circumstances, the decision in the suit pending in the high court of chancery of the state of New Jersey, between the religious Society of Friends and the Hicksites, was necessarily deferred until the present month. The court commenced its usual summer term, on 3d day the 10th inst., and at half past two in the afternoon, Judge Ewing commenced the delivery of his opinion, which occupied him nearly three hours. It was full, elaborate, and perspicuous, embracing the various important points of discipline, usage, &c., involved in the unpleasant controversy and giving a lucid exposé of each of them. The several alleged grievances or complaints urged by the Hicksites, as the grounds of their secession, were dispassionately examined, and showed to be nugatory, and the course pursued by them in endeavouring to disorganise the Society, proved repugnant to both its established discipline and usages.

The opinion of Judge Drake, though considerably shorter, was no less able and lucid—on the points of doctrine, he was particularly full and explicit, proving by the voluminous testimony exhibited in the cause, that the doctrines of Elias Hicks are not the doctrines of the ancient religious Society of Friends. It is impossible to do justice to the opinions in the present hasty sketch—but we hope our readers will soon have the opportunity of perusing them at length, as they are about to be printed by P. J. Gray, in connection with the arguments of counsellors Wood and Williamson. For the present, it may suffice to say, that they fully support Friends as the real Society, holding its doctrines and testimonies, and maintaining its discipline and usages, as they were long since settled amongst them—that the yearly meeting in Arch street, held the third second day in the fourth month of each year, is the *Yearly Meeting of Friends of Philadelphia*; that by the discipline and usages of the Society, there is a subordination and connection subsisting between this body and its various branches,—that the Chesterfield preparative meeting of Friends, is one of those branches, in regular connection with the said yearly meeting; and is therefore the body to which the school fund in controversy belongs. That the Hicksites not holding the same doctrines as the original Society of Friends, nor being in connection with it; but having of their own will and motion seceded from it, contrary to its usages and discipline and set up a new standard, are therefore not the Society of Friends—that their yearly meeting held in Green and Cherry streets on the second second day of each year, is not the yearly meeting of Friends of Philadelphia, and that their assuming the name cannot make them so—that the Chesterfield preparative meeting of Hicksites, being a

component part of that yearly meeting, and in connection with it, and claiming to be a constituent branch of the Hicksite society, is not a meeting of the religious Society of Friends, and cannot therefore be that body for whose use the school fund was created—that therefore, Thomas L. Shotwell must pay the money to Joseph Hendrickson, as treasurer of the Chesterfield preparative meeting of Friends.

The decision of this important cause must, we are aware, have occasioned much arduous labour and anxious solicitude to the learned and able judges selected to determine it. Involving as it does, the peace, harmony, and rights of property of every religious society in our country, they must have felt the responsibility to be serious. It is however peculiarly satisfactory to observe that they have not shrunk from a close and full investigation of the whole ground—entering at length into all the leading features of the case, and examining them with a patience and impartiality which merit the approbation of all parties.

The examination of witnesses—the argument of the cause, and the management of it thus far, have been attended with much labour and sacrifice of time to Friends—and it is cause of satisfaction that a decision so favourable to the cause of truth and the interests of religion has been obtained. While we feel, however, that it is cause of gratitude, we desire that in all places Friends may receive it with Christian meekness and humility; and evince by their moderation and forbearance that it is *principle*, not *property merely*, for which we are contending. In a case like the present all exultation or triumph ought to be avoided. Having honestly and conscientiously endeavoured to place our cause in a just and correct point of view, it is our duty and interest to strive for a state of quiet resignation, in which we shall neither be unduly elated by success, nor dejected by adverse circumstances. To show forth the excellency of the principles we profess by the propriety and consistency of our deportment, and to maintain that dignified uprightness and stability which marked the course of our worthy predecessors, will prove that we have both in doctrine and practice a just and honest claim to be “THE RELIGIOUS SOCIETY OF FRIENDS.”

Virginia yearly meeting of Friends, which was held at the usual time, commencing the 21st of the 5th mo. last, it appears, was not so large as last year, but larger than some preceding years.

They have had for several years under their consideration, the subject of the discontinuance of that yearly meeting, in which the yearly meetings of Baltimore and Carolina have united by their committees. The conclusion formed at the recent yearly meeting was, that the time has not yet arrived for the discontinuance of that yearly meeting. They have, however, changed the place of holding the meeting in future, to Cedar Creek, in Hanover county; and So. Merton in Nansemond county, at the usual times. This portion of the Society has strong claims on the sympathy of Friends of other yearly meetings—reduced in numbers as they are, and surrounded with peculiar trials, arising from the present condition of that state, in a political point of view.

We learn also that the Yearly Meeting of Friends for New England convened at the usual time—second day, the 11th of last month, and concluded on the

following sixth day; the number in attendance being nearly as common. It is represented to have been an interesting meeting, the prevalence of religious weight and brotherly harmony being experienced in the deliberations on the several important subjects brought into view. A proposition to change the place of holding the yearly meeting was deferred to another year.

A second edition of a work by Timothy Flint, with the title “The History and Geography of the Mississippi Valley,” &c. has lately been published at Cincinnati—a closely printed octavo, of more than 700 pages, 2 vols. in one. It embodies a great variety of useful, curious, and entertaining matter, much of it derived from personal observation. The style is somewhat peculiar; with an apparent carelessness of ornament, it is nervous and animated, and not unfrequently, especially in descriptions of scenery, highly graphical. Many sensible and shrewd remarks are interspersed, and in short, there are very few books of its class more replete with entertainment, or better calculated to satisfy the desire of those who seek valuable and accurate information in what they read. The sections, which treat of the climate and diseases of the valley, merit the attention of every person intending a removal to the West. We have marked a variety of passages, which, without regard to the order in which they occur, we propose to insert; a specimen whereof will be found in our first page of to-day.

Our readers will perceive, from a preceding paragraph, that the important suit pending in the Court of Chancery in New Jersey, has been decided in favour of Friends. The Report of the examinations at Camden, taken by Dr. Foster, are already before the public, and have been read with deep interest and attention. We announced, some time ago, that the arguments delivered by George Wood and Isaac H. Williamson, together with the opinions of Judges Ewing and Drake, were about to be printed by P. J. Gray of Trenton. The decisions being now given, the work will be published very soon; and such of our readers as wish to have it, will do well to forward their subscriptions early, as the number will be limited. The price will be one dollar.

Subscriptions may be forwarded to William Salter, No. 50, North Fourth Street.

Our readers are referred to another page, for the Report of the medical committee appointed by the sanitary committee of this city, to visit Canada. The number of cases of cholera at New York, seem to have been slowly upon the increase for several days, since the account in our last; but from the following, the latest information to which we can refer, the state of things is more favourable.

NEW YORK, July 11.—The special medical council report to the board of health:—

That they have reason to believe, that the cases of malignant cholera are less numerous than for several days past. Although bowel complaints and ordinary cholera are ripe in the city, they have not been able to ascertain a single case of malignant cholera in a person of regular habits, and who has not committed some gross error in diet.

The disease continues to decrease in Canada. At Albany some cases of malignant cholera, appear to have occurred.

This city continues to be favoured in a remarkable degree with health.

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For "The Friend."

*The Philosophy that stops at secondary causes
reproved.*

Much has been written in the public prints to allay unavailing and injurious apprehension respecting the fearful character of the prevailing epidemic. The motive, I suppose, has been good, and so far as the observations induce a relinquishment of incorrect habits, and dispose the mind to a calm and resigned contemplation of the calamity, so as best to prepare for the disease should it assail us, the effect must be admitted to be beneficial. But to treat the subject with levity, or to attempt to define the causes, in such manner as to lead to a denial of all Providential agency in such matters, would savour of unbelief in the divine control over the affairs of this world. Whatever may be the proximate cause, or the course proper to be pursued in order to avert or mitigate the violence of the disease, we ought ever to cultivate a reverent sense of the power and the right of the Judge of all the earth, to direct, or restrain these causes as he sees proper; and when the pestilence walketh in darkness, or wasteth at noon day, acknowledge in humility, that our ultimate preservation is in the extension of his mercy and protection towards us. The holy Scriptures afford abundant proof of the exertion of his prerogative to chastise a nation for its sins, and if corruption, and debauchery, and ingratitude, and forgetfulness of the great Giver of manifold blessings, are those sins and iniquities which draw down divine displeasure, then have we need to "hear the rod," and bow before Him who hath appointed it, and break off our sins by righteousness, and our iniquities by showing mercy to the poor, and to the oppressed in our land—if happily he may withdraw his hand and spare us a little longer. What will it avail to bow down our head like a bulrush for a day, and then return to our wonted evil courses? "Is not this the fast that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are

cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh. Then, shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, here I am." "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not *doing thine own ways, nor finding thine own pleasure, nor speaking thine own words*: Then, shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."—Isaiah lviii.

The sentiments of Cowper, though oft repeated, possess an interest on the present occasion.

Happy the man who sees a God employ'd
In all the good and ill that chequer life!
Resolving all events, with their effects
And manifold results, into the will
And arbitration wise of the Supreme.
Did not his eye rule all things, and intend
The least of our concerns (since from the least
The greatest oft originate); could chance
Find place in his dominion, or dispose
One lawless particle to thwart his plan;
Then God might be surpris'd, and unforeseen
Contingence might alarm him, and disturb
The smooth and equal course of his affairs.
This truth philosophy, though eagle-eyed
In nature's tendencies, oft overlooks;
And having found his instrument, forgets,
Or disregards, or more presumptuous still,
Denies the pow'r that wields it. God proclaims
His hot displeasure against foolish men,
That live an atheist life: involves the heav'n
In tempests; quits his grasp upon the winds,
And gives them all their fury; bids a plague
Kindle a fiery bile upon the skin,
And putrify the breath of blooming health.
He calls for famine, and the meagre fiend
Blows mildew from between his shrivell'd lips,
And taints the golden ear. He springs his mines,
And desolates a nation at a blast.
Forth steps the spruce philosopher, and tells
Of homogeneal and discordant springs
And principles; of causes, how they work
By necessary laws their sure effects;
Of action and re-action. He has found
The source of the disease that nature feels,
And bids the world take heart and banish fear.
Thou fool! wilt thy discovery of the cause
Suspend th' effect, or heal it? Has not God
Still wrought by means since first he made the
world?
And did he not of old employ his means
To drown it? What is his creation less
Than a capacious reservoir of means
Form'd for his use, and ready at his will?
Go, dress thine eyes with eye-salve; ask of him,
Or ask of whomsoever he has taught;
And learn, though late, the genuine cause of all.

For condensation and vigour in the assemblage and arrangement of circumstances bearing upon a subject,—for perspicuity and adaptation of language and facts in producing a vivid conception on the mind of the reader; the following extracts from the remarks on the climate of the Mississippi Valley, may, perhaps, vie with most others of a similar kind elsewhere to be found.

From Flint's History and Geography of the Mississippi Valley.

"Between the sources of the Mississippi and Missouri and the Gulf of Mexico, there is every variety of temperature, from that of the Arctic regions, to that where flourish the olive and the sugar cane. We may, perhaps, obtain conceptions of some exactness, by inspecting our thermometrical tables of the temperature at different points of the valley. We have resided through the season in the northern, middle and southern regions of it. We are confident, as a general fact, that the climate more exactly and uniformly corresponds to the latitude, than that of any other country. The amount of heat and cold, or the mean temperature through the year, is greater or less, at any place, according as its position is more or less to the south. In ascending the Mississippi from New Orleans to St. Louis or Cincinnati, in the spring, we take a direction generally north. One of the swifter steamboats will considerably out-travel the progress of spring; and from the region, where the foliage of the trees and vegetation generally have unfolded into all their verdure, we find the foliage on the banks of the river gradually diminishing as we ascend; and after we pass the mouth of the Ohio, we shall, perhaps, see the buds on the trees but just beginning to swell. In descending the same river in the autumn, we observe this influence of the climate reversed in a most impressive manner. At Pittsburgh the trees are stripped of their leaves by frost. At Cincinnati nature is laying on the last mellow colours of autumn, and the leaves are beginning to fall. We have noted this beautifully graduated and inverted scale of seasons, more than once, in ascending and descending these rivers.

"It is very obvious, why climate in this valley should so accurately correspond to latitude. It is an immense basin, spreading from north to south. There are no ranges of mountains, spread across the valley in an eastern and western direction, to change the current or temperature of the wind, or to give a material difference of temperature to places situated in the same latitude. Hence it is, that in traversing the country from south to north, we discover the diminution of tempe-

ature, as marked by that sensible and unerring thermometer, the vegetable creation, very accurately indicating the latitude of the place.

"We may class four distinct climates between the sources and the outlet of the Mississippi. The first commencing at its sources, and terminating at Prairie du Chien, corresponds pretty accurately to the climate between Montreal and Boston; with this difference, that the amount of snow falling in the former is much less than in the latter region. The mean temperature of a year would be something higher on the Mississippi. The vegetables raised, the time of planting, and the modes of cultivating them, would, probably, be nearly the same. Vegetation will have nearly the same progress and periodical changes. The growing of gourd-seed corn, which demands an increase of temperature over that requisite for corn of the northern states to bring it to maturity, is not planted in this region. The Irish potatoe is raised in this climate in the utmost perfection. Wheat and cultivated grasses succeed well. The apple and the pear tree require fostering and southern exposure to bring fruit in perfection. The peach tree has still more the habits and the fragile delicacy of a southern stranger, and requires a sheltered locality, with a southern exposure, to succeed at all. Five months in the year may be said to belong to the dominion of winter. For that length of time the cattle require shelter in the severe weather, and the still waters remain frozen.

"The next climate includes the opposite states of Missouri and Illinois, in their whole extent, or the country between 41° and 37°. Cattle, though much benefited by sheltering, and often needing it, seldom receive it. It is not so favourable for cultivated grasses as the preceding region. Gourd-seed corn is the only kind extensively planted. The winter commences with January, and ends with the second week in February. The ice, in the still waters, after that time thaws. Wheat, the inhabitant of a variety of climates, is at home as a native in this. The persimmon and the pawpaw are found in its whole extent. It is the favoured region of the apple, the pear, and the peach tree. Snows neither fall deep, nor lie long. The Irish potatoe succeeds to a certain extent, but not as well as in the former climate; but this disadvantage is supplied by the sweet potatoe, which though not at home in this climate, with a little care in the cultivation, flourishes. The increased temperature of March and April, and the subsequent grandeur of vegetation, indicate an approach towards a southern climate.

"The next climate extends from 37° to 31°. Below 35°, in the rich alluvial soils, the apple-tree begins to fail in bringing its fruit to perfection. We have never tasted apples worth eating, raised much below New Madrid. Cotton, between this point and 33°, is raised, in favourable positions, for home consumption; but is seldom to be depended upon for a crop. Below 33° commences the proper climate for cotton, and it is the staple article of cultivation. Festoons of long moss

hang from the trees, and darken the forests. The palmetto gives to the low alluvial grounds a grand and striking verdure. The muscadine grape, strongly designating climate, is first found here. Laurel trees become common in the forest, retaining their foliage and their verdure through the winter. Wheat is no longer seen, as an article of cultivation. The fig-tree brings its fruits to full maturity.

"Below this climate, to the gulf, is the region of the sugar-cane and the sweet orange-tree. It would be, if it were cultivated, the region of the olive. Snow is no longer seen to fall, except a few flakes in the coldest storms. The streams are never frozen. Winter is only marked by nights of white frosts, and days of northwest winds, which seldom last longer than three days in succession; and are followed by south winds and warm days. The trees are generally in leaf by the middle of February. Early in March the forests are in blossom. The delightful white flowers of the *cornus florida*, and the brilliant red tufts of the redbud, or *cercis canadensis*, are unfolded. The margins of the creeks and streams are perfumed with the meadow pink, or honey-suckle, yellow jessamine, and other fragrant flowers. During almost every night a thunder storm occurs. Cotton and corn are planted from March to July. In these regions the summers are uniformly hot, although there are days, when the mercury rises as high in New England as in Louisiana. The heat, however, is more uniform and sustained, commences much earlier, and continues later. From February to September, thunder storms are common, often accompanied with severe thunder, and sometimes with gales, or tornadoes, in which the trees of the forest are prostrated in every direction, and the tract of country, which is covered with these fallen trees, is called a 'hurricane.' The depressing influence of the summer heat results from its long continuance, and equable and unremitting tenor, rather than from the intensity of its ardour at any given time. It must, however, be admitted, that at all times the unclouded radiance of the vertical sun of this climate is extremely oppressive. Such are the summers and autumns of the southern division of this valley.

"The winters, in the whole extent of the country, are variable, passing rapidly from warm to cold, and the reverse. Near the Mississippi, and where there is little to vary the general direction of the winds, they ordinarily blow three or four days from the north. In the northern and middle regions, the consequence is cold weather, frost, more or less severe, and perhaps storm, with snow and sleet. During these days the rivers are covered with ice. The opposite breeze alternates. There is immediately a bland relaxing feeling in the atmosphere. It becomes warm; and the red birds sing in these days, in January and February, as far north as Prairie du Chien. These abrupt and frequent transitions can hardly fail to have an unfavourable influence upon health. From 40° to 36° the rivers almost invariably freeze, for a longer or shorter period, through the winter. At St. Louis on the Mississippi, and at Cincinnati

on the Ohio, in nearly the same parallels, between 38° and 39°, the two rivers are sometimes capable of being crossed on the ice for eight weeks together.

"There is a circumstance, pertaining to vegetation in the middle and southern regions of this country, that we have not seen noticed by other writers, but which we have often remarked with surprise; and it is, that the same degree of heat in the spring does not advance vegetation as rapidly as at the north. We have seen a brilliant sun, and felt the lassitude of the warm spring days continued in succession, and yet have remarked the buds to remain apparently stationary, and the development of vegetation almost imperceptible. The same amount of heat at Quebec would have completely unfolded the foliage, and clothed the earth with verdure."

For "The Friend."

SCRAPS.

WORKS OF ART.

The Coliseum at Rome is sixteen hundred feet in circumference; it is said that it will contain one hundred thousand persons.—Vespasian employed in its construction thirty thousand captive Jews; it was not finished until the reign of Titus.

The Great Wall of China, is conducted over the summit of high mountains, across deep vallies, and over wide rivers, by means of arches. Its extent is computed at fifteen hundred miles; in some parts it is twenty-five feet in height, and at the top fifteen feet thick.

Dr. Herschel's Grand Telescope.—The tube of this instrument is thirty-nine feet four inches long, and four feet ten inches in diameter, every part being made of iron.—It was begun in 1785, and completed in 1789. It magnifies *six thousand times*.

English Telegraph.—By this invention a message from London to Portsmouth, a distance of more than seventy miles, is transmitted in fifteen minutes; but by an experiment tried for the purpose, a *single signal* has been transmitted to Plymouth and back again in three minutes, which, by the Telegraph route, is at least 500 miles.

A New Printing Press in London, is worked by the power of steam, and with the aid of three boys, perfects one thousand sheets per hour.

MISTAKES OF MEN OF HUMANE FEELINGS.

The Slave Trade originated in a purpose of humanity.—Las Casas, having witnessed the dreadful cruelty of the Spaniards towards the Indians, exerted all his eloquence to prevent it. He suggested to the Emperor Charles 5th, the introduction of Africans in their place as labourers, the negroes being then considered under the proscription of their Maker, and fit only for beasts of burden.

The French Guillotine.—Persons who reflect on the deeds of horror, with the recollection of which the name of this instrument

must ever be associated, may be apt to regard as a monster the man who invented it. It is a curious fact, however, that it was the device of one of the most gentle and humane of men; its introduction having been solely prompted by a desire of diminishing the severity of capital punishments. *M. Guillo-*
tin, whose name was transferred to his invention, was a physician at Paris; he was a member of the National Assembly in 1789, when he made a speech on the penal code, remarkable for its philanthropic views, and proposed substituting as less cruel than the halter, the machine which has given to his name an odious immortality. He most bitterly deplored the fatal use which was soon made of the contrivance. When he saw the course the revolution was taking, he withdrew from the public councils. V.

For "The Friend."

Additional Extracts from JESSE'S "Gleanings of Natural History."

Toads have been sometimes found in the midst of blocks of stone, and of the trunks of trees. The author had the good fortune to observe a part of the process by which this extraordinary inhumation, if we may so express it, takes place.

"I remember some years ago getting up into a mulberry tree, and finding in the fork of the two main branches, a large toad, almost embedded in the bark of the tree, which had grown over it so much that he was quite unable to extricate himself, and would probably in time be completely covered over with the bark. Indeed, as the tree increased in size, there seems to be no reason why the toad should not, in process of time, become embedded in the tree itself, as was the case with the end of an oak rail that had been inserted into an elm tree, which stood close to a public foot-path. This being broken off and grown over, was, on the tree being felled and sawed in two, found nearly in the centre of it. The two circumstances together may explain the curious fact of toads having been found alive in the middle of trees, by showing that the bark having once covered them, the process of growth in the tree would annually convey the toad more nearly to the centre of it, as happened with the piece of oak rail; and by showing that toads, and probably other amphibia, can exist on the absorption of fluids by the skin alone. This is confirmed by the following fact. A gentleman informed me that he put a toad into a small flower-pot, and secured it so that no insect could penetrate into it, and then buried it in the ground, at a sufficient depth to protect it from the influence of frost. At the end of twenty years he took it up, and found the toad increased in size, and apparently healthy. Dr. Townson, in his tract on the respiration of the amphibia, proves, I think, satisfactorily, from actual experiment, that while those animals, with whose economy we are best acquainted, receive their principal supply of liquids by the mouth, the frog and salamander tribes take in theirs through the skin alone; all the aqueous fluid which they take in being absorbed by the skin, and

all they reject being transformed through it. He found that a frog absorbed nearly its own weight of water in the short time of an hour and a half, and that by being merely placed on blotting paper, well soaked with water; and it is believed that they never discharge it, except when they are disturbed or pursued, and they then only reject it to lighten their bodies, and facilitate their escape. That the moisture thus imbibed is sufficient to enable some of the amphibia to exist without any other food, there cannot, I think, be a reasonable doubt; and if this is admitted, the circumstance of toads being found alive in the centre of trees is accounted for by this and the preceding facts related.*

"In additional proof, however, of what has been advanced, I may mention that the respectable proprietor of some extensive coal mines in Staffordshire, informed me that his men, in working into a stratum of thick coal at a very considerable depth, found three live eels in a small deposit of water in the centre of a block of coal, which died as soon as they were taken out of it. Another case was mentioned to me by an eminent physician. A wet spot had always been observed on a freestone mantel-piece, which afterwards cracked at that place, and upon it being taken down, a toad was found in it, dead; but its death was probably owing to the want of that moisture which it had been enabled to imbibe when the stone was in the quarry, and which gradually lessened by the action of the fire, as from the moisture which appeared on that part of the mantel-piece, some time after it was put up, there seems but little reason to doubt that the toad was alive at the time.

"I may here mention a curious observation I made in regard to some frogs that had fallen down a small area which gave light to one of the windows of my house. The top of the area, being on a level with the ground, was covered over with some iron bars, through which the frogs fell.

"During dry and warm weather, when they could not absorb much moisture, I observed them to appear almost torpid; but when it rained, they became impatient of their confinement, and endeavoured to make their escape, which they did in the following manner. The wall of the area was about five feet in height, and plastered and white-washed as smooth as the ceiling of a room. Upon this surface, the frogs soon found that their claws would render them little or no assistance; they therefore contracted their large feet, so as to make a hollow in the centre, and by means of the moisture which they had imbibed in consequence of the rain, they contrived to produce a vacuum, so that by the pressure of the air on the extended feet, (in the same way that we see boys take up a stone by means of a piece of wet leather fastened to

a string,) they ascended the wall, and made their escape. This happened constantly in the course of three years.

"It is a curious fact that toads are so numerous in the island of Jersey, that they have become a term of reproach for its inhabitants, the word 'crapaud' being frequently applied to them; while in the neighbouring island of Guernsey not a toad is to be found, though they have frequently been imported. Indeed, certain other islands have always been privileged in this respect. Ireland is free from venomous animals. The same was affirmed of Crete in olden times. The Isle of Man is said also to be free from venomous creatures. The Mauritius, and, I believe, one of the Balearic islands, enjoy the same immunity."

Abolition Movements in England.

The following taken from "The National Gazette," of 11th inst. will be interesting to the readers of "The Friend."

An important debate took place, on the 24th May, in the British house of commons, touching the abolition of negro slavery in the West Indies. A committee on the subject was appointed, and great efforts will be made to accomplish the design of immediate emancipation. We take, as a specimen of the tone of the abolitionists, the annexed passage of a speech of Mr. O'Connell in the debate.

"He thought that the present was a time peculiarly favourable to the consideration of the question, and he strongly recommended those who advocated the West India interests to take advantage of the existing temper and condition of the house, to secure for themselves terms which they could not expect from a house of commons so popularly constituted as they might rest assured the next house of commons would be. No candidate could hope to enter a reformed house of commons unless deeply pledged to the emancipation of the negroes. In England the question had been recently settled; in Ireland it had long been. No Irish member would support the system which made one man the property of another. Much had been said of the difficulties attendant upon any attempt to settle the long-contested question of negro slavery; but to his mind it did appear that the difficulty lay, not in the abolition, but in the continuance of slavery. The time had at length arrived when the house ought to express its determination to emancipate the negroes of the West Indies, and set to the Spaniards and the Americans such an example as would render it impossible for those states to continue the abominable system any longer. If the house were not already convinced of the justice and expediency of conceding emancipation, he felt that at that time of day it would be needless for him to press it further upon their attention."

The last number of the Edinburgh Review contains the following remarks respecting this question, which may be adduced as important for a part of our Union.

"Government has indicated its disposition, but has not yet taken its final resolution upon the momentous question of slavery. But

* "In one of the volumes published by the Academy of Sciences at Paris, there is an account of a live toad being in the centre of an elm tree, and of another in an oak. Both trees were sound and thriving. There is also a well authenticated account in the Annual Register, of a toad being found in the middle of a large and hard stone, which had no visible aperture by which it could get there."

we, whose attention is directed, not to one particular measure, but to the whole of this great subject—we would most earnestly and respectfully urge on the attention of colonial proprietors and colonial merchants, of members of parliament, and of the official advisers of the crown themselves, this fact, that the great bulk of that part of the people of this country, who have the means of receiving information, and who are able to form an opinion upon this matter, who have the feelings and the consciences of free men and of Christians, and whose moral judgment is not perverted by a notion of their private interest in the question, are now looking most anxiously, not merely for the ultimate extinction of negro slavery by a gradual process of amelioration, but for the utter and speedy removal of this huge evil from the face of the earth. Such are the numbers, the intelligence, and the political power of those by whom this earnest hope, or rather we may say this settled purpose, is entertained—such above all, is their weight of character and moral influence in the community, that, in the words of Lord Goderich, it will be a fatal illusion to suppose that the abolition of slavery can be long averted. To prolong a contest, of which the result cannot but be unfavourable, will only add to the final amount of that distress, which the West India proprietors have already brought upon themselves by their obstinate adherence to their own vicious policy.

“The reasons which have wrought this termination in the minds of so large and so powerful a portion of the people, are no idle fancies, no transitory feeling; but a conviction of the real state of the case, impressed by an overpowering strength of evidence; and a deep and abiding sense of the personal guilt contracted by every individual who in any way tolerates the evil.”

The importance of the subject to which the following correspondence has given rise, will we think be generally admitted. It would seem therefore to be the duty of those who approve, and promote the colonization scheme, to employ their influence for the accomplishment of a purpose so truly benevolent. If our African brethren could be prevailed upon to forbid the introduction of ardent spirit into the colony of Liberia, as an article of commerce, such legislation would be distinguished for its originality, and its high moral example, whilst the benefits of a measure so full of wisdom, must be felt by their country to the remotest times.

CORRESPONDENCE.

At a meeting of the executive committee of “The Pennsylvania Society for discouraging the use of Ardent Spirits,” held at Philadelphia, July 10th, 1832—it was resolved, that the correspondence between the president of this society and the managers of the American Colonization Society, on the subject of preventing the importation of ardent spirits into the colony of Liberia, be published.

Resolved, That the Temperance Societies of other states be requested to use their influence for the promotion of this important object.

To the board of managers of the American Colonization Society, at Washington, district of Columbia:

Gentlemen—The Temperance Society of the state of Pennsylvania, by a resolution adopted on the 4th instant, instructed me to address you, and express the earnest wish entertained by it, that your influence may be exerted to discourage the importation of ardent spirit into the colony of Liberia. It has observed with sorrow, that considerable quantities of this pernicious article have already been introduced there, brief as is the time since the commerce of that port began.

The settlement which originated, and which has been conducted with much success under your auspices, has perhaps, in many respects, no parallel in the history of human affairs. It is a community ostensibly founded upon the most benevolent principles, and composed of descendants of a long injured race, restored to the land whence their ancestors were cruelly removed during many ages; and it is moreover designed to be the source where Africa may receive, from her own children, instructive examples of civilization and Christianity. Whoever reviews the history of the degrading and frightful scenes produced by the slave trade, must be struck with the melancholy fact, that ardent spirit was one of the most efficient agents in the hands of avarice and violence for carrying on the traffic.

This maddening liquid not only rendered the cultivated white man ferocious, and otherwise qualified him for his unholy purposes, but it also developed the worst passions of ruder nature, exciting the native tribes to internal warfare; and the conquests of battle and of stratagem thus induced, furnished innumerable cargoes of captives to perish in the middle passage, or to be consigned to interminable servitude, in foreign countries. Well need Africa dread the coming again of this formidable enemy, it matters not in what specious attire it may approach.

Is it probable that the efforts now so zealously employed to establish the dominion of reason and of right, and to inculcate the doctrines of a pure religion in the land of the negro, will be crowned with permanent success, if the most fruitful cause of evil, the deadly foe of man, be introduced in the very infancy of the enterprise? The favour of the Ruler of the world cannot be expected to rest upon such inconsistency and error. May I then be permitted to solicit your early and especial attention to this important subject, in full confidence that your interposition will avail much towards arresting the flood of misery and mischief, which, from the cause suggested, threatens to frustrate your kind designs of relief to our own country, and of benefit to Africa?

With sentiments of great respect,

I am your friend, &c.

ROBERTS VAUX,
President of the Pennsylvania State
Temperance Society.

Philadelphia, 6 mo. 9, 1832.

Office of the Colonization Society,

WASHINGTON, June 27, 1832.

DEAR SIR—I have the honour to acknowledge the receipt of your letter addressed to our Board.

We are deeply impressed with the importance of promoting temperance in Liberia, and have already adopted those measures which seem to us most likely to prevent the progress of this vice. To prohibit absolutely the introduction of ardent spirits into the colony, is believed to be impossible. This article is subject, however, to a heavy duty, and the expense of a license to retail is such as to amount to a prohibition.

Tracts, on the subject of Temperance, have been sent to the Colony, and the best moral means adopted to encourage the settlers, watchfully and diligently, to cultivate this all-important virtue. We fully appreciate the motives, and approve the views of the Pennsylvania Temperance Society. The considerations presented in your letter, have all the weight which you give them, and you may be assured that our Board are disposed to do all which can be done, to promote the cause of temperance in Liberia.

With high esteem and respect, dear sir, your friend and servant,

R. R. GURLEY.
Roberts Vaux, Esq. President Pennsylvania Temperance Society, Philadelphia.

THE FRIEND.

SEVENTH MONTH, 21, 1832.

The turn of thought in the communication on our first page, is altogether appropriate to the present truly serious time. It is not only justifiable, but a duty, to avail ourselves of all precautionary measures, which reason, our own observation and experience, or the experience of others, may suggest. It is right that those to whose province it specially belongs, should obtain all the light and information in their power, in respect to the origin, nature, and mode of treatment of the prevailing epidemic; but it would be a sorrowful consideration, if, in the prosecution of such investigations, any should lose sight of or disregard the agency and interposition of a divine hand in the awful visitation. The communication may serve another purpose;—from the reading of it may be inferred the reasons why Friends do not believe it right for them to observe what are called Fast, or Thanksgiving days; their objection is matter of principle, not disrespect to the motives which actuate the pious of other denominations, or coldness to the obligation which rests upon all to bow themselves in deep humiliation and contrition under a sense of manifold transgression, before the Sovereign Majesty of heaven and earth.

Our own city has hitherto escaped this pestilence, with the exception of the three or five suspicious cases, which occurred several days ago; the rod however may only be suspended, and even should it be withdrawn, may we not, in reference to places where the desolation has been great, apply to ourselves another passage of the same poet—

What then!—were they the wicked above all,
And we the righteous

.? No: none are clear,
And none than we more guilty. But, where all
Stand chargeable with guilt, and to the shafts
Of wrath obnoxious, God may choose his mark:
May punish, if he please, the less, to warn
The more malignant.

There is reason to hope, that the cholera is on the decline in New York. The report of cases, for the 16th inst., (second day,) was, new cases 163, deaths 94. This exceeds any day yet reported. On the 17th new cases 145, deaths 60—on the 18th new cases 132, deaths 72.

It would appear from the several statements which have been given, that nearly all of the cases reported were among the intemperate, the vicious, and the miserably poor. Report of the 19th received since, new cases 202, deaths 82.

The disease in Canada continues to abate.

DIED suddenly, on the 3d instant, in the 70th year of her age, REBECCA, wife of Jesse Scott, a member of Gun-powder monthly meeting, Baltimore county, Maryland. She was one of the few, (in that meeting,) who remained with the ancient Society of Friends. The amiable virtues and benevolent temper of this woman endeared her to a large circle of friends; but it was in her own domestic circle, by her children and family, that her qualities were best known, and her loss most deeply felt.

—, on the morning of 3d instant, at her residence, in Waterford, N. J., in the 79th year of her age, RACHEL BARTON, widow of the late Nathaniel Barton, who departed this life the 18th of 12th month, 1830, in the 78th year of his age. They were members of Haddonfield monthly meeting. We trust, through the merits of that Saviour upon whom their hopes were placed, they are mercifully gathered to the rest that remains for the people of God.

For "The Friend."

CAMDEN TESTIMONY.

I have had it in contemplation for some months past to offer to the Editor of "The Friend," a few observations on the testimony of the witnesses in the suit which has been pending in New Jersey, between Friends and the Hicksites, but have forborne to do so, inasmuch as the judges had not delivered their opinions in the case. As the decision is now rendered, and every thing like impropriety consequently removed, I would respectfully solicit the indulgence of the readers of this useful journal, while I call their attention to some of the striking features of the evidence.

In turning over a number of pamphlets, I recently met with three or four numbers of a paper which has been appropriately styled "The Advocate of *Untruth*," conducted by Evan Lewis. In these numbers there are sundry columns filled with editorial remarks on the testimony, as contained in Foster's Report, in which the editor attempts to discredit or caricature the evidence of some of the witnesses on the part of Friends. The tenor of these remarks is so fully accordant with the title by which the paper is not infrequently designated, and which I have quoted above, that I scarcely deem them worthy of notice; yet as I wish to give a sketch of some parts of the evidence, I shall take occasion to advert to a few of his misrepresentations and perversions.

Before I proceed to this I will notice a curious fact, which tends to illustrate the course generally pursued by the Hicksite party, as well as the means by which the knowing and initiated ones among them hoodwink and beguile the more ignorant and unsuspecting. While the testimony was taking at Camden, and when Dr. Foster was preparing to commence printing it, Halliday Jackson, and some others who were in their secrets, strongly urged him to make the edition *large*; not less, they said, than three thousand copies would answer, as *their side* would certainly want at least *two thousand*. That was a day of *great things* with them—they were big with expectation, and exulted in the triumph with which their witnesses were to put to flight the whole body of Orthodox. They talked a great deal of how much the book would be read, and how interesting and valuable it would be, and expressed great anxiety to get it published. Halliday Jackson was particularly large on these points, and doubtless measured the value of the book by the figure he should make in it. But mark the sequel—the book was published, and the whole number sold to Hicksites did not amount to *forty copies*. The interest it excited among Friends was unparalleled, and the whole edition of a thousand was disposed of in about two months. It was sought for by them with avidity, and an additional five hundred copies might readily have been sold. No sooner was it announced as published, than the Hicksites began to blow upon it—their leading men evinced no interest in it, but spoke of it with disapprobation, and the idea was industriously circulated among their members that they had

better not read the work—it was not suitable for them—that it contained a great deal of controversy and would only tend to unsettle them. Having accomplished this object, prevented their members from reading and *examining for themselves*, and weighing the relative force and strength of the testimony on the respective sides, they then come forward, through their organ Evan Lewis, and by the most injurious and ungenerous mutilation, selecting passages from the cross-examination where their lawyer had the witness in his own hands, and concealing other passages where the testimony of the same witness on the same point is more strong and clear, they most unhandsomely endeavour to weaken, pervert, and misrepresent the whole scope of the testimony. A more unmanly course could not be pursued—it is, however, in perfect accordance with the character of the party and their editor, and we leave them to enjoy the benefit to be derived from such disgraceful artifices.

In his observations on the bills filed in Chancery, E. Lewis says, "I shall pass over the description of the supposed belief of Friends given in the original bill, which, it is said, 'strikes at the foundation and main pillar of the Christian system,' because, it appears to me, to be wholly irrelevant, having nothing to do with the question of their right to property, and because my object at present is not to investigate points of doctrine, but the principles of church government established among Friends."

Since the separation of the Hicksites from the Society of Friends, there has been a manifest endeavour on their part to conceal their real doctrines—to cover them up under vague and ambiguous expressions, and even to use phrases which seem to admit the divinity and offices of Jesus Christ, in order to pass themselves off as believers in the doctrines of Christianity. Their witnesses at Camden, though under the obligation of a solemn affirmation to give true answers to such questions as should be put to them, touching the cause at issue, when asked respecting the doctrines held by the sect to which they belonged, pertinaciously refused to answer. For the sake of appearance, they set up a pretence of objection, on the ground that no civil tribunal had a right to interrogate them as to their religious opinions. But the cover was too scant and flimsy to conceal the truth. They were not questioned as to their own religious sentiments, but on the doctrines of a society—a public, known body, professing to hold certain religious tenets, and the object of the queries was to elicit those tenets. But they shrunk from the light—they refused to disclose their doctrines, conscious that if they did reveal them, it would at once be apparent that they were not the doctrines of the religious Society of Friends. When they were asked what doctrines were alluded to in their Address of fourth month, 1827, where it is said, "Doctrines held by one part of society, and which *we* (Hicksites) believe to be sound and edifying, are pronounced by the other part (Friends) to be unsound and spurious"—they

refused to answer, the very men who were consulted in framing that document on behalf of their society—Abraham Lower and Halliday Jackson, refused to tell what the doctrines were to which they had reference. There is something so unmanly and undignified in such a course of procedure—so contrary to the inviolable practice of the honourable founders of the religious Society of Friends, that if there was nothing else to prove they were not Quakers, this is sufficient. Where did ever George Fox, William Penn, Robert Barclay, or any other of the worthy founders of our Society, thus shrink from an avowal or explanation of their principles?—an instance cannot be shown. They were honest, open, candid in all they did, and ready on all occasions fully to avow their principles in the face of scorn, contempt, or cruel persecution. But there was a reason for the course taken by the Hicksites at Camden. Friends had made a full disclosure of *their* principles—had told what the fundamental doctrines of the Society were, by which it had been known from the beginning, and for the disbelief of which its discipline authorised disownment. If then the Hicksites had made as full an exhibit of theirs, the striking contrast would have been at once apparent, and the fact that they were not the Society of Friends placed in the strongest relief.

My readers will readily perceive from this, why it is that Evan Lewis considers "the belief of Friends to be wholly irrelevant, having nothing to do with the question of their right to property." He knows, and the party know full well, that when tried by this test their claim falls to the ground—they are shown not to be Friends, and therefore have no right to the property—and hence arises the declamation they make against any attempt to bring their principles to the light, or to extort from them an avowal of their tenets.

But the subject of doctrines is not irrelevant; on the contrary, it is directly to the point. Religious societies are chiefly distinguished from each other by two characteristics—the first and most important is, *their doctrines*,—the second, their discipline and usages. This observation will hold good throughout Christendom. Some societies which agree in doctrines, differ in discipline, and vice versa; but, by one or other of these tests, each may readily be distinguished from the other. In the case before us there are two bodies, each claiming to be the religious Society of Friends—and, as such, entitled to its property. We contend that we hold to the ancient doctrines, discipline, and usages of the society, have never been disowned by it or separated from it, and consequently having been members by the admission of all parties, we are members still. The Hicksites do not charge us with having departed from the ancient doctrines of the Society, nor yet with being unsound; but they say that doctrines which they hold and believe to be sound and edifying, we pronounce to be unsound and spurious; and that, from this, all the difficulties and their ultimate separation have arisen. This is their own statement of

the case, while, at the same time, they profess to adhere to *our* discipline—the discipline which was in existence among us before they seceded. It is obvious then, that, according to their own statement of the case, the primary and principal difference between them and us, is in relation to *doctrines*, and, consequently, in an attempt to ascertain which of the two parties is the religious Society of Friends, recourse must be had, in the first place, and the principal stress laid on doctrines, because there, they say, the chief distinction is to be found. I would submit, therefore, that the Hicksites themselves make the subject of doctrines “*relevant to the case at issue, and having mainly to do with the question of their right to the property.*”

From this part of the subject Evan Lewis proceeds to assert that the government of the Society of Friends is a “*pure democracy, in which all the members meet upon terms of perfect equality, having equal rights, and where the body is governed by the individual consent of each and every member, expressed or implied.*” I do not at all admire that such persons as Evan Lewis should contend for principles of government like these, since there is no other mode by which they could possess any influence or control in society, or even retain a right of membership. But let us see how it would operate. The body is governed by the “*consent of each and every member expressed or implied.*” Consequently, before any conclusion can be come to, “*each and every member*” must express or imply his “*individual consent.*” It is easy to see then that *government* would be at an end—no restraint could be exercised, but such as the members *chose* to submit to—the unruly and refractory would be beyond the reach of control, and the society must run at once into anarchy. Suppose a man should pay a militia fine, or take up arms, or become insolvent in his circumstances, or defraud the widow and the fatherless of their estates,—on Evan Lewis’ principle nothing could be done, by way of bearing testimony against his conduct, unless the offender *chose*. He is a member. “*All the members meet upon terms of perfect equality, having equal rights,*” and “*the body is governed by the individual consent of each and every member expressed or implied.*” And to render his security still more secure, he makes the very existence of the society and the respect for its decisions to rest exclusively on this basis. “*So long,*” says he, “*as the society preserve these liberal and tolerant features in their constitution, so long they may be kept in unity and harmony, and no longer.*” *Liberal and tolerant*, indeed, these *features* are—but it is a liberty for every man to live as he lists, and to do that which is right in his own eyes. A tolerance that would wink at licentious turpitude, and the unity and harmony which would be produced by it, could only be like that which made Babylon formerly, “*the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird.*” These principles Evan Lewis considers “*so essential to the harmony and healthful action of the body,*” that he hesitates not to carry them to the ut-

most latitude of construction, and declares, that “*while the decisions of the body are made with the general consent and acquiescence of the members individually, upon the principle of equality of rights, the authority of its conclusion will be felt and acknowledged, and no longer.*” It would be a curious inquiry, and serve amply to illustrate some of the glaring inconsistencies between the *professions* and *practices* of the Hicksite Society, were we to examine how far the decisions of that body have been made with the general consent and acquiescence of the members *individually*. Will Evan Lewis pretend that it was the case with the decision to disown Benjamin Webb, William W. Baker, and others of the Hicksite party at Wilmington? Or, was the decision of Green street meeting to disown Elizabeth M. Reeder “*made with the general consent and acquiescence of the members individually?*”—or, were the proceedings in Bucks county against Martha Smith and others of the party attended with this feature, “*so essential to the harmony and healthful action of the body?*” It cannot be pretended; discord and dissensions, animosities, and heart burnings, growing out of these anomalous proceedings, are rife in many sections of the new society, and the disgraceful scenes which have repeatedly occurred in this city and other places, stand as a beacon, warning every observer to beware of the shoals and quick sands of false principles and *foul practice*, which have brought such sad consequences on the Hicksite Society, and caused “*the authority of its conclusions to be neither felt nor acknowledged,*” but on the contrary treated with scorn and contempt by those who but a little while ago were among its warm admirers and zealous advocates. G. R.

For “The Friend.”

Primitive Times and Practice, and Strictures on the Government of Youth.

The following glimpse of primitive times and practice, taken from John Griffith’s Journal, contains a warning against an affinity with the world, not only in its palpable corruptions and degeneracy, but in its refined and specious attempts to subvert the cause of religion. The original Quakers were altogether the reverse of a popular, self-seeking, time-serving people. Unanxious to ingratiate themselves in the favour of others, they adopted the principle of doing what they conceived to be their duty, whatever might be the consequence, trusting the cause where it belongs, in the hands of Him who knows how to subdue all things to himself. I have heard it said, that to some who thought Friends might be much more useful by mingling with other people, William Penn remarked, you are much more likely to be leavened by their spirit, than to leaven them with yours.

With respect to the latter division of these citations, from the same author, multiplied and various as have been the dissertations on the government and education of youth, it would, perhaps, be difficult to find a passage of the same extent on the subject, more in-

trinsically excellent, or embracing a greater amount of sound sense and practical wisdom.

“I cannot well forbear remarking the great satisfaction and pleasure I had at this meeting, (Quarterly meeting at Lancaster, 1758,) in beholding, and having the acceptable company of three honourable, worthy, ancient Friends, viz. James Wilson, Lydia Lancaster, and Grace Chambers; who, I think, all bore living and powerful testimonies therein in a very affecting manner, to the holy efficacy of that everlasting truth which had been with them all their life long. Oh! it was a time of much humbling encouragement, to see their greenness and fruitfulness in old age. I looked upon them as patterns of primitive times and Friends. There is something wonderfully great and excellent, seen only by those eyes which the Lord hath opened, in the native simplicity of the truth, and that estate into which it gradually brings a man, who in a total denial of self, hath fully given up to be formed by it. This I take to have been very much the case with Friends in the beginning, which rendered them so very obnoxious to the spirit of the world; than which, there is nothing more opposite to a redeemed state: so that the more any are drawn out of the corrupt ways and spirit of the world, the more they are hated by it. This is obvious, when we consider the treatment which Christ our Lord, in whom the Godhead dwelt bodily, met with. If many in profession with us are nearer in unity and peace with the world now, than our friends were formerly, let it not be understood as a token of their advancement in the nature and spirit of true religion; but the contrary, viz. that they are fallen nearer thereunto, and become more like it in spirit, though somewhat different as to the exterior part of religion, which the world cares not much for, when it finds, that in the main we are making advances towards them. Our friends formerly delivered themselves in ministry and writing, in a plain, simple style and language, becoming the cause they were sincerely engaged to promote; chiefly aiming to speak and write, so as to convey the power and efficacy of the pure truth, to that of God in the consciences of men. It is no small glory to the righteous cause we are engaged to promote, that it has made such a mighty progress in the world, upon a better foundation than that of human helps and learned accomplishments. The very first and most eminent instruments, raised to propagate the same, were illiterate men, agreeable to what Paul delivers, 1 Cor. chap. i. ver. 26, 27, 28 and 29. May these things be weightily considered by all those who seem to aim at seeking credit to the society, by means of those outward embellishments, from which our worthy ancients were wholly turned, to seek and wait for that living power and holy authority, which alone is able to carry on the work of man’s redemption to the end of time: the departure from which opened the door effectually for the apostacy to overspread; then human wisdom and learning became, in the estimation of degenerate Christians, essentially necessary to make ministers of the gospel. But the

early ministers and writers in the Christian church became very eminent another way, as we have great reason to believe most of them were illiterate men; and such of them who had attained human learning, when the power of the gospel was inwardly revealed, laid all such accomplishments down at the feet of that power, to whom every knee must bow, and every tongue must confess: so that we find them counting all that as dross and dung, to which men, in their corrupt wills and wisdom, give the highest place for usefulness, as above hinted. And I think, some amongst us fall very little short of the same disposition of mind, though they do not care to own it in words; for I have divers times observed, some have but little relish or taste for the substantial truths of the gospel, in a plain simple dress; nor to read books, holding forth the same, unless they find some delicacy in the style and composition. An honest substantial minister may wade into the several states of people, in order to bring forth suitably thereunto, in the native simplicity of the truth, and his labour herein be seen, gladly owned and received, by the circumcised in heart and ears, where his lot is cast; yet the sort of people amongst us above-mentioned, of which I fear there are many, do not know, nor much regard him, scarcely thinking it worth their while to attend the meetings such a one is engaged to visit. But if they hear of one coming who is noted for learning and eloquence, though perhaps far short of the other in depth of experience, what following after him from meeting to meeting! Enough, if the instrument is not pretty well grounded, to puff it up with a vain conceit of itself, and to exalt it above measure. Some have with sorrow observed, much hurt has been done amongst us by such great imprudence. I have often seen reason to conclude, popularity and common applause is no safe rule to judge of the real worth of a minister. Therefore when I have heard much crying-up of any instrument, I have been apt to doubt its standing and holding out to the end; which it cannot possibly do, if the same desire prevails to speak as there is in such people to hear. I am persuaded if such keep upon a right bottom, they will, at times, find it their duty to starve and disappoint such cravings after words."

"Constant and warm endeavours, with secret cries to God that his blessing may attend them, may prove effectual to the preservation of children. This should begin very early, even as soon as they are capable to distinguish what pleases, or what displeases their parents. A self-willed perverse disposition may soon be discovered in children (more especially in some) which is very earnest to have its own way, before they can judge what is best for themselves. This should constantly be subjected to those that are to judge for them. They should never be suffered to prevail by an untoward fretful temper, not even when what they crave is suitable for them to receive, were they in a submissive disposition; that they may clearly see, (which they soon will,) it is more to

their benefit and comfort to yield an entire subjection to their providers, and that nothing is to be got by a fretful self-willed temper. This should be done by a constant steady hand, and it will make the work of parents abundantly easier in the government of their children, and may prove a great ease to those concerned with them, perhaps through the whole course of their lives; since by crushing their perverseness in the first buddings, it may so die away, as never more to gain the pre-eminence. This would be a wonderful blessing, and they would owe their watchful parents more for suppressing that, and other pernicious buds in them, than for a large patrimony or outward inheritance. Indeed every thing of an evil nature should be kept down in them by such careful steady means. Oh! what a fine hopeful generation of youths should we have, were parents in general to exercise this prudent care in all things! I verily believe, instead of sober virtuous youth being as specked birds amongst others, the rebellious and disobedient and froward would be so; and this would bring judgment over them.

"A conscientious discharge of this *great duty* would bring an ample reward to such parents, as have no greater joy than to see their children walking in the truth; and if they should prove unsuccessful, as it sometimes hath happened, they will be clear of their children's blood in God's sight, which is a very great thing; so that though the rebellion and evil conduct of their offspring may be their sorrow, it will not be their sin.

"I have sometimes been much grieved, when I have seen youth in the way of being ruined by the very imprudent indulgence of their parents, especially mothers; making themselves and others mere slaves to the perverse humours of their children; taking abundance of pains to extinguish the flame of their untoward tempers, by such means as add fuel to the fire; inverting the order of nature, by becoming subject to those who should submit to them, by answering their unreasonable cravings; making themselves more work, (and that too of a very disagreeable nature,) to educate one, than, were they to follow the method before hinted, it would require to educate a number. and in the end not so well done neither. Parents, who are so very imprudent, have less reason, to reflect upon their children for being self-willed, and not subject to them when they grow up: seeing they themselves have cherished, fed, and supported that temper in them from their cradles; whereby, unless religion lays deep hold of them, and changes the state of their minds, they are unfitted to be a comfort either to themselves or others; not being formed for good servants, husbands, wives, or members of society.

"Alas! when I take a view of the world, and reflect how it wallows in abundance of wickedness and corruption, which mankind possess in a kind of succession from parents to children, like outward inheritances; I have no words sufficient to set forth to the full so deplorable a case. How sorrowful it is to observe even children, by the power of example,

become as grown men in wickedness and hardness of heart! Custom and general practice hath, as it were, changed the nature of some gross evils, so that there appears very little remorse in the almost constant practice of them. Many children are brought up, like their parents, much strangers to their duty both to God and man. This almost universal infection of evil, forgetfulness of God, and of many or most relative duties, by a constantly wallowing in the pollutions of this world, are very alarming, and call loudly for a reformation, lest the Lord break forth in judgment upon the nations, as the breach of waters. It is indeed a painful task for godly parents, amidst so general a depravity, to educate their children without receiving some tincture from this pollution, which runs down like a strong torrent. The safest way is, with great strictness to keep them out of such company; though an inconvenience may attend that in some outward respects. But, oh! the souls are the most precious part of them, which parents, above all other considerations, ought to be concerned to preserve untainted with the defilements of this world.

"There is no better rule to proceed and act by in this important task, than the spirit of truth, promised to lead us into all truth. If we mind this, we shall not indulge our children in any individual thing which that testifies against in ourselves. We shall be far from pleading, that because they are young, some greater liberties may be allowed them in dress or otherwise; but as they are a part of ourselves, the same divine law should be a standing rule for the whole.

"I have taken notice, that divers parents, who, as to their outward appearance, seem to have learned, in degree, the lesson of humility and self-denial, however as far as could be discovered by their dress and address, yet seem to have no aversion to their children's making a different appearance; nay, some will even introduce them into it themselves whilst very young; by which it is plain they have a pride in seeing them so, and cannot help, (notwithstanding their outward show,) discovering great unsoundness, and that they themselves are not what they would pass for. I sincerely wish that parents, who are apt to indulge wrong liberties in their children, by suffering them to deviate from that pure simplicity and self-denial truth led our ancestors, and still leads those who follow it into, would consider, in the first place, the injury their children sustain thereby, by being placed in a difficult and dangerous situation with respect to temptations, which may be presented to them by the children of the land, or of the world: for doubtless the more like them they appear, the more free and intimate will such make themselves with them, that they may be drawn out into undue liberties; whereas, did they make an appearance quite consistent with their plain self-denying profession, that sort would be more backward to attempt an access to them."

Satan gives us pleasant entrances into his ways, and reserves the bitterness for the end. God inures us to our worst at first, and sweetens our conclusion with pleasure.
Bishop Hall.

OBITUARY.

DIED, of consumption, at his father's residence, Greatfield, Cayuga county, N. York, on the 20th of 5th month, 1832, EDWARD THOMAS, aged 26 years, a member of the Society of Friends, and formerly assistant engineer on the Cayuga and Seneca canal.

Some years previous to his death, he had entertained doubts of the truth of divine revelation; but sensible of its incalculable importance, he designed to investigate the subject thoroughly. In pursuing his inquiries, he endeavoured to divest himself of every prepossession. Those who knew his manner of forming opinions, will not suspect him of having been easily warped either by prejudice or the influence of others. His first step was to inquire into the authenticity of the Scriptures; and having satisfied himself of their divine origin, he studied them attentively. As his knowledge of Christian principles and Christian duties increased, his whole conduct was made to conform; and perhaps no person of any age or station, was more scrupulously careful not to offend in the smallest things; nor to encourage, even by a smile, what had the least tendency to evil. Near the commencement of this inquiry, he more than once remarked that he deemed it the height of folly to reject religion, a subject of infinite moment, without making use of every possible means afforded for ascertaining its truth.

An attentive perusal of the writings of Friends led to his adoption of their principles; and he resumed the dress and manners peculiar to the Society.

After his decease, the following brief memorandums were found among his papers: "In the 6th month, 1830, I began to forsake the way of corruption.

"9mo. 24, 1831. Let no suffering, let nothing whatever prevent me from doing my duty henceforth.

"I will listen to nothing that tends to discourage me in my duty; for Satan would discourage.

"Sensual pleasures should be discouraged, as much as possible; viz. music, feasting, &c. &c.

"Decency is proper, but ornaments of every kind are unlawful; because productive of pride.

"Let me devote my *whole life* to the cause of virtue.

"10mo. 10, 1831. I will both work and study *moderately*; and meditate a good deal on heavenly things: each night I will consider if my love of virtue decreases: if it does, I will diminish my studies and increase my watchfulness.

"10mo. 16, 1831. While our day of visitation lasts, nothing, except from our own evil deeds, can befall us but such things as are, upon the whole, the very best for us." To this he had subjoined from the London Epistle of 1831, the following sentence: "The events which He ordains or permits, will ultimately promote the welfare of His children."

"I am willing to lead a life of sorrow."

To one of his brothers he remarked that

since he became assured of the truth of Christianity, he was happier than he had been at any former period.

His last illness was of five months' continuance. Some weeks previous to his decease, he said in reply to a question from one of the family, that he thought it most likely that he should not recover; and added by way of answer to another question that he had no choice about it. No expression of discontent or impatience escaped him during his whole illness.

He has left several hundred dollars for charitable purposes.

Extracts from the recently published Works of the late Robert Hall.

MODERN UNITARIANISM.

"It will occur to the most superficial observer to remark, that, as far as it differs from the Orthodox, it is almost entirely a negative system; consisting in the bold denial of nearly all the doctrines which other denominations are wont to regard as the most vital and the most precious. It snatches from us almost every thing to which our affections have been habituated to cling, without presenting them with a single new object.

"It is a cold negation, a system of renunciation and dissent; imparting that feeling of desolation to the heart, which is inseparable from the extinction of ancient attachments; teaching us no longer to admire, to adore, to trust, or to love—but with a most impaired and attenuated affection—objects, in the contemplation of which we before deemed it safe, and even obligatory, to lose ourselves in the indulgence of these delightful emotions.

"Under the pretence of simplifying Christianity, it obliterates so many of its discoveries, and retrenches so many of its truths; so little is left to occupy the mind, to fill the imagination, or to touch the heart, that, when the attracting novelty and the heat of disputation are subsided, it speedily consigns its converts to apathy and indifference. He who is wont to expatiate in the wide field of Revelation, surrounded by all that can gratify the sight, or regale the senses, reposing in its green pastures, and beside the still, transparent waters, reflecting the azure of the heavens, the lily of the valley, and the oedar of Lebanon,—no sooner approaches the confines of Socinianism, than he enters on a dreary and melancholy waste. Whatever is most sweet and attractive in religion,—whatever of the grandeur that elevates, or the solemnity that awes the mind, is inseparably connected with those truths, it is the avowed object of that system to subvert. And since it is not what we deny; but what we believe, that nourishes piety, no wonder it languishes under so meagre and scanty a diet. The littleness and poverty of the Socinian system ultimately ensures its neglect; because it makes no provision for that appetite for the immense and magnificent, which the contemplation of nature inspires and gratifies, and which even reason itself prompts us to anticipate from a revelation in the Eternal Mind.

"By stripping religion of its mysteries, it deprives it of more than half its power. It is an exhausting process, by which it is reduced to its lowest term. It consists in affirming that the writers of the New Testament were *not*, properly speaking, inspired nor infallible guides in divine matters; that Jesus Christ did *not* die for our sins, nor is the proper object of worship, nor even impeccable; that there is *not* any provision made in the sanctification of the spirit for the aid of spiritual weakness, or the cure of spiritual maladies; that we have *not* an intercessor at the right hand of God; that Christ is not present with his saints, nor his saints, when they quit the body, present with the Lord; that man is *not* composed of a material, and immaterial principle, but consists merely of organized matter, which is totally dissolved at death. To look for elevation of moral sentiment from such a series of pure negations, would be 'to gather grapes of thorns, and figs of thistles,'—to extract 'sunbeams from cucumbers.'

"By asserting the intrinsic efficacy of repentance, to the exclusion of the merits of the Redeemer, it makes every man his own Saviour; it directs his attention to himself, as the source to which he ascribes the removal of guilt, and the renovation of hope; nor will it permit him to adopt, in any obvious and intelligible sense, the rapturous language of the redeemed, 'To Him who loved us, and washed us from our sins in his own blood.' Taught to consider the Lord Jesus Christ in no other light than as the most perfect example, and the most enlightened of teachers, and believing that he has already bestowed all the benefits he is empowered to bestow, it is in vain to look for that consecration of the heart to his love, and of all the faculties of body and mind to his service, which may reasonably be expected from him who looks upon himself as a trophy of his power, and as the purchase of his blood. Not viewing himself as at any time exposed to condemnation, you must not expect him to celebrate, with elevated emotion, the riches of divine grace; much less that he should be transported with gratitude to God for the inestimable love evinced in the gift of his Son; when he considers it a high attainment to have learned that this Son is a mere man, on a level with himself. The unhappy disciple of this system is necessarily separated and cut off from the objects most adapted to touch the springs of religious sensibility. He knows nothing of a transition 'from death unto life;' nothing of the anxieties of a wounded and awakened conscience, followed by 'joy and peace in believing;' nothing of that 'love of Christ which passeth knowledge;' nothing of the refreshing aids and consolations of that Holy Spirit whose existence he denies, whose agency he ridicules; nothing of that ineffable communion of spirit with God and the Redeemer, the true element of life and peace; nothing of the earnest and foretastes of that heaven which his system covers with a dense and impenetrable veil."

Error corrected.—In our last number, page 320, column 1st, fifth line from bottom—after "day," introduce the words "in the fourth month."

THE FRIEND.

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From Flint's History and Geography of the Mississippi Valley.

From the section on Trees and Shrubs, we shall confine our quotations principally to those which are peculiar to the valley. In notices of this sort one is predisposed to expect them to be tedious and dry; but our author, even here, has infused a freshness and vivacity quite attractive. Who, for instance, can read his account of the pawpaw tree, and not wish to have a taste of its fruit?

"The cypress begins to be seen on the swampy and overflowed lands, near the mouth of the Ohio. It is, along with the swamp gum, the most common tree in the deep swamps from that point to the Gulf of Mexico. It is, in every respect, a striking and singular tree. Under its deep shade arise a hundred curiously shaped knobs, called 'cypress knees.' They are regular, cone-shaped protuberances, of different heights and circumferences, not unlike tall and taper circular bee hives. We have often remarked a very small cypress sprig, that had started from the apex of one of these cypress knees; and, we believe, it will ultimately be found that each one of the knees is the natural matrix of the tree. The tree itself always has a buttress which has the exact appearance of an enlarged cypress knee.

"The noble trees rear their straight columns from a large, cone-shaped buttress, whose circumference at the ground, is, perhaps, three times that of the regular shaft of the tree. This cone rises from six to ten feet, with a regular and sharp taper, and from the apex of the cone towers the perpendicular column, with little taper after it has left the cone, from sixty to eighty feet clear shaft. Very near its top, it begins to throw out multitudes of horizontal branches, which interlace with those of the adjoining trees, and when bare of leaves, have an air of desolation and death, more easily felt than described. In the season of vegetation, the leaves are short, fine, and of a verdure so deep, as almost to seem brown, giving an indescribable air of funeral solemnity to this singular tree. A cypress forest, when viewed from the adjacent hills, with its numberless interlaced arms, covered with this dark brown foliage, has the aspect

of a scaffolding of verdure in the air. It grows, too, in deep and sickly swamps, the haunts of fever, musquitoes, moccasin snakes, alligators, and all loathsome and ferocious animals, that congregate far from the abodes of man, and seem to make common cause with nature against him. The cypress loves the deepest, most gloomy, inaccessible and inundated swamps; and south of 33°, is generally found covered with the sable festoons of long moss, hanging, as it seems, a shroud of mourning wreaths almost to the ground. It seems to flourish best where water covers its roots for half the year. When it rises from eight or ten feet water of the overflow of rivers, the apex of its buttress is just on a level with the surface of the water. It is then, in many places, that they cut it. The negroes surround the tree in periogues, and thus get at the trunk above the huge and hard buttress, and fall it with very comparative ease. Unpromising as are the places and the circumstances of its growth, no tree of the country where it is found is so extensively useful. It is free from knots, is easily wrought, and makes excellent planks, shingles, and timber of all sorts. It is very durable, and incomparably the most valuable tree in the southern country of this valley.

"South of 31°, in the lower country along the coast of Florida, extending into the interior from sixty to a hundred miles, and along the shore of Louisiana for half that depth, is the region of the live oak, *quercus sempervirens*. It is not a tall, but spreading tree, with long lateral branches, looking, at a distance, like an immense spread umbrella. It is a tree extremely hard, compact, and difficult to cut; and when green, is so heavy as to sink in the water. It is almost incorruptible. The islands on the shore of the gulf furnish this tree in abundance. It is so difficult to cut down, to burn, or otherwise to clear from the soil, that in those islands, which have recently begun to be in request, as sugar lands, this tree, elsewhere considered so valuable for ship timber, is regarded as an incumbrance. It is valuable for its acorns, affording the finest range for swine.

"The pecan is found far up the Mississippi and Illinois, and thence to the Gulf of Mexico. It is a tree of beautiful form and appearance, and the most useful of the whole class, except black walnut, for building and for rails. Its nut is long, cylindrical, and olive shaped, with a shell comparatively soft. The meat lies in two oblong lobes, is easily taken out entire, and excels all other nuts in delicacy of flavour. Unfortunately it soon becomes rancid, and is seldom carried to the Atlantic country in its original perfection.

"*Bois d'arc; maclura aurantica*—bow wood—is a striking and beautiful tree, found on the upper courses of the Washita, the middle regions of Arkansas, and occasionally on the northern limits of Louisiana. It inhabits a very limited region, and we do not know that it is a native elsewhere. It has large and beautiful leaves, in form and appearance between those of the orange tree and catalpa; and, taken altogether, is a tree of extraordinary beauty.—It bears a large fruit, of most inviting appearance, and resembling a very large orange. Tempting as it is in aspect, it is the apple of Sodom to the taste. Most people consider it the most splendid of all forest trees. The wood is as yellow as that of fustic, and yields a similar die. It is hard, heavy, durable, and so elastic, as to receive its French name from the circumstance, that all the southwestern savages use it for bows. It is thought to be a wood more incorruptible than live oak, mulberry, or even cedar.

"China tree.—This is a tree more cultivated, in the southern regions of this valley, as an ornamental shade tree, than any other. It has fine, long spiked leaves, eight or ten inches in length, set in corresponding pairs on each side of a stem two feet long. The verdure is of the most brilliant and deep shade in nature. In the flowering season, the top is one tuft of blossoms, in colour and fragrance resembling the lilac, except that the tufts are larger. It holds in flower a long time. It is a tree of the most rapid growth of any known in our country. These trees planted out in a village, in a few years completely embower it; and from the intenseness of their verdure, they impart a delightful freshness to the landscape in that sultry climate. After the leaves have fallen in autumn, the tree is still covered with a profusion of reddish berries, of the size of haws, that give it the appearance, at a little distance, of remaining in flower. Robins immigrate to this region in the latter part of winter, settle on these trees in great numbers, and feed on the berries. They possess an intoxicating, or narcotic quality; and the robins, sitting on the trees in a state of stupefaction, may be killed with a stick. The bark is said to be a powerful vermifuge.

Red bud, *cercis canadensis*—is the first shrub that is seen in blossom on the Ohio. It is then a complete surface of blossoms, resembling those of the peach tree, and a stranger would take it, at that time, to be that tree. The shrubs are dispersed every where in the woods; and in descending the Ohio early in the spring, these masses of brilliant flowers contrast delightfully with the general brown of the forest. The first time that the voyager

descends this river, the red bud imparts a charm to the landscape that he will never forget.

“Pawpaw, *annona triloba*, *ficus Indicus*.—This in our view, is the prince of wild fruit-bearing shrubs. The leaves are long, of a rich appearance, and green, considerably resembling the smaller leaves of tobacco. The stem is straight, white, and of unrivalled beauty. In fact, we have seen no cultivated shrub so ornamental and graceful as the pawpaw. The fruit closely resembles a cucumber, having a more smooth and regular appearance. When ripe, it is of a rich yellow. There are generally from two to five in a cluster. A pawpaw shrub, hanging full of fruit of a size and weight so disproportioned to the stem, and from under long and rich looking leaves of the same yellow with the ripened fruit, of an African luxuriance of growth, is to us one of the richest spectacles that we have ever contemplated in the array of the woods. The fruit contains from two to six seeds, like those of the tamarind, except that they are double the size. The pulp of the fruit resembles egg custard in consistence and appearance. It has the same creamy feeling in the mouth, and unites the taste of eggs, cream, sugar and spice. It is a natural custard, too luscious for the relish of most people. The fruit is nutritious, and a great resource to the savages. So many whimsical and unexpected tastes are compounded in it, it is said, a person of the most hypochondriac temperament relaxes to a smile, when he tastes the pawpaw for the first time.

“Persimon, *dyospyros Virginiana*.—From the body of this tree, which resembles that of a mazzard cherry, when pierced, exudes a copious gum, not unlike gum Arabic in appearance. The leaves resemble those of a wild black cherry. The fruit is of the size of a common horse plumb. When green, it is astonishingly astringent; it is only ripened by the frost of winter. There are varieties in its size, from low shrubs to considerable trees. When the small blue persimon is thoroughly ripened, it is even sweeter than the fig, and is a delicious fruit. If the best kinds were cultivated, and purchased from beyond the seas, it would probably be much more known and used than it now is.

“Wild plumbs. The chickasaw plumb is common from 34° to the gulf of Mexico. It is found in the greatest abundance, and ripens early in June. Prairie plumbs are most abundant in Illinois and Missouri, on the hazel prairies. They are of various sizes and flavours. Their general colour is reddish, and their flavour tart. Some of them are large and delicious. For an experiment of the yield, two bushels were gathered from one tree. In places they are found in inconceivable quantities, the surface of acres being red with them. The yellow orange plumbs of this class, when the better kinds are cultivated, are among the most delicious plumbs we have eaten. So rich and delightful a fruit, and so easily cultivated, well deserves to be transplanted to the Atlantic country.

“Crab apple, *pyrus coronaria*.—The form, colour and fragrance of the blossoms are pre-

cisely like the blossoms of the cultivated apple tree. In the middle regions of the valley, on prairies of a particular description, there are great tracts covered with an impenetrable mat of crab apple shrubs. When the southern breeze comes over a large tract of these shrubs in full blossom, it is charged with a concentrated fragrance almost too strong to be grateful. They are useful as stocks, in which the cultivated apple and pear tree may be engrafted. Their fruit, when properly prepared, makes the finest of cider; and the apple is much used as a preserve.”

SCENES IN AFRICA.

From the Journal of Richard and John Lander, of an expedition to explore the course and termination of the Niger, an interesting work which has just appeared, we shall offer an extract or two.

The travellers arriving at Badagry on the gulf of Guinea, after some delay, proceed on their expedition, and at the distance of about three days' journey, reach Bidjie, a large and populous town.

“Sunday, April 4th, 1830.—We arose at sunrise this morning to make arrangements for leaving this place, which is no easy task; and sent to signify our intention to the chief shortly after. He expressed a desire to see us as soon as we could conveniently come, and accordingly after breakfast we repaired to his habitation, which is adjoining ours. Led through a number of yards and huts, inhabited only by goats and sheep, which were tethered to posts, and a quantity of tame pigeons, we perceived the object of our visit squatting on a leopard's skin under a decent-looking verandah. He was surrounded by his drummers and other distinguished persons, who made room for us when we drew near. But the chief arose as soon as he saw us, and beckoning to us to follow him, we were ushered through a labyrinth of low huts, and still lower doors, till at last we entered the innermost apartment of the whole suite, and here we were requested to sit down and drink rum. The doors we had seen were carved with figures of men, which exactly resembled certain rude attempts at portraying the human body which may still be observed in several old churches and chapels in the west of England. The chief informed us that we were at liberty to quit Bidjie as soon as the heat of the sun should have somewhat abated, but previous to our departure he promised to return our visit. On leaving the place he followed us, though without our knowledge; but finding that we walked faster than he, and that he could not keep pace with us, (for he is a bulky man), he hastily despatched a messenger to inform us that kings always walk with a slow and measured step, and that our strides being long and vulgar, he would thank us to lessen our speed, and stop awhile to enable him to come up with us, which of course we agreed to with great good-will. A few minutes after this he reached our house, dressed in a robe of green silk damask, very rich and showy, and a scull-cap made of purple and crimson velvet. With the exception of strings of white beads, which encircled his

arms, he used no personal ornaments. He remained chatting with us a long time.

“Many of the women of Bidjie have the flesh on their foreheads risen in the shape of marbles, and their cheeks similarly cut up and deformed. The lobes of their ears are likewise pierced, and the holes made surprisingly large, for the insertion of pieces of ivory and wood into them, which is a prevailing fashion with all ranks. We read the church service this morning, agreeably to our general custom. The natives, of whose society we have never been able to rid ourselves, seemed to attach great awe and reverence to our form of worship, for we had made them understand what we were going about, which induced them to pay a high degree of silent attention to the ceremony, and set at rest, for the time, that peculiar continuous laugh by which they are distinguished from their neighbours. In the afternoon, or, as the natives express it, ‘when the sun had lost its strength,’ we departed from the town of Bidjie, accompanied by its good-natured, happy governor, and reached the banks of a rivulet called Yow in a very few minutes. Butterflies were here more numerous than can be imagined; millions of them fluttered round us, and literally hid from our sight every thing but their own variegated and beautiful wings.

“Here on the banks of the Yow we took a last farewell of the affectionate old chief, who implored the ‘Great God’ to bless us; and as the canoes in which we had embarked moved from the spot, a loud long laugh, with clapping of hands from the lower classes, evinced the satisfaction they felt at having seen us, and their hearty wishes for our welfare. The Yow is an extremely narrow rivulet, not more than a few feet in breadth; and flows in a serpentine direction through a flat country, covered with rushes and tall rank grass. Crocodiles are said to resort here in great numbers; the low bark or growl of these rapacious animals we heard distinctly, and almost close to us. After we had been pushed along against the stream by poles for five or six miles, between four and five o'clock in the afternoon, we landed at a narrow creek, which ran a little way into a thick and gloomy forest. We had not proceeded more than two hundred yards on the pathway, when we were met by a messenger from Jenna, who informed us that the owners of all the horses in the town had rode out to welcome their chief, and escort him to his residence, so that we should be obliged to walk the remainder of the day. A few minutes only had elapsed, however, from this time, before we descried a horse approaching us in the path. This was a goodly sight to us, who were already becoming wearied and sore with the exertions we had made during the day, for we did not reflect a moment that the animal might not, after all, be for our use. However, we soon met, and the rider immediately declared that he had left Jenna purposely on our account. The horse's head was loaded with charms and fetishes, enveloped in pieces of red and blue cloth. His saddle was of Häussa manufacture, and uncommonly neat; in the interior such an article is used only the principal people; and his

bridle also was of curious workmanship. The horseman had an extravagant idea of his own consequence, and seemed a prodigious boaster. He wore abundance of clothing, most of which was superfluous, but it made him excessively vain. He informed us that he had been despatched by the king of Jenna to meet us in the path, and to escort us to the capital; but understanding that Adooley had supplied us with horses, he did not conceive it necessary to send others. The messenger, however, dismounted and offered us his horse; and my brother and self agreed to ride him in turns. We therefore immediately proceeded, and traversed a rich and varied country, abounding plentifully with wood and water. A fine red sand covered the pathway, which we found to be in much better condition than any we had before seen. Sometimes it wound through an open, level tract of fine grazing land; and then again it diverged through forests so thick and deep that the light of the moon, which had arisen, was unable to penetrate the gloom, and we were frequently left in midnight darkness. It would require greater powers than we are in possession of to give an adequate description of the magnificence, solemnity, and desolate repose of the awful solitudes through which we passed this evening. They were enlightened, however, at times by the appearance of glow-worms, which were so luminous that one could almost see to read by their golden splendour; and sometimes by the moonbeams, which trembled upon the leaves and branches of the trees. A fragrance also was exhaled from the forest, more odoriferous than the perfume of primroses or violets; and one might almost fancy, when threading his way through scenery which perhaps cannot be surpassed for beauty in any part of the world, that he was approaching those eternal shades where in ancient time the souls of good men were supposed to wander. The woods rang with the song of insects and night-birds, which saluted us with little intermission till about ten o'clock at night, when we entered *Laatoo*, a large and pleasant town. Here we were informed that no house would be offered us, the fetish-priest having declared that the moment a white man should enter the dwellings of the inhabitants, they would be seized by their enemies and enslaved. We arrived thirsty and exhausted, but for a long time could not procure even a drop of water. Our tent had been left on the road for want of carriers, and we had made up our minds to rest under a tree, when about two hours afterward it was fortunately brought into the town. We fixed it immediately, and having succeeded in procuring wood from the unkind inhabitants, we kindled a fire in front of it, and our people laid themselves in groups outside, while we entered, and attempted vainly to sleep."

Our next extract relates to a part of the country several days' journey still farther inland.

"*Sunday, April 25.*—It rained heavily during the whole of last night; but our hut, although of the very worst description, had a pretty good thatched roof, and sheltered us much better than we had expected. There are periods and seasons in our life-time in which we feel a happy complacency of tem-

per and an inward satisfaction, cheerfulness, and joy, for which we cannot very well account, but which constrain us to be at peace with ourselves and neighbours, and in love with all the works of God. In this truly enviable frame of mind I awoke this morning to proceed onward on horseback: it was a morning which was fairly entitled to the epithet of 'incense-breathing;' for the variety of sweet-smelling perfume which exhaled after the rain from forest flowers and flowering shrubs was delicious and almost overpowering. The scenery of to-day has been more interesting and lovely than any we have heretofore beheld. The path circled round a magnificent cultivated valley, hemmed in almost on every side with mountains of granite of the most grotesque and irregular shapes, the summits of which are covered with stunted trees and the hollows in their slopes occupied by clusters of huts, whose inmates have fled thither as a place of security against the ravages of the *war-men* that infest the plains. A number of strange birds resort to this valley, many of whose notes were rich, full, and melodious, while others were harsh and disagreeable; but, generally speaking, the plumage was various, splendid, and beautiful. The modest partridge appeared in company with the magnificent Balearic crane, with his regal crest; and delicate humming-birds hopped from twig to twig with others of an unknown species; some of them were of a dark shining green; some had red silky wings and purple bodies; some were variegated with stripes of crimson and gold; and these chirped and warbled from among the thick foliage of the trees. It is the contemplation of such beautiful objects as these, all so playful and so happy—or the more sublime ones of dark waving forests, plains of vast extent, or stupendous mountains—that gives the mind the most sensible emotions of delight and grandeur, leading it insensibly

'To look from nature up to nature's God.'

For myself I am passionately fond of them, and have regretted a thousand times over that my ignorance incapacitates me from giving a proper representation of them, or describing the simplest flower that adorns the plains, or the smallest insect that sparkles in the air. This consideration gives me at times many unhappy reflections, although my defective education arose from circumstances over which my boyhood had no control.

"Having passed through the immense valley before mentioned, we had not travelled far before we arrived and halted at a large village, called *Fudibu*; here we rested awhile, and then continuing our journey for two hours over even ground between high hills, we rode into the town of *Gwendekki*, in which we purpose passing the night. The chief is either very poor or else very ill-natured, for the only thing he sent us was a little boiled yam, with a mess of unpalatable gravy, which he would not have given if he did not expect ten times its value in return. Divine service was performed in the course of the day, as usual, and this is a duty which to persons in our situation is inconceivably pleasant. It renders us happy and resigned in the midst of our afflictions, refreshing

our confidence in the all-protecting arm of that beneficent Being who is the author and disposer of our destinies, and in whom alone, thus widely separated from home and kindred and civilization, the wanderer can place his trust."

THE GYPSIES OF FRIEDERICHSLÖHRA.

Translated for the N. Y. Observer from the Paris Semeur.

All our readers know, at least by reputation, of this wandering people scattered over the whole face of Europe, and who under the name of *Bohemians*, and *Egyptians* in France, of *Zigueners* in Germany, of *Gypsies* in England, of *Gitanos* in Spain, and of *Zingani* in Italy, traverse every country, living in indolence, with the habits and manners of the grossest savages, and procuring the means of subsistence by fortune-telling.

The origin of this people is uncertain. M. Balbi, in his *Ethnographic Atlas*, regards it as proved that they descended from the *Zinganes* of *Sindy*, a race which comprehends also the tribes now living in India under the names of *Bazigours*, *Pantchipiri*, and *Correwas*. He thinks that they left about four centuries ago, the neighbourhood of the Delta of the Indus. Their language is divided, according to him, into many dialects, differing greatly from one another in consequence of a mixture of foreign words, derived from the languages of the people among whom they live. Those of Italy and Spain appear to have forgotten their own language, and to have formed a mixed language called *gerigouza* or *ziriguenza*, composed of some new coined words and others introduced from the Spanish and Italian, but of which they have altered the signification, or transposed the syllables, in order that this might be a language intelligible to themselves alone.

It is estimated that there are more than 100,000 gypsies scattered over Europe. They are most numerous in Turkey, Russia, and Austria. There are about 10,000 in France, 300 of whom are in Alsace. They have a preference for the flesh of animals that have died of disease; and hence they see with pleasure the approach of epidemics. The gypsies appear indifferent to all creeds; they change their worship as often as they change their adopted country, and many have submitted to be both circumcised by Mahomedans, and baptized by Christians. Upon their first appearance in Europe, they passed themselves for Christians of Egypt, and related that their ancestors, not having been willing to receive Jesus Christ when he fled with his parents into Egypt, they were condemned for this sin to lead a wandering life for seven years. The ignorance of the age caused this story to be believed; they obtained passports, and were everywhere received with hospitality. But the lie was discovered, and their conduct having rendered them unworthy of the tolerance which was at first granted them, they were banished for the most part from the countries which they had penetrated. A decree of the states of Orleans in 1561 ordained that they should be exterminated by fire and sword, if they did not

quit the French territory. It was, however, impossible to expel them entirely.

These unhappy people, destitute of religion, living without marriage, and sunk to the lowest degradation, have constantly resisted the attempts which have been made, at different periods, to civilize them, and are another example, to be added to those which Africa and America present, of the almost utter impossibility of meliorating the condition of savages by attempts to civilize them without the gospel. The Hottentots, the inhabitants of Polynesia, and many tribes of Indians in North America, it is well known, resisted every attempt to change their ancient habits, and refused any participation in the advantages of civilized life, until Christianity introduced the spring of all their progress. The change in their social state could not precede but it followed immediately their moral regeneration. It has been seen, by the account we have given of Felix Neff, what a change his Christian zeal effected in the manners and the industry of the rude and ignorant inhabitants of the valley of Freissiniere, after their hearts had been changed by the gospel of grace. We now add to this fact, which is still fresh in the recollection of our readers, information which gives us the hope of seeing also the same wonders performed among the gypsies, and we shall find in the beginnings of the Christian enterprise among them results which promise a success that neither the Great Frederick, nor the Empress Maria Theresa, nor Joseph II. were ever able to obtain.

The first of these princes, desirous of restraining the vagabond gypsies from traversing his kingdom, assigned them several villages in which they might live in small communities. These measures were of little avail; for the gypsies, having thus obtained a fixed establishment in the centre of Germany, profited by it to make excursions in the country, which they kept in a state of continual disquiet. Three years ago, a traveller, animated by Christian benevolence, having visited the village of Friederichslohra, in Nordhausen, where he found about 300 of these unhappy creatures, was so touched with their wretched and degraded condition, that he immediately published an account of what he had seen, in order to excite the interest of the Christian community in their favour. Some Christians of Barmen caused them to be visited by two of their number, to collect further information of their state. These persons, on visiting the gypsies, made known to them the cause of their moral and physical misery, and referred them to their own conscience, which convicted them of injustice, deceit, fraud, and libertinism. One of them avowed that such was indeed the state of his heart; another asked if the visitors were not wizards, since they appeared so well to know the thoughts of man.

Last year the Christians of Naumbourg, a small Prussian village near Friederichslohra, sent M. Blankenbourg to instruct the gypsies in religion, and also to improve their moral and social state. Friederichslohra is a village situated in a beautiful valley, inhabited by a score of protestant families, and about sixty

families of catholics. The gypsies live among the latter, to whom they pay a very considerable tribute. A single room is often occupied by four families. Their dwellings are destitute of every kind of furniture; the ground serves them for chair, bed, and table. These poor people are clothed with the rags which they pick up or beg. The women and children beg for a living; no one will trust them with work, and they themselves do not seek it, preferring to procure their subsistence in some way less painful than labour. Those who live at Friederichslohra, or the neighbouring villages of Gerderoda and Niederorschel, receive into their dwellings in winter such as encamp during the summer in the woods, where they go almost without any clothing. On the return of spring these miserable beings hasten to return to the woods, that they may be removed from all observation, and they keep the country around in constant disquiet by their robberies.

M. Blankenbourg has now resided about eighteen months among these *parias* of Europe. He had at first much difficulty to gain their confidence, because it had been represented to them that he was sent by the Prussian government to have them put in prison, or obliged to work. They shunned his presence; even the children would run away when they saw him approach. But he succeeded at last in persuading the principal persons among them that it was only a desire for their good that induced him to establish himself in their village. One of them wept for joy on receiving this assurance, and said he had imagined nobody in the world loved them. They promised him that they would persuade their people to listen to his instructions, and they kept their word. Their chief continues to show him friendship; he is an old man, and knows how to maintain his authority among his people.

M. Blankenbourg has procured work for the gypsies; he employs them in digging ditches in the woods. It is a labour which cannot be finished before two years, and therefore it has been impossible to induce them by force to undertake it; but love for their friend has determined them, and now every day other gypsies come to ask for work. M. Blankenbourg works with them to encourage them by his example as well as his precepts; and the constant intercourse which he thus has with them, enables him to seize opportunities for speaking to them of their eternal interests.

Mrs. Blankenbourg assists her husband with a charity equal to his own. She has already, by her patience, succeeded in learning eleven girls to knit. She devotes a great part of her time to cutting out and sewing garments for the children. A school has been opened by them for these poor unhappy children, in a house purchased in the village of Friederichslohra. The children have boarding and lodging in the house. It would be impracticable in fact to exert any permanent influence over them if they should return every night to their homes, where they would be exposed to evil examples. It was often observed, before the boarding school was established, that they would come in the morning to ask for bread,

their parents having gone out to beg all day without leaving them any nourishment, and if they were permitted to take home their new clothes, they would return the next morning dirty and covered with vermin. Their residing constantly at the school was necessary, therefore, to remedy these inconveniences.

This favourable beginning allows us to hope for still greater success. Mr. and Mrs. Blankenbourg have in view not merely the civilization of the gypsies; they wish to make them acquainted with the Saviour, and they look to God for the means necessary to enable them to persevere in their difficult task. We shall impart to our readers whatever we learn of the progress of this benevolent enterprise.

THE FRIEND.

SEVENTH MONTH, 28, 1832.

The information contained in the following extract of a letter, dated New York, 24th inst. no doubt may be relied upon as authentic:

"The cholera continues, and yet for the most part it is confined to the dregs of society, the grossly vicious and the intemperate. In the cases where there are exceptions, it is found almost always there has been either some act of particular imprudence, or a neglect of the premonitory symptoms.

"We presume a number of the cases reported do not arrive at those distinctive stages which mark them to be the Asiatic cholera, but even where persons are disordered in the first instance, with symptoms of a different complaint from cholera, its termination being fatal, whatever the disease may be at the beginning, it seems to run into the one type.

"We believe that now all the cases of cholera are reported.

"On the subject of our trade we may say it is nearly suspended; a considerable portion of the population have fled from the city, a course which in our opinion does not indicate much wisdom. The disease may spread into the country, where the want of proper medicines and prompt medical advice, will be attended with unhappy effects.

"Our greatest concern in anticipation is the wants of the poor people whose families have been invaded by the disease; there will be, inevitably, many widows and orphans.

"We have heard of little groups in several places of orphan children, the parents both gone, and they left friendless. It is a fearful time, though in the visitation there is much of mercy. The hearts of the rich are open to the wants of the poor.

"The accounts from Albany this morning are not so favourable—40 new cases reported yesterday, and 19 deaths."

Report of the board of health at New York for July 24th, new cases, 296, deaths, 96

" 25th, " 157, " 61

" 26th, " 141, " 55

By the packet ship Algonquin which arrived here a few days ago, from Liverpool, came passengers our friends, Christopher Healy, on

his return, from a religious visit to Friends in England, &c., and Jacob Green, a Friend in the ministry from Ireland, on a like errand to Friends in this country.

By this arrival, we learn that our friends, Charles Osborn and Jonathan Backhouse, arrived at Liverpool, the former on the 3d of 5th month, (who went to London to attend the yearly meeting,) and the latter towards the close of the same month.

We learn with satisfaction that a Tract Association has been formed in Burlington, N. J. auxiliary to the Tract Association of Friends in Philadelphia. We have reason to suppose that similar associations have been organized in other places, which have not been announced, and we would suggest the propriety of information being forwarded for insertion in this paper. It may be useful in stimulating others.

A stated meeting of the Auxiliary Bible Association of Friends in Philadelphia Quarterly Meeting, will be held at 8 o'clock on seventh day evening next, in Arch-street Meeting-house. JOSEPH WARRINGTON, Sec'ry. Philad. 7th Mo. 28th.

DIED very suddenly, at New Garden, N. C. on the 10th of 5th month last, THOMAS WHITE, near 80 years of age. He had long been in the station of an elder in the Society of Friends, and otherwise of respectable standing in the monthly and quarterly meetings to which he belonged. His meek and gentle deportment seemed to testify that he "had been with Jesus," with whom, we humbly trust, he is at rest.

For "The Friend."

SCRAPS.

PRIMITIVE DOINGS IN PENNSYLVANIA.

In 1683, William Penn established a *Post-Office*, (probably the first on the North American Continent,) and appointed Henry Wadly of Sackony, post-master, with authority "to supply passengers with horses from Philadelphia to New Castle, or to the Falls of Delaware."—He fixed the rates of postage thus: "Letters from the Falls to Philadelphia, 3d.; to Chester, 5d.; to New Castle, 7d.; to Maryland, 6d." The Post went once a week, and its movements were regularly published "on the meeting-house door, and other public places."

As early as 1684, there were about *eight hundred* persons in regular attendance on first and week days, at Friends' Meeting in Philadelphia. This was remarkable for a people who were contending with the various difficulties incident to opening the wilderness.—No wonder they prospered.

In 1696, the Yearly Meeting adopted measures to discourage the introduction of slaves; this concern was renewed on the return of William Penn to the Province from England, in 1700. The Monthly Meeting of Philadelphia in that year thus make record: "Our dear friend and governor having laid before

this meeting a concern, that hath been upon his mind for some time, relating to the negroes and Indians, that Friends ought to be very careful in discharging a good conscience towards them in all respects, but more especially for the good of their souls, upon consideration whereof this meeting concludes to appoint a meeting for negroes, to be held once a month."

On the 19th of the 11th month, 1685, the secretary reported to the council, that in "the chronologie of the Almanack set forth by Samuel Atkins, near Philadelphia, there were these offensive words, to wit: 'the beginning of government here by Lord Penn.' The words 'Lord Penn' were ordered to be struck out, and the printer charged not again to print any thing on this wise which had not the 'licence of the council.'"

The Founder's second arrival at Philadelphia, in 1699, is thus noticed: "Friends' love to the governor was great and sincere. They were glad to see him again. Directly from the wharf he went to his deputy, paid him a short formal visit, and from thence, with a crowd attending, proceeded to meeting, it being about 3 o'clock on first day afternoon, where he preached to the people, and praying concluded it."

William Penn, among other instructions to the three commissioners which he appointed to "settle a great town," directs as follows: "*Let every house be placed in the middle of its platt, as to the breadth way of it, that so there may be ground on each side for gardens, or orchards, or fields, that it may be a green country town, which will never be burnt, and always be wholesome.*"

The first Printing Press was set up in Pennsylvania, in 1685, by William Bradford. He resided at Shackamaxon, (now Kensington) the scene of the great Treaty. The first work printed there was the Almanack which contained the offensive words "Lord Penn," as above noticed.

The Cholera Morbus in France.

In a late number of the New York Christian Observer, is a letter addressed to the editor, from a correspondent in France, dated Bolbec, (Lower Seine), May 18, 1832. It appears to be written by a resident citizen of that country, bears evidence of pious feeling, and is interesting for the impression which it is calculated to give of the state of things in that country, in regard to religion. Melancholy, indeed, in the main, is the picture drawn, relieved however with some brighter touches in the conclusion.

We insert the principal part of the letter as follows:—

"You have learned from the public journals that the terrible pestilence which has already ravaged so large a portion of the globe, has within a few weeks appeared in France. It has been very fatal in Paris, where more

than *ten thousand** persons are said to have fallen victims. It appears now to have withdrawn from Paris, and is spreading in the provinces of the north and west. The department in which I live has been severely afflicted, and the small town from which I write you, has lost many of its inhabitants by the ravages of the disease. Much fear is entertained for the provinces of the south, which have hitherto been preserved. We expect every day to hear that the scourge has reached that part of France, where the heat of the climate must greatly aggravate its malignity.

"With respect to the physical effects of the cholera, you will find ample details in the periodical journals. I will therefore confine myself in this letter, to the illustration which it affords of the religious or rather irreligious state of the French people.

"When a whole nation is affected by a common calamity, and especially when it is visited by a desolating pestilence, it is usual to acknowledge the hand of God in the visitation, and to look to him for deliverance. The people flock to the churches, and perform at least external acts of piety, if they do not possess true religious faith. This has been the course pursued in all the countries of Europe recently visited by the cholera. In the capital of France, it was not so. When the pestilence was raging in its hosom, no public prayers were offered; no recourse was had to the Almighty; no sign of piety, nor of trust in God was exhibited. The inhabitants looked for deliverance to human skill alone; they left Providence out of view. What a sad proof of the infidelity which reigns here! What a melancholy confirmation of the reproach so often cast upon us, that from being a Christian people we have degenerated into mere materialists, and that our hopes and interests are all bounded by the present transitory life!

"I was at Paris on the 28th and 29th of March, when the cholera morbus first appeared, and there I saw *masquerades* upon the boulevards, in which persons appeared in coarse and grotesque disguises, and among them several who personified the cholera, and by their ridiculous action excited the laughter of the crowd. In the theatres farces were acted in ridicule of the epidemic, and jests and witticisms on the same subject appeared in the literary journals. Such was the first effect produced in France by this awful visitation. There was no more reference to God, than if, like the gods of Epicurus, he had been banished to some distant retreat, where he did not meddle with the affairs of the world.

"This manner of ridiculing the epidemic lasted several days. But soon the cholera began to make great ravages. Hundreds and then thousands fell victims. Death, a frightful death, hovered over the whole extent of Paris. This put a stop to the jokes. There was no food for laughter in the sight of dead

* "Our Paris correspondent says, 'at least 15,000,' and we are inclined to think that he is correct, as he has access to the best sources of information. The official statements of the time were evidently much below the truth.—N. Y. Chris. Obs.

bodies encumbering the hospitals, and in litters traversing the city to convey the numerous dead to the cemeteries. Yet by a fickleness natural to the French character, the people rushed to the opposite extreme. They passed at once from mirth to fury. The populace were persuaded that the epidemic was nothing else than poisoning; they believed there was an extensive conspiracy formed to diminish the number of men of the lower classes, and deluded by these frightful fancies, they stained the pavements of the capital with the blood of the imagined conspirators. The innocence of the poor victims soon became apparent, but the discovery could not restore life to their murdered and mangled bodies. In these sad circumstances, it was afflicting to notice the mutual criminations and calumnies which the two contending political parties, the Carlists and the Liberals, cast upon each other. Hatred and every malignant passion were freely indulged, but there was nothing to lead the mind to God. He was not in all their thoughts.

"It is my full conviction that these murders would never have been committed by the people of Paris, if their minds had been imbued with the simplest principles of religion. They would then have naturally looked to the *first cause* of the pestilence; and would have been slow to lend an ear to frightful rumours, and horrid suspicions of poisoning. But being accustomed to look only to *second causes*, they were easily deceived by the arts of the evil-minded, and impelled to the commission of outrages which have disgraced the French name, and given to the city which ranks itself first in the civilized world, a reputation for displays of ferocity rarely paralleled by those of the most savage nations. It was *irreligion* and impiety which put the dagger into the hands of those murderers. Nothing of the kind occurred at Berlin, Vienna, London, or Edinburgh; it was only in the metropolis of France, and amidst a population destitute of religion, that such an exhibition could be made in a time of severe national calamity; and it affords a new and instructive lesson, for men who can reflect. They may learn from this example how necessary is religious faith to repress the passions of the people, and to keep them within the bounds of right and duty.

"But one fact will illustrate better than all our reflections the religious state of France. All know that the periodical journals, taken as a whole, are the organs of public opinion, the expression of the national mind. It may be that some particular journal represents only a small circle of individuals, but the journals, taken together, from the necessity of the case represent always the sentiments and opinions of the country. Well, then! if you take all the journals which have been published since the cholera appeared, you will scarcely find one word about Providence, or the design of God in visiting us with this calamity. You would suppose that the editors feared to make the slightest allusion to religion in these circumstances for fear of being called jesuits or bigots. The English journals in general, at the time of the cholera, contained some

religious remarks; they spoke of God, and his purposes in regard to us, of his designs of mercy and love in the chastisements which he sends upon us; but the French journals have entertained their readers only with medicine, means of cure and preventives, and other similar topics. Their views have been fixed exclusively on the relations of the disease to the affairs of this world. Poor France! unhappy people! how far sunk in the abyss of infidelity, when such severe blows of Providence, such heavy calamities from God, cannot awaken in you any sentiment of piety! Must there be still greater evils sent to arouse you from this sleep of death? Must the Lord visit you with still more terrible calamities before you are convinced that he will surely forsake those who forsake him?

"Further not only have our political journals contained no direct acknowledgment of the hand of God in the present scourge, but any intimation of the kind from others they have repelled with anger. Whenever a bishop, or ecclesiastic of any communion, has timidly ventured to tell the French people that this epidemic is a judgment of God, designed to lead them to repentance, the journalists have replied vehemently, that it was not necessary to introduce the name of God on this occasion, that the scourge was not sent by him, and that all such preaching is superstition and hypocrisy. The epidemic sprung from *NATURAL CAUSES* they say, and it is unnecessary to seek any other explanation. What language for writers who call themselves philosophers, and who ought not to use words without reflection. From *natural causes*! Without doubt the scourge sprang from natural causes. Every effect must have a cause, and an effect happening in the order of nature must have a cause which is also in the order of nature; that is to say, a *natural cause*. But has not this cause itself a higher cause, a *first cause*? And can you conceive this first cause to be other than God?

"I have entered into these details, to give you a correct idea of the irreligion which reigns in France. You cannot form, perhaps, a true notion of it in the United States. You cannot represent to yourselves, in sufficiently strong colours, that hatred against the doctrine of a Providence, that enmity against the Gospel, which shows itself wherever it finds occasion. It is painful for me to speak thus of my country, but it is necessary; for it is essential that the truth be known, in order that the friends of Christianity may pray for us, and that they may inquire whether there is no remedy for this deplorable case. Shame to him who would cry, *Peace, peace!* when *there is no peace!* The citizens of Paris, and of some of the large towns, are such as I have described them to you. In the small towns and in the country, I have already told you, in another letter, it is otherwise. There we find still a little religious faith, and some respect for Christianity. These sentiments are mixed, it is true, with much papal superstition; but, after all, this mixture is better than avowed infidelity.

"Before closing this letter, I ought to add some facts which may refresh our minds, after

being saddened by the preceding details. We will first do justice to a part of the catholic clergy. Many priests, and some bishops, have conducted themselves, at this time, like the worthy servants of Christ. They have shown an unwearied charity and zeal. They have been seen in the hospitals, by the death-beds of the unhappy, imparting to them the consolations of religion; they have hazarded the attacks of the epidemic with a courage which we cannot too much admire. We mention especially the venerable curate of *St. Germain l'Auxerrois*, a parish in Paris. This ecclesiastic had been compelled to quit the Capital after the occurrences of February, 1831; his church had been demolished, his house pillaged, and all he possessed destroyed; even his life had been endangered, and he retired into the country near Paris. But as soon as he heard that the cholera raged among the members of his former flock, this venerable old man (for he is more than 70 years of age) hastened to return to his post, and to visit those who were victims of the epidemic. Noble example of Christian zeal and charity! Would that all the Romish ecclesiastics had always acted in this manner!

"Many examples of generous devotedness have been witnessed, during the height of the epidemic. Many pious women, some of them of high rank, have offered themselves to take care of the sick, and to perform near them the most painful duties. Honour to such women who have learned that charity does not consist in saying 'Be ye warmed,' but in feeding the hungry, clothing the naked, visiting the sick, and suffering for the good of others. We should not forget to state that numerous subscriptions for the poor were rapidly filled in the capital, and that the benevolence of the inhabitants has contributed more than 800,000 francs besides articles of all kinds, such as beds, mattresses, coverlids, and other clothing.

"The evangelical Christians of Paris have not remained inactive in these trying times. They have had meetings for prayer several times a week; they have besieged the throne of mercy with their humble supplications; they have exhibited with force, and perseveringly, the great and solemn doctrines of salvation by Christ crucified. These efforts, these labours, have not remained without a blessing, and some persons have been added to the church of such as we hope will be saved.

"The protestants of some departments have followed this example. In the church of Bolbec, to the head of which God has deigned to call me, we have had several religious services on occasion of the cholera morbus, and the numerous assemblies of Christians have testified by their presence that they felt the responsibilities of the present crisis. May it please the Lord that many souls in different parts of this country may be awakened and brought to salvation by this visitation from on high. This would be a compensation, and the best, the most precious, the most desirable of all, for the evils and calamities which have afflicted France.

I am, &c.

G. DE F.

For "The Friend."

PROGRESS OF UNBELIEF.

"Evil men and seducers shall wax worse and worse, deceiving and being deceived."

It is an observation which is none the less true for being frequently repeated, that there is no stopping place in the path of moral and religious rectitude. We are continually either advancing to greater degrees of Christian perfection, or retrograding in the downward path which carries us further and further from sound principles and correct practice. There is no such thing as halting awhile and taking our stand, until we can make up our minds as to the course we will pursue for the future—we are either growing better or worse every day we live. Wrong principles are sure to lead to bad practices, and so on the other hand, men whose moral conduct is not good, are very apt to run into the principles of infidelity. Whether it is that the pangs of conscience are lulled by the freezing influence of unbelief; or whether the strictness of the terms of the gospel and the circumspection of conduct it demands, are uncongenial with their notions of liberty and tolerance; or whether their fears of the punishments denounced against their known and often repeated violations of the Christian law, induce them to hope that that law may not be divine—for these or other reasons, it will generally be found that looseness of religious principles and laxity of moral obligation go hand in hand—and mutually nourish and strengthen each other.

Whoever has attentively watched the progress of the recent defection from the religious Society of Friends, must have been struck with the progress which many who joined in it have made in unbelief. They began with half expressed doubts on some minor points—they did not positively deny their truth, but only thought them questionable. Familiarity with this doubting disposition soon made them bolder, and in a little while they came to open disbelief. One doctrine after another was questioned or disputed, until at length the very pillars of the Christian faith were attacked, and the fundamental doctrines of the gospel rejected. The great principle of infidelity, that "a man is not to believe what he cannot comprehend," was soon brought into play, and the erring fallen reason of man erected as the standard by which to try the sacred revelations of the will of God. Furnished with such a weapon against the truths of holy Scripture, it was not difficult for the proud heart of man to find many reasons for disbelieving the words of prophets, and apostles, and even Jesus Christ himself—and many who set out with no expectation of such a result found themselves speedily landed in the dark and bewildering mazes of scepticism. How far removed is this state of doubt and cavilling from that meek and submissive frame of mind, which listens with silent attention to every manifestation of the divine will, receives it as an unmerited mercy from the hand of a gracious benefactor, and bows in reverent obedience to its dictate. Even where reason cannot comprehend the propriety or necessity

of the thing revealed, where it is above or beyond the finite comprehension of poor, frail, fallen man, the devout soul, far from cavilling or questioning its fitness, yields a cheerful compliance to the mandate of its Creator, and in the becoming language of a supplicant for the mercy of the Redeemer of men in ancient days, exclaims, "Lord, I believe—help thou mine unbelief."

In looking over the numbers of the Hicksite paper called "The Advocate of Truth," I have met with some passages copied from a work called "The Philanthropist," which appear to me of a character little less reckless and hostile to the Christian faith than many of the impious objections of the Age of Reason. I am at a loss to conceive what inducement the editor of the Advocate can find for the insertion of such matter, unless it be from a desire to hasten in the minds of his readers the total rejection of the Christian faith. That his paper has done much toward the accomplishment of this unhallowed purpose is already sorrowfully apparent, but it seems to me a most perverted taste which can take satisfaction in thus poisoning the cup of human life, and robbing mankind of the dearest consolations and holiest pleasures of which the soul is capable.*

In the passages to which I allude the revelation of holy Scripture is rejected, and those sacred records placed on a level with the writings of the Chinese, Hindoos, and Persians. Thus the writer says, "I am *not* willing to believe that God's will was never known except to that petty tribe of semibarbarians inhabiting the mountains of Palestine—and that even they knew it not until, as it were, a few days ago." "If I cannot know my duty and learn my Father's love without a revelation, I must for ever remain ignorant of it unless I have the revelation made to my own soul. A revelation to my neighbour is none to me. God may speak to him, but it is man that speaks, when that revelation is reported to me." Speaking of the revelation in which the writer believes, he says, "holy men of old spoke as they were moved by it, and the sacred books of the Jews are a record of the views which wise and good men of that nation had of it. The sacred books of the Chinese, Japanese, Hindoos, Persians, &c. contain records of *this* revelation as viewed by the ancient and admired sages of those countries."

In these sentences the whole of the revelations contained in the sacred Scriptures are at once repudiated, unless made to every man specially; and are declared to be no revelation at all except to those persons to whom they were immediately communicated. The testimony of Jesus Christ, of the prophets and apostles, is set at nought, man demands of the Almighty that in order to be believed, he shall speak to him himself—and declares that what he speaks through another will not be credited. As our Lord said in the para-

* In speaking of the paper from which the extracts are taken, Evan Lewis styles it a "paper of great merit," and informs us that he has "seldom read the writings of any man on those topics whose views were so fully congenial with his own."

ble, "They have Moses and the prophets, let them hear them; and if they will not hear them, neither will they believe though one rose from the dead;" so we may safely say to such a man, if the records of holy Scripture, sanctioned as they are by the most conclusive testimony, do not command belief, neither would he believe though the Almighty himself should speak, as it were, face to face.

It will be perceived also, that this writer places the revelation of the Bible on the same footing with the books of the Chinese or Persians, and admits no more inspiration for the one than the other. He tells us that the way to prove Christianity is by what he calls "this inward revelation"—but that he means something very different from what we have always understood by divine revelation is sufficiently obvious. The inward revelation of the spirit of Christ, in which Friends believe, never contradicts, lessens or undervalues the holy Scriptures, but always is in unison and accordance with their divine testimony. It exalts them above all other books—teaches us to love, believe, and obey them—to be grateful to God for the favour of having them, and to read them diligently and seriously, "they being able to make us wise unto salvation through faith which is in Christ Jesus." On the contrary this writer endeavours to destroy the divine authority of the Bible—to bring it down to a level with the dark and bewildering works of idolatrous nations, and to discourage the reading of it. "I believe," says he, "the *proofs* of our holy religion are *within our own bosoms*, and I can but regret that we have so long been *poring over the letter*, losing our faith and starving for the want of spiritual bread."

That the influences and practical effects of the Christian religion must be felt "within our own bosoms," if felt at all, producing a blessed change there, which will show itself in our life and conversation—that the holy Spirit of our dear Redeemer must reign in our hearts, govern our conduct, subdue our tempers and affections to its righteous sway, and bring the whole man into conformity with its own heavenly nature, I readily admit—but the more fully it produces these happy effects, the more will it increase our love and regard for the sacred records and our desire to peruse them, and the greater will be the comfort, instruction and Christian advantages that we shall derive from them. "The better Christian that any man is," says Benjamin Holme, one of our ancient Friends, "the more true and real value he has for the holy Scriptures."

C.

DIED, in Randolph county, N. C. on the 5th instant, after a confinement of two weeks, ALLEN HILL, son of Samuel Hill, in the 21st of his age. He bore his last illness with great patience. His meek, steady, unassuming deportment had endeared him to all who knew him. On the doctor's entering the room, he observed to him that he was not afraid to die, and signified that his hopes were placed in Jesus, of whom he frequently made mention as his good Lord. He appeared to abound in love, particularly towards the members of the family, and calmly took leave of those about him, individually exhorting them to do well. He spoke in affectionate terms of a Friend whom he had accompanied on a religious visit to some of the north eastern states—adding, that he loved every body; and again expressed his full confidence in being prepared to die.

SOUND SCRIPTURAL VIEWS OF EARLY FRIENDS,
WITH RESPECT TO CHRISTIAN DOCTRINE,
DEDUCED FROM THEIR PUBLIC PREACHING.
*Extract from a Sermon preached by Stephen
Crisp, at Grace-Church street, London,
April 18, 1687.*

People do not come to the knowledge of the true God, the living God, by entering into any form of religion; for instance, prayer, hearing of any ordinance or church fellowship, these give not men the knowledge of God, there is but one way to come to that, but one only. Men have found a great many, it is past your skill and mine to reckon up the many ways that men have found out, upon the face of the earth, how they might come to the knowledge of God, and to peace and reconciliation with him; but they have only played the fool, and spent their time in vain, especially they that own the Scriptures of truth to be a true and faithful record of the mind and will of God, they play the fool abominably; for the Scripture that they give so much reputation to in their profession, doth testify the way is but one, and there is no other way for people to be reconciled to God, than by coming into Christ; to be found in him, to be regenerated and born into his nature, and have his qualities put upon them, *that as he was pure, they may be pure; that he that sanctifieth, and they who are sanctified by him, may become both one, and so be reconciled to the Father through him.* This you know is the common profession of Christendom, or at least of our nation. And in other nations, the common profession is, there is no mediator but one, no reconciler but one. Indeed some others hold there may be other mediators, and that there are others that may contribute to them by their mediation, and by their prayers and merits, but the generality of the nations are otherwise.

Now for people to fall out and say, my way is best, and thy way is not best, and to fall into contests about many ways, when the Scripture concludes there is but one way, is not well; we had better all agree about this doctrine, that there is no possibility of reconciliation with God, since we are fallen out with him; and since sin hath made a separation, there is no way of being reconciled again to God, but by and through our Lord Jesus Christ; nor by him neither, unless we receive of his spirit to quicken us; nothing can quicken us, enliven us, or recommend us to God, but the spirit of Christ operating and working in our hearts, that he may prepare us for the Father's kingdom.

If people would agree upon this, there would be an end of all labour, and toil, and jangling about the right way, for the consequence and conclusion would be this: That the man who doth not know himself the sanctifying power of the spirit of Christ Jesus, he is out of the way to reconciliation with God, let his form and profession be what it will: If, therefore, he be reconciled to God, it must be by and through the mediator, and he will never recommend him to the Father till he hath made him a temple to let in the spirit of Christ, to work in his heart, to fit him for the kingdom of God: And men have no other

way to come to it; for though they be zealous in every prayer and form, it signifies nothing to any great purpose, their hope will be frustrated; there is no other way, saith Christ, of coming to the Father, but by me; I am the way, the truth, and the life. If I am out of the truth, I am out of the way; and if I am out of the way, then I cannot come to the end of the way. This is plain reasoning among men: if I tell a lie, that is out of the truth; if I have vain communication, or deceive or wrong my neighbour, that is out of the truth; if I am in that which is manifested in my conscience to be contrary to the truth, I am out of the way; though I be strict in that way as to profession, yet I am out of the way to God, I am out of the truth; there is no way to God but by Christ, who is the way, the truth, and the life; whoever is out of him, is out of the way; which made the apostle say, that his labour, endeavour and desire was, that he might be found in Christ, not having his own righteousness, but having on the righteousness of Christ Jesus.

Many men think to recommend themselves to God by their righteous, just and honest dealings, and doing wrong to nobody. This is good in itself, but doth not recommend us to God, unless it be done by the righteous and holy spirit of Christ Jesus, unless it be of his working; he must have the working of righteousness and truth in us; he must plant it, and it must grow by his working, if it be acceptable to the Father; for without me, saith Christ, you can do nothing. A man out of Christ, a stranger to his spirit, may do something, but nothing available to the well-being of his soul, 'till he have reconciliation by Christ Jesus. If he be reconciled to God, this mediator must be the reconciler, and he must fit and prepare him for reconciliation with the Father.

Thus a man comes to be justified and accepted, not because he is a godly man, but is made so by the spirit of God: You are not under the law, saith the apostle, but under grace: You are under the teachings of it, under the directions of it. Grace can reprove people; for that grace and that truth that comes by Christ, and manifests itself as a light in the hearts of transgressors, reproves their sin, and calls them out of it; it reproves them for it, and exhorts them to leave it, both at one time; so that we must acknowledge all our righteousness, holiness and obedience to be of God, and all that we do in order thereunto, as it is done by the teaching, by the influence and operation of the grace of God given us in Christ Jesus; it is the effect of him who is our mediator, he worketh it in us, and for us, of his good pleasure.

If we be justified, we are not justified for a righteous, holy life, and for our obedience; but we are justified through Christ, who worketh a godly life in them that believe, so that a man is not justified by any other way or means; and all other ways a man takes of being reconciled to God, are vain and fruitless, and have been spoken against by all that were moved by the Holy Ghost in the New Testament.

Therefore is help laid upon one that is

mighty; without the grace of God that comes by Christ Jesus, a man can never do right, though convinced: Though the Lord hath showed him what is good, he shows us that we are unable of ourselves; he hath taken care to send his Son: God hath so loved the world, that he hath sent his Son into the world, that he might help those that have need of help, that every one that is in distress might have an eye to Christ, the author and finisher of their faith; when men have a reference to their faith in Christ, this makes their duty acceptable; I cannot do it except the Lord strengthen me; therefore I will have respect to the mediator, Christ Jesus, who was sent for a light into the world. God sends forth his grace for every one to lay hold on, who generally believe, that though they are unable to do what God requires, yet he will enable them to do it; for as many as received him, to them he gave power to become the sons of God, though they were the devil's children before; he is the same yesterday, to-day, and forever. He abides always the same in his grace to men; he is in his operation to them the same; he offers grace to them that are in a frame of mind to receive it; they may know that his power will give them ability, and that whatsoever they do of themselves will prove fruitless, because it is not done in Christ's name and power, and so not acceptable to God.

The greatest thing that we are to be concerned about, if we will be religious, and concern ourselves about divine matters, about the kingdom of God and the world to come, is, to see what frame of mind we are in at present, whether the high places are taken away, whether we are not exalted in our own conceits of knowledge and wisdom, and reckon not to be beholden to him for his grace. If we be highly conceited, and think we can stand upon our own legs, the high places are not taken away. Men are not, in this state, prepared to seek the God of their fathers; therefore, let every one turn to God, and see how it is with you; see whether there be a mind brought low enough to be subject to Christ, and to the gracious teachings of his spirit.

A man may say, I can make a sermon, I can make a prayer and exhortation, and I can make a book, and send it abroad; I can do all this by my own parts and abilities; so thou mayest, and mayest make it all full of good words, but thou canst never make it acceptable to God; for without me, saith Christ, you can do nothing. Thou must have the assistance of the spirit of Christ, else thou canst not make a good prayer, nor a good book, nor any thing good; God esteems the very plowing of the wicked to be an abomination to him. Where the mind is not exercised by the spirit of God, if he should pray from morning to night, and spend all his days in penance, it will do him no good. If I, saith David, regard iniquity, you may think I am a man in favour with God, a man after God's own heart; yet if I regard iniquity in my heart, the Lord will not hear my prayer. What signifies prayers and sermons, made of good words, if they come not from a heart separate from iniquity? If it be not so, it will do no good at all, in point of acceptance with God.

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For "The Friend."

THE NINETEENTH CENTURY.

There is this that is remarkable in the scheme of Providence—the fewness, simplicity and uniformity of the means by which it is carried on. The more we learn of his works the more apparent does this become; and the very object of physical science is in fact to reduce to comprehensive laws the infinite variety of natural phenomena. The same simplicity of means and uniformity of action exist in the moral world. The history of mankind presents a succession of events composed of a few common elements, which are endless in variety of mixture, yet possess the same general features, in like manner as the equilibrium of the great deep remains undisturbed by the infinite variety in the shape and height of its tumultuous waves. Yet through this general uniformity may be perceived an occasional swelling of the tide, as if an unseen agency were augmenting that which is ordinary. It is unquestionable, for example, that certain passions have at times become epidemic, certain opinions universal, with little apparent cause, and produced effects altogether beyond their customary power. Certain combinations also of events have occurred, which, either by neutralizing one of two counteracting forces, or effecting an unusual concert of action in others, have disturbed the equilibrium of the moral world, and given rise to extraordinary impulses in the career, to permanent changes in the condition of man. The investigation of these phenomena, is one of the noblest tasks to which philosophy can devote herself. When rightly explored, they open to us the sublimest views of Providence, and by showing the final causes of those calamitous periods in the history of our race, which seemed, while they were in truth the dawn of a brighter era, to swallow up all that had hitherto existed of good and fair—teach us to reconcile the ways of God to man.

There is another truth to be learned from this investigation. As that order in which the regular phenomena of nature occur, that strength and combination of motive by which society is sustained, are in what may be called the ordinary providence of God; when we

perceive the swelling of an unusual tide, an unwonted efficiency in the means, we are compelled to attribute it to his particular providence.

The lines of the evangelical poet will illustrate my meaning—

Has not God
Still wrought by means since first he made the world?
And did he not of old employ his means
To drown it?

No doubt in the pouring forth of that storm which was to sweep away all the works of man, the clouds gathered, the winds rose, the rain fell, and the waters swelled, in perfect accordance with what are called natural laws; and it may have required a divine illumination to enable the righteous Noah himself to comprehend its supernatural character.

To take another example: the universal peace which prevailed throughout the Roman empire in the reign of Augustus, may be traced to causes perfectly natural; yet every Christian must perceive the particular providence of the Almighty in thus preparing for the advent of the Messiah, and for the extraordinary rapidity with which the gospel was spread.

There are many eras in history which may be signalized by these marks. Such, for instance, are the papal and the Mahomedan dominion, the invasions of the barbarians, the crusades, the juncture at which printing was invented, the reformation preached, and America discovered; and to turn to the events of our own times, the wars of the French revolution, and the dispersion of the British race and language throughout the globe.

These events may be said to have been long in preparation and their causes always in action—as heat is always an element of nature, though latent and unperceived until manifested by the fermentation of the mass, or kindled into fury by a slight spark upon matter already combustible.

In our own chequered and eventful times, the course of Providence is evidently bringing about some signal change in the condition of mankind. The means by which this appears to be preparing, is the convulsive struggle of those classes of society which commerce and industry have created, for a new distribution of political power. It is, in the very nature of things, impossible to prevent this; for the centre of gravity of the social order has shifted, and we are drawn along by its irresistible force. It is easy to perceive how this could be peaceably accomplished, for the change is not in its own nature violent or convulsive. Yet such is the character of the times, that all the passions and interests of man have come up as to the combat. It has grown into the mortal

strife of irreconcilable principles, in which the altar and the throne have become besieged fortresses—to the one party the symbol of all that is hateful, tyrannical, and superstitious, and to the other the palladium of social order. The most opposite principles are leagued together in this fearful war; a generous hatred of tyranny—an ardent love for liberty—a fanatical atheism—a licentious libertinism, are joined, on the one hand, against the spirit of despotism—the papal superstition and the priest-hood—the love of order—and the dread of innovation. It is the war of subjects against kings and priests—and we cannot doubt that the long and melancholy vista of anarchy and carnage which the future presents to the eye of reason, will end in brighter prospects and a happier order of things.

That which appears to me worthy of remark in all this, is, that the extraordinary excitement of this great struggle, wherever it is felt, has infused into the human mind an unwonted energy—has excited its sensibilities, and impelled it into action in all directions, in a manner which marks the age as one in which great events are preparing.

The most peculiar of these marks is the energy with which Christian philanthropy is every where exerting itself. It seems, at times, to be impelled by a sort of Quixotic imagination—to rush forward on plans too wild, and vast, and visionary, ever to be accomplished. It is probable, however, that this exuberance of vigour is an inseparable attendant, in the constitution of our nature, on that degree of energy which is necessary for the accomplishment of great ends.

After making every deduction for wasted energies, there will still remain a sum of effective power, devoted to the improvement of man, beyond any thing that modern times have witnessed. And who can doubt that this is blessed by the All Bountiful? who can doubt that the men who forsake home and kindred, and bind themselves to hardships and privations in a heathen land, are the devoted servants of the Redeemer? and who can deny that their labours have, in many instances, been marvellously rewarded? Nor is it only the labours of missionary zeal that are thus fruitful.

A society, the career of which is one of the sublimest history pieces in the annals of the world, is translating into every tongue, and conveying unto every people, the book of revelation—that book which has never been translated into any language that it did not fix and refine—which has never been received by any people whom it did not subdue, enlighten and ennoble. Into these efforts of Christian zeal there seems to be infused an energy

above the intention and strength of the agents themselves. Men are working out the purposes of the Almighty.

As if still further to render the present an epoch, memorable in the history of mankind, the destroying angel has been loosed. A pestilence of unknown origin, of unheard of malignity, has swept over the old world, and is fast making the circuit of the new. From the torrid to the frigid zone—from sea to sea, the messenger of almighty power pursues his way, confounding the learned, and sweeping with a besom some of the fairest portions of the earth. It were idle to speculate upon the probabilities of so awful a visitation; for it is apparent that we live in a time in which an energy, above their ordinary measure, is given to those natural causes by which Providence is effecting his purposes. The lesson which is to be drawn from it cannot be more suitably expressed than in the language of Scripture, where the calling of the Son of man is said to be a *midnight cry*. It should impress us with earnestness and solemnity—it should teach all, that which the Christian alone feels, and which he, alas! but too often feels faintly and unfrequently—the ever present power of the Almighty—the ever present precariousness of life—the ever pressing necessity of being girded for the final call.

If, as seems not improbable, the condition of the world is such that an unusual degree of virtue from on high is imparted to the efforts of the true disciples of the Redeemer, in his cause, how inexpressibly awful is the responsibility of the present generation! As individuals, we ought to be more than ever upon the watch, that we bring no shame upon our holy profession—we ought to pray more earnestly than ever that our hearts be cleansed from secret sins! As members of the church, we ought to cherish a zeal for her cause, and a devotion to her service—that thus haply she may come up to her place in the allotments of Providence.

What! if the chastisements of HIS HAND should remain unsanctified to us as a body, unless a more fervent zeal, a livelier faith, a humbler life—succeed to the indifference, the lukewarmness, the worldly mindedness that overpower so many! What! if *these* be so prevalent still to keep us in bondage! What! if the fruits of a more general conviction and conviction should be to restore to us again, at this eventful period, the far-shining example and the apostolic functions of our ancient friends!

It may be thought by some, that the reflections in which I have indulged are of a visionary and unfruitful character. But, if it be so—that these are times which have been darkly shadowed forth in the mysterious visions of the Apocalypse—how instant is the necessity for an entire devotion to the cause of the Redeemer! We should stand girded for the service—ready for the call—our feet shod, and our lamps burning. It is a remarkable fact, that the Christians of the first and second centuries—the primitive fathers of the church—lived in the constant apprehension that the latter days were at

hand. There can be little doubt that this impression imparted a loftiness and sublimity to their piety, that it made them more constantly watchful of their steps; in short, that it heightened all those motives to a godly life, which should operate at all times and every where, but which, such is the infirmity of our nature, are too often feeble and intermitting in their actions.

From Flint's History and Geography of the Mississippi Valley.

We will not admit the supposition that our readers can yet be tired with these selections from the volumes of Flint. The same racy, vivacious, original cast of observation, giving life and zest to whatever he touches, continues. In the brief compass of his account of the cane brake, may be found something of the stir and thrill of martial fray, without its crime,—something of poetry—of the picturesque, and something for the experimental agriculturist. The intimation at the close of this, and that also respecting the singular production “wild rice,” should not be disregarded. In the extensive alluvion tracts, along the Jersey seaboard, might there not be found appropriate soil for experiments in both?

“*Vines and Creepers.*—The common grape vine is diffused through all the climates. Nothing is so familiar to the eye of a traveller in this country, as soon as he enters on the richer lands, as to see vines, often of a prodigious size, that are perpendicularly attached at the top branches, sixty or eighty feet from the ground, and at a great lateral distance from the trunk of the tree. It is a standing puzzle to a young man, first brought into these woods, to task his ingenuity by putting him to account for the manner in which a vine, perhaps nearly of the size of the human body, has been able to rear itself to such a height. There can be, however, no doubt, that the vine in this case is coeval with the tree; that the tree, as it grew, reared the vine; and that the vine receded from the trunk, with the projection of the lateral branches, until, in the lapse of time, this singular appearance is presented. In many places, half the trees in the bottom are covered with these vines. In the deep forests, on the hills, in the barrens, in the hazle prairies, and in the pine woods, every form and size of the grape vine presents itself.

“*Bignonia radicans* is a creeper, beautiful for its foliage and flowers. It has a vine of a grayish white colour, and long and delicate spiked-shaped leaves in alternate sets. It climbs the largest trees in preference, mounts to their summits, and displays a profusion of large, trumpet-shaped flowers, of flame colour. Planted near a house, in two or three seasons a single vine will cover a roof, throwing its fibrous and parasitic roots so strongly under the shingles, as to detach them from the roof.

“*Ivy.*—There are varieties of this creeper. Every traveller in the rich alluvions has been impressed with the spectacles exhibited there, of the thousands of large and lofty columns of the cotton wood wreathed from the ground to the branches with an architectural drapery

of this deep verdure. We have seen huge trunks of dead trees so ornamented. It is one of those charms of nature that never tire on the eye. It is thus that nature ornaments the pillars of her great temple, to fit it to inspire delight and adoration in the solitary worshippers.

“*Supple-jack.*—We have first remarked this creeper in about latitude 35°. The vine resembles that of the muscadine grape, but the olive colour is deeper. It is well known to attach itself so strongly to the shrub it entwines, as to cause those curious spiral curves and inner flattenings that give its singularity and value to the supple-jack cane. The foliage of the vine is an exact copy, in miniature, of that of the China tree. The richness of its verdure, the impervious thickness of its dark green foliage, and the profusion of deep black berries with which it is covered, would render it a beautiful creeper, with which to cover a pavilion or a piazza.

“There is a creeper which we have not seen noticed by travellers or botanists, and which, indeed, we have not often seen ourselves, and then only on the margin of the Mississippi, between New Madrid and the mouth of the Arkansas. Its vine and foliage somewhat resemble those of the supple-jack. We never saw its climbing shrubs more than ten feet in height. The flowers were long and rich tufted wreaths, on small, flexile, twiny stems, and much resembling the purple blossoms of the pea. They were gathered for the garnishing of the chimney places of the cabins; and we have seen no flowers that exceeded them in splendour and beauty.

“*Cane.*—Every one has seen this reed in the form in which it is used for angling rods. It grows on the lower courses of the Mississippi, Arkansas, and Red River, from fifteen to thirty feet in height. We have seen some, in these rich soils, that would almost vie in size with the bamboo. The leaves are of a beautiful green—long, narrow, and dagger shaped, not unlike those of Egyptian millet. It grows in equidistant joints, perfectly straight, almost a compact mass; and to us, in winter especially, is the richest looking vegetation that we have ever seen. The smallest sparrow would find it difficult to fly among it; and to see its ten thousand stems rising almost contiguous to each other, and to look at the impervious roof of verdure which it forms at its top, it has the aspect of being a solid layer of vegetation. A man could not make three miles in a day through a thick cane brake. It is the chosen resort of bears and panthers, which break it down, and make their way into it as a retreat from man. It indicates a dry soil above the inundation, and of the richest character. The ground is never in better preparation for maize, than after this prodigious mass of vegetation is first cut down and burned. When the cane has been cut, and is so dried as that it will burn, it is an amusement of holiday to the negroes, to set fire to a cane brake thus prepared. The rarefied air in the hollow compartments of the cane, bursts them with a report not much inferior to a discharge of musketry; and the burning of a cane brake makes a

noise as of a conflicting army, in which thousands of muskets are continually discharging. This beautiful vegetation is generally asserted to have a life of five years, at the end of which period, if it has grown undisturbed, it produces an abundant crop of seed, with heads very like those of broom corn. The seeds are farinaceous, and said to be not much inferior to wheat, for which the Indians, and occasionally the first settlers, have substituted it. No prospect so impressively shows the exuberant prodigality of nature, as a thick cane brake. Nothing affords such a rich and perennial range for cattle, sheep and horses. The butter that is made from the cane pastures of this region, is of the finest kind. The seed easily vegetates in any rich soil. It rises from the ground, like the richest asparagus, with a large succulent stem; and it grows six feet high before this succulency and tenderness harden to wood. No other vegetable furnishes a fodder so rich or abundant; nor, in our view, does any other agricultural product so strongly call for a trial, as the annual sowing of cane, in regions too far north for it to survive the winter. We suppose this would be in latitude 39°.

"Gooseberry.—All its varieties are seen indigenous in all parts of this valley. It grows to a great height and size in the middle regions, and covers itself with fruit. We have seen in Missouri a gooseberry hedge, of a height, compactness, and thorny impenetrability, to turn all kinds of cattle. It would have the advantage of attaining its full size in three or four years.

"Immense tracts of the prairies are covered with the hazle bush, and the nuts are fine and abundant. The prairies, in many places, in the season, are red with fine strawberries.

"Wild rice, *zizania aquatica*, *vel fatuis avena*. By the French, *folles avoines*. By the Indians, *menomene*. It is found in the greatest abundance on the marshy margins of the northern lakes, and in the plashy waters on the upper courses of the Mississippi. It grows in these regions on a vast extent of country. It is there that the millions of migrating water fowls fatten, before they take their autumnal migration to the south. It is there, too, that the northern savages, and the Canadian traders and hunters find their annual supplies of grain. But for this resource they could hardly exist. It is a tall, tubular, reedy water plant, not unlike the bastard cane of the southern countries. It very accurately resembles the cane grass of the swamps and savannas on the gulf of Mexico. It springs up from waters of six or seven feet in depth, where the bottom is soft and muddy. It rises nearly as high above the water. Its leaves and spikes, though much larger, resemble those of oats, from which the French give it its name. Its culm is jointed, as large as the little finger; leaves broad and linear, panicle more than a foot in length; the lower branches with spreading barren flowers, the upper with fertile and erect ones. The seeds are blackish, smooth, narrow, cylindrical, about three quarters of an inch long, deciduous. When it is intended to be preserved for grain, the spikes are bound together to

preserve them from the ravages of birds and water fowls, that prey upon them in immense numbers. It thus has a chance to ripen. At the season for gathering it, canoes are rowed among the grain. A blanket is spread upon them, and the grain is beaten upon the blankets. It is, perhaps, of all the *cerealia*, except maize, the most prolific. It is astonishing, amidst all our eager and multiplied agricultural remarks, that so little attention has been bestowed upon this interesting and valuable grain. It has scarcely been known, except by Canadian hunters and savages, that such a grain, the resource of a vast extent of country, existed. It surely ought to be ascertained if the drowned lands of the Atlantic country, and the immense marshes and stagnant lakes of the south, will grow it. It is a mistake, that it is found only in the northern regions of the valley. It grows in perfection on the lakes about Natchitoches, south of 32°, and might, probably, be cultivated in all the climates of the valley. Though a hardy plant, it is subject to some of the accidents that cause failure of the other grains. The grain has a long, slender hull, much resembling that of oats, except that it is longer and darker. In detaching this hull, the Indians use a process of drying, that, probably, in most instances, destroys its germinating principle. Those who have found this grain unpleasant, have, perhaps, eaten it when smoked and badly prepared. There is, probably, the same difference in quality, too, as in other grains. The grain that we have eaten was as white as the common rice. Puddings made of it tasted to us like those made of sago.

"A singular kind of aquatic vegetation, which has given rise to the fiction of floating islands of vegetation on these waters, is seen to cover great extents of shallow lakes and muddy bayous. It appears, indeed, to float on the water; and great masses of it, no doubt, often are detached and seen floating, as though there were no roots attached to the soil at the bottom. But we examined it and found its twiny stem, many yards in length, bound to the bottom by a thousand fibrous roots. It has a small, beautiful, elliptical leaf, and a minute, but delicate white flower. We have sailed where the bow of the vessel made a furrow through fields of this curious plant. Under them fishes dart, alligators gambol, and, in the proper season, multitudes of water fowls are seen pattering their bills among these leaves. We have seen this plant designated by the name *pistia stratiotes*."

HUMMING BIRDS.

The subjoined desultory notices, extracted from a late number of "The Magazine of Natural History," will interest some of our readers. We do not undertake to deny that the humming-bird, or some of its varieties, may sometimes feed on insects, but having often and attentively watched the motions of the agile little creature under that name which frequents our gardens, we must yet believe, that the nectar of flowers makes a part at least of his daily banquet.

White, in his Natural History of Selborne,

says:—"In the season of nidification the wildest birds are comparatively tame." This observation applies to the humming-bird. I remember a pair of those beautiful little creatures busily building a nest in the branch of an orange-tree, which was close to the outer side of the open piazza of a house in Spanish Town, Jamaica: in the apartment, situated on the north side of the house, the family breakfasted and lunched. I spent three days there; and, while taking my meals, had at least an equal treat, in seeing these smallest of the feathered tribes gaily and actively employed in their building process. I have now in my possession a nest of the bee humming-bird, which I removed from the end of a branch of mango tree, which was not a foot above my head, and close to the door of a dwelling-house. I cannot quit this article without speaking of the delight that was afforded me, in Jamaica, by seeing humming-birds feeding on honey in the florets of the great aloe. On the side of a hill upon Sutton's estate, were a considerable number of aloe plants, of which about a dozen were in full blossom. They were spread over a space of about twenty yards square. The spikes, bearing bunches of flowers in a thyrsus, were from twelve to fifteen feet high; on each spike were many hundred flowers of a bright yellow colour, each floret of a tubular shape, and containing a good-sized drop of honey. Such an assemblage of floral splendour was in itself most magnificent and striking; but it may be imagined how much the interest caused by this beautiful exhibition was increased by vast numbers of humming-birds, of various species, fluttering at the opening of the flowers, and dipping their bills, first into one floret and then into another, the sun, as usual, shining bright upon their varied and beautiful plumage. The long-tailed or bird of paradise humming-bird was particularly striking, its long feathers waving as it darted from one flower to another. I was so much delighted with this sight, that I visited the spot again in the afternoon, after a very long and fatiguing day's ride, accompanied by my wife, on horseback, when we enjoyed the scene before us for more than half an hour. Rennie is of opinion that the trochilidæ do not feed on honey, but that their food is insects. I have related what appeared to be a fact, in proof of the general opinion of their eating honey being correct. I gathered a bunch of the flowers of the aloe, but did not perceive any insects in them; and I have known several instances of humming-birds being kept alive for some time by feeding them with sugar and water: further, when birds make insects their prey, it is by a sudden darting upon them; whereas the humming-bird is fluttering some seconds at each flower, as if employed in sipping honey, rather than in catching insects.

In amplification of humming-bird history, we here present, from Waterton's *Wanderings in South America*, an extract which has lain some time by us.

"The humming-bird, though least in size, yet, from its glittering mantle, is entitled to the first place in the list of the birds of the

New World. It may be truly called the bird of paradise; and, had it existed in the Old World, it would have claimed the title; instead of the bird which has now the honour to bear it. See it darting through the air almost as quick as thought! now it is within a yard of your face! in an instant gone! now it flutters from flower to flower, to sip the silver dew: it is now a ruby, now a topaz, now an emerald, now all burnished gold! It would be arrogant to pretend to describe this winged gem of nature, after Buffon's elegant description of it. Cayenne and Demerara produce the same humming-birds. Perhaps you would wish to know something of their haunts. Chiefly in the months of July and August, the tree called Bois Immortel, very common in Demerara, bears abundance of red blossoms, which stay on the tree for some weeks; then it is that most of the different species of humming-birds are very plentiful. The wild red sage is also their favourite shrub, and they buzz like bees round the blossom of the wallaba tree. Indeed, there is scarce a flower in the interior or on the sea-coast, but what receives frequent visits from one or other of the species. On entering the forests, on the rising land in the interior, the blue and green, the smallest brown, (no bigger than the humble bee, with two long feathers in the tail,) and the little forked-tail purple-throated humming-birds glitter before you in ever-changing attitudes. One species alone never shows his beauty to the sun; and were it not for his lovely shining colours, you might almost be tempted to class him with the goat-suckers, on account of his habits. He is the largest of all the humming-birds, and is all red and changing gold green, except the head, which is black. He has two long feathers in the tail, which cross each other; and these have gained him the name of Karabimiti, or Ara humming-bird, from the Indians. You never find him on the sea-coast, or where the river is salt, or in the heart of the forest, unless fresh water be there. He keeps close by the side of wooded fresh water rivers, and dark and lonely creeks. He leaves his retreat before sunrise, to feed on the insects over the water; he returns to it as soon as the sun's rays cause a glare of light, is sedentary all day long, and comes out again, for a short time, after sunset. He builds his nest on a twig over the water, in some unfrequented creeks: it looks like tanned cow-leather. As you advance towards the mountains of Demerara, other species of humming-birds present themselves before you. It seems to be an erroneous opinion that the humming-bird lives entirely on honey-dew. Almost every flower of the tropical climate contains insects of one kind or another: now, the humming-bird is most busy about the flowers an hour or two after sunrise, and after a shower of rain; and it is just at this time that the insects come out to the edge of the flower, in order that the sun's rays may dry the nocturnal dew and rain which they have received. On opening the stomach of the humming-bird, dead insects are almost always found there."

From Bates' *Mis. Rep.* of 6 mo. 28th, 1832.

Friends' Asylum for the Relief of Persons deprived of the Use of their Reason, near Frankford, Pa.

The following extracts are introduced from a desire to render the valuable institution to which they relate, more generally known in the Society than it is. There is reason to believe that the *existence* of this asylum is not generally known in the Society of Friends, and a knowledge of the fact, that it is open to the reception of patients from within *any* of the yearly meetings, is still more limited.

When we consider how *very difficult* it is to extend the necessary care to persons who are deprived of the use of their reason, so as to mitigate their afflictions, and preserve them from the dangers to which they are continually, and in a peculiar manner exposed—when we take into consideration, in connection with the duties which should be discharged to them, the care, the burdens, and the various sources of affliction to which their relatives and particular friends must be subjected—it is almost a matter of astonishment that this institution should not have been brought more into notice than it has been, by the inquiries of those who have friends that need the care and comforts it is calculated to afford; and more especially when it is remembered that the mode of treatment there has been so successful, in removing the disease altogether. There can be no doubt, that many, very many persons have become confirmed maniacs, who might have been restored to their reason, to their friends and to society, had they been placed, in an early stage of the mental alienation, in this asylum.

I am aware, that in some places there is a mistaken tenderness in the relatives of this afflicted class of patients, which revolts at the idea of placing a near connection in such an institution. It may, in some measure, have arisen from the harsh treatment which once was pursued, and still may be, in some lunatic hospitals. It is true that in some of those hospitals a system of severity has not only been *permitted*, but has been considered even necessary—from which the sympathetic mind must revolt, and to which very few persons would be willing to subject those to whom they were bound by the tender ties of nature and affection. But in the case before us, the comfort and restoration of the patient are so steadily kept in view, the treatment in all respects so completely in accordance with what the nearest connection could desire, the means for attaining these objects so far beyond what could be commanded by any private family whatever, that it is much to be desired a knowledge of the institution may be extensively diffused, and with it, a just appreciation of the benefits it is capable of affording, to one of the most deeply to be pitied classes of our fellow creatures.

The asylum is a beautiful, plain stone building—composed of a centre, three stories high, and 60 feet in front, a wing on each side, two stories high and 100 feet long, with a building at each end, three stories high, 31 feet front, and 55 deep; making in all a front

of 322 feet. The wings are about 24 feet wide.

It is on a tract of about sixty-one acres of land. In front of the buildings is a handsome range of fields, in fine cultivation. In the rear of each wing is a yard for the respective sexes. Back of the centre, is a yard—then a beautiful flower garden, which opens into the kitchen garden, more remote from the house. Beyond these is a handsome field, (in clover when I saw it,) surrounded by a wood, the ground gradually falling into valleys, which are connected with a creek that winds around the extremity of the tract. In the edge of the woods surrounding the field behind the garden, is a serpentine walk, with seats at convenient distances, and affording a beautiful view of the woodland, fields, and buildings of the asylum. Nearly opposite to the building, a path strikes off from the circuitous walk, and descending a pretty smart declivity, terminates at a summer house, built on a projecting rock, about eight or ten feet square, near the foot of the hill. This seems to be a spot, peculiarly calculated to soothe distracted feelings, and afford enjoyment even to an unbalanced mind. It is indeed a delightful solitude. The seclusion of the place—the shade of the native forest, the warbling of the birds—the gentle murmuring of the stream that flows at a little distance, over rocks, forming just fall enough to produce a pleasing effect on the ear—combine to give an impression to the feelings which cannot be received from any description.

I was particularly pleased with the construction and order observed about the house. As far as possible, every thing was avoided which would give it the appearance of a place of gloomy confinement—every thing adopted which would render it to the patients, a pleasing, or even a happy *home*.

If I should have committed any mistakes in this description, my apology must be that it is given in great measure from the *recollections* of a visit I paid to the institution two years ago.

Extract from the "Rules for the Management of the Asylum."

OF THE ADMISSION OF PATIENTS.

When application for the admission of a patient is made, a certificate, obtained, when practicable, from a physician in the neighbourhood, ought to be submitted to the visiting managers, giving a statement of the cause according to the form, and in reply to the queries adjoined.

I do hereby certify, from my own knowledge, that _____ of _____ aged _____ years, is in a state of insanity, and proper to be received into a house provided for the relief of persons of that description.

I further certify, that the answers annexed to the following queries are correct, as far as I can judge.

1. How long has the patient been afflicted with insanity?

Answer.

2. What medical, or other means have been used?

Answer.

3. Has the patient shown any disposition to injure him or herself, or any other person?

Answer.

4. Does any other complaint exist?

Answer.

5. What other circumstances have occurred tending to throw light on the case?

Answer.

1830.

M. D.

Previous to the admission of such patient, an examination shall be made of the case, by the attending or one of the consulting physicians, and his certificate obtained, that such person "has been examined by him, is found to be deprived of the use of his or her reason, and may, with propriety, be admitted as a patient into the Asylum;" and the following bond shall be signed by two persons, as sureties, (one of whom must reside in or near Philadelphia,) for the regular payment of such board as may be agreed upon by the visiting managers.

Application is hereby made for the admission of _____ as a patient into the Asylum for the relief of persons deprived of the use of their reason; upon whose admission, we severally engage to provide a sufficiency of clothing for _____ use whilst there; to pay to _____ superintendant of said institution, or to his assigns or successor in office, _____ dollars per week, for _____ board; to make compensation for all damages done by _____ to the glass, bedding, or furniture, and to cause _____ to be removed when discharged; and in the event of death whilst there, to pay the expenses of _____ burial.

Witness our hands and seals, this _____ day of _____ 18_____

WITNESS

(L. S.)

(L. S.)

If persons, becoming sureties, shall so prefer, the visiting managers may accept, in lieu of compensation for damages done by patients to the glass, bedding, or furniture, a small additional charge to the board agreed upon.

In case persons at a distance are desirous of having any information respecting the admission of a patient, their letters may be addressed to any of the managers or to the superintendant.

OF VISITORS TO THE ASYLUM.

When near relations or particular friends of patients desire to be admitted to see their connections, application must be made to the superintendant; or, in his absence, to the attending physician, who may allow such visits when circumstances will admit.

As the general admission of visitors would be improper and injurious to the patient, no persons, except as above, shall be admitted to the apartments occupied by patients, unless introduced by a manager; but on application to the superintendant, they may be shown such parts of the building and appendages as are not so occupied.

The following are part of some lines which appeared in a recent number of the N. York Christian Advocate, and stated to have been suggested by the description of a beautiful young woman who was seen at a dancing party.

Thou, whose deep thoughts are wand'ring far
From the gay scene—why art thou there?
Amid the still and solemn crowd
We late beheld thee meekly bow'd,
We heard thy trembling accents fall
In awful vows, renouncing all
Earth's pomp, and vanity, and pride,
For thy blest Saviour, crucified.
Thy bright existence then was riven
From earth, to blend itself with heaven.
As when morn's diamond dew drops rise
On the warm sun-beam to the skies;
Drawn from their couch of soft repose,
In sparkling splendour on the rose.
And as from many a lovely scene
Of fields and woods and valleys green,
We see the streamlet swiftly glide,
To pour into the ocean tide.
The mem'ry of that solemn vow
Is deep within thy bosom now;
The thought of the blest twilight hour,
In the lone stillness of thy bower,
When on thy pard'ning Saviour's breast
Thy contrite heart had found its rest,
Is stealing thy sad soul away,
Far from the mirthful revel gay.
The glittering forms and gladdening strain
Fall on thine eye and ear in vain;
As the vast city's stranger throng
In busy bustle borne along,
Rock the lone exile doom'd to roam
Far from his loved paternal home.
Thou, whose high thoughts are far from earth,
Why art thou in the haunt of mirth?
O, gladly would thy guileless heart
From every earthly pleasure part.
But when thy honour'd friends combine
To lure thee back to fashion's shrine;
How hard for gentle souls like thine,
Their fond entreaties to refuse,
And the lone narrow pathway choose!
But if thou wouldst obey the call
Of Him whose love demands thy all,
Thou must renounce a sinful world,
Nor in the giddy trance be whirl'd.
Leave the gay hall where mortals pay
Their homage to thy beauty's sway;
Within thy peaceful bower to seat
Thyself low at the Saviour's feet,
And while the moonbeam's silvery light
Falls through the vine-hung window bright,
Read in the sacred living page
Thy high, immortal heritage:
Let thy sweet voice melodious raise
The soft, low strain of solemn praise:
Then bow thee meekly at the shrine
Of love and holiness divine;
And when, thy blest orisons made,
On thy soft pillow thou art laid,
In peace ineffable thy breast
Shall sink to deep, untroubled rest.
And when morn's rosy fingers steal
Thine eye-lids softly to unseal,
No shade of sorrow shall we trace
On thy bright, beauty-tinted face.
But walking near thy Saviour's side,
His word thy sure, unerring guide,
The precepts of the page divine,
Shall with thy tranquil life combine,
As words of glewing genius float,
In song, or music's mellow note.
Awhile thy gentle soul must brave
The tumult of life's stormy wave;
Till doom'd no longer here to dwell
Imprison'd in the earthly shell,
Drawn from the dark terrestrial mine,
Among heaven's jewels thou shalt shine!

GEORGE WASHINGTON.

The following incident is extracted from a life of George Washington, recently published by "The Sunday School Union," and communicated for that work by the late Judge Washington. It contains an impressive lesson, worth remembering by every young person.

"In the early part of the year 1782, I was sent by my father to Philadelphia, for the purpose of prosecuting the study of law. It was my good fortune to meet General Washington there. Within a few days after my arrival, but not until he had placed me in the office of Mr. Wilson, and secured for me the countenance and kind attention of some of his friends in that city, he returned to the state of New York. Upon that occasion, or at a subsequent period, (I cannot now recollect which,) he requested me to make inquiries respecting a kind of cloth which he particularly described, and wished to purchase, and to inform him by letter the price, and where it was to be procured. I readily promised an early compliance with this request, and intended, I doubt not, at the time, conscientiously to fulfil my engagement. I postponed doing so, however, from day to day, until the subject was forgotten altogether; or was too seldom thought of to leave more than a very slight impression upon my mind. About the time when the evacuation of New York by the British troops, was to be commemorated in that city, the General wrote to me, giving me permission to be present on that occasion, and inclosing me money for my expenses. On my arrival in New York, I called at his lodgings, and was received by him with his former kindness. After some general conversation, he asked me if I had attended to his request respecting the cloth, and what had been the result of my inquiries? My feelings at that moment may be imagined; it is not in my power to describe them. I had no excuse to offer, and as soon as the power of speech was allowed me, I acknowledged my delinquency. Turning to me, with a mildness which I did not deserve, but with an impressiveness in his manner which I have never forgotten, he observed, '*Remember, young man, never in future to make a promise, even of a trivial kind, the nature and extent of which you have not duly considered; having made it, let nothing prevent a punctual performance of it, if it be within your power.*' He then dismissed me without an additional reproach or observation."

A stated meeting of the Auxiliary Bible Association of Friends, in Philadelphia Quarterly Meeting, will be held at 8 o'clock this evening, in Arch street meeting-house.

JOSEPH WARRINGTON, Sec'y.

The Friend who forwarded a letter to Wm. Salter, dated 7th mo. 25th, 1832, at Harvey's-burgh, Warren Co. Ohio, for 14 copies of P. J. Gray's work, will be kind enough to forward his name, as his letter was not subscribed.

DIED at Burlington, New Jersey, on the 24th of 4th month last, MARY LETCHWORTH, wife of William Letchworth, in the 65th year of her age.

For "The Friend."

CAMDEN TESTIMONY.

Evan Lewis's "pure democracy" is a kind of government which libertines will be well pleased with. "All the members," whatever their standing, however they disregard the testimonies of the Society in dress, address, or demeanour, or however little evidence they give of any thing like religious feeling or experience, "all meet upon terms of perfect equality, having equal rights; and the body is governed by the individual consent of each and every member expressed or implied." I should be glad to know in how many cases the Hicksite Society, since its secession from Friends, has acted on this principle, "so essential to the harmony and healthful action of the body." If "the authority of its conclusions," or "the healthfulness of its action," is to be settled by this test, it must be in a most corrupt and diseased state; and I suspect there are few, if any, of "its decisions" for which much respect will "be either felt or acknowledged." Indeed, it is no surprise to see its members, fearlessly, and with entire impunity, violating the "decisions of the body," when they are thus furnished, by the accredited standard paper of the Society, with a principle for testing them, by which it is clearly shown that few if any of them have the least claim to observance or respect. How will Evan Lewis settle with Eli Hilles, Benjamin Ferris, William Gibbons, and other "weighty members" of the Hicksite meeting at Wilmington, for thus promulgating a sentiment which proves all the recent proceedings against their coadjutor, Benjamin Webb, to have been an entire departure from the true principles on which their society is founded? Was Wilmington Hicksite meeting "governed by the individual consent of each and every member, expressed or implied," in its decisions on these cases? It will require more than the sophistry of John Comly, and the mystifying powers of Halliday Jackson, to reconcile the principles of their official organ with the course of their practice.

Evan appears to have had some confused idea that there was danger of running too far, and involving a contradiction or absurdity in his "pure democracy;" and, in order to make it *more pure*, he proceeds to mix a little aristocracy with it. After a pretty long quotation from Hendrickson's bill, in which the influence and authority of age, religious experience and tried worth, in our meeting for discipline is pertinently set forth, as well as that respect and deference which are due to them from youth, and which E. L. declares to be "sufficient to produce strife and division in the body," he goes on to say, "but though all possess equal rights, it does not follow that all have equal influence." How is this?—he should have demonstrated the position, and not left it to bare assertion. If "all meet upon terms of perfect equality," and "the individual consent of each and every member" is necessary to form any decision, "the authority of which shall be felt or acknowledged," I am at a loss to see how the refusal to accord that "individual consent," by any one member could have more influence than the

refusal of another; either would, on E. Lewis's principles, destroy the authority of a conclusion; and as "all the members meet upon terms of perfect equality," it matters not whether that refusal be by the least child, or the most finished fop, or the gravest and most judicious member. It is a question for Evan to solve,—how all the members of any society can meet upon terms of *perfect equality*; and yet, that it shall not follow that in the proceedings of that society all have *equal influence*. To get over this difficulty, he tells us that "in all religious associations there will be a diversity of gifts and talents which will evince different qualifications for the service of the church. *All have the same right* to participate in the concerns of discipline, but all will not be equally qualified to administer to the edification of the body."—Here is another point in which there is an obvious departure from the principles of the religious Society of Friends. It has ever been held by them that the discipline of the church of Christ, being established under the leadings of his spirit, could only be rightly transacted and maintained under a degree of the same divine influence; and that where persons, whose lives and conversation were not consistent with our religious testimonies, attempted to interfere or meddle, in any way, with its management, they not only transgressed the bounds of their proper business, but marred the work itself. But it seems that the new scheme of church government erected among the Hicksites, is something quite different.—"*All have the same right* to participate in the concerns of discipline," whether old or young, faithful or unfaithful, pious or irreligious, children or men. George Fox never dreamed of such "pure democracy," or rather "ultra Jacobinism," as this, when he instituted meetings for discipline in the infant society,—his principles on the point, and those entertained by the Hicksites, and promulgated by Evan Lewis, their official organ, are totally at variance.

E. L. proceeds then to say, "Hence there will result different degrees of influence possessed by different individuals; and this influence has sometimes been called *weight*." Is it possible then that the Hicksites admit such a thing as weight in religious meetings? After all the pains taken by Dr. Gibbons and Benjamin Ferris to "*write it to scorn*" in the Bazaar, to represent it as the great "bugbear" of orthodoxy, and the grand moving power which actuates persecution and oppression in the church; after the heated declamations of Abraham Lower, and Halliday Jackson, and Charles Stokes, in their examinations at Camden, from which you might suppose this said "weight" to be the most hideous monster that ever invaded the peace of a religious society—and after having caricatured it in their well-known Hicksite pamphlet called the "Hole in the Wall," Evan Lewis, the editor of their Society paper, now comes out and tells us not only that there is such a thing as "different degrees of influence" or "weight" in meetings for discipline, but also that it is a very proper and harmless thing. It seems to me really contemptible—to abuse

and vilify Friends for adhering to this sentiment, to misrepresent and ridicule them as was done by the Hicksite witnesses at Camden, and afterwards come forward and avow it as their own principle. Such shuffling and tergiversation bespeak the character of the cause for the support of which it is resorted to.

But scarcely has E. Lewis expressed the idea than he becomes alarmed at it,—the delineation of it on paper is like a spectre which frightens him; and lest it should shock the "radical notions" of the members of his "pure democracy," he goes about to make it less abhorrent to Hicksite views. He explains it as "*nothing more than voluntary deference and respect for talents and religious experience*"—and presently after faces right about, and says he "*can form no idea of an abstract inherent virtue entitled to be called weight*, apart from this conviction in the minds of the members."

Here it would seem that he designs to deny the assertion he has just before made; and takes the other side again to prove, that age, piety, and religious experience, *do not entitle* a man to any greater influence in a religious association, than if he were destitute of all these qualifications. This is the point so long disputed between Friends and the Hicksites, and which Evan Lewis both admits and denies in the course of the remarks which I am reviewing. After granting that there is such a thing as religious weight and influence, he endeavours to lower it down to a mere voluntary deference for *talents* or religious experience, and afterwards informs us that "an individual has weight just in proportion as he is able to carry *conviction* to the minds of others, of the correctness of his sentiments and the soundness of his judgment. If he fails to do this, he has no weight in a meeting." In a religious community, constituted as the Society of Friends, this would be a most dangerous and destructive principle; because it sacrifices the authority and influence of religious feeling at the shrine of popular opinion. Suppose a large portion of a meeting become so far alienated from the paths of rectitude as to wink at violations of our Christian discipline, while a small number of faithful Friends stood firmly for its support, but without convincing the others of the impropriety of their conduct; on E. Lewis's principle the faithful few would be entitled to no weight or influence, but the opinions of the other ought of *right* to prevail; "for, says he, the constitution and usages of the Society forbid that any measure should be carried in a meeting of discipline contrary to the known will of a majority of the members."—This is mere gratuitous assumption, and is as destitute of foundation as many other of his asseverations. We challenge him to point to a single portion of the constitution or established usages of the Society in which such a position is sanctioned. Since the organization of the Society, there is not a solitary instance in which a vote has ever been taken or a question settled by a count of members—and all the research and industry of the Camden witnesses were unable to

produce one—though if they had mustered an hundred, it would have weighed little against the ages of contrary practice which has governed the meetings of the Society.

We shall by and by examine what the Hicksite witnesses have said on the subject of decisions in meetings for discipline, and we think it will not be difficult to show that their opinions as to the mode of decision in their meetings for discipline, are quite dissimilar to those of E. Lewis.

For "The Friend."

I observe by an extract from a New York paper, that a company of Italian musicians and suite have recently arrived and quarantined at Staten Island. The circumstance itself struck me with surprise, and produced a repugnancy of feeling which ought at all times to fill the breast of every Christian at the approach of evil, but especially at such a serious juncture as the present. One of the editors congratulates the "*lovers of harmony*," on the prospect of witnessing their exhibitions, while probably in other columns of his paper he is detailing the ravages of the cholera, and urging the necessity of humiliation, and prayer, and fasting from sin, that the dreadful scourge may be removed. What an inconsistent creature is man! He treats his Maker as if he were altogether such an one as himself, and could play off his tricks of deception upon the God that made him as he does upon his fellow man. With one breath deprecating the horrors of a deadly pestilence as the just punishment of our sins, and with the next congratulating ourselves on the approach of a moral one from the sewers of iniquity and corruption in Europe. No marvel, if we are determined to have the abominations, that we should be visited also with the plagues of the old world. Can the citizens of New York, or any other city, seriously proclaim a fast, and call a solemn assembly to supplicate the Almighty ruler of events to stay the hand of the destroying angel, and at the same time be preparing to receive a band of idle, strolling musicians, to recreate them after their fast and their prayers? Can Christians under any circumstance give the right hand of fellowship to the messengers of Satan, whose certain fruits must be the demoralization of themselves and their families? But are we to be instructed by nothing? Shall the signs of the times, accompanied by the most awful visitations of death, fail to arouse us to a just sense of the obligations of virtue and religion? Are we determined to pursue our evil courses, and to "draw iniquity with cords of vanity, and sin as it were with a cart rope;" even while the judgments of the Almighty are upon us, or if in forbearance, they be withdrawn, to plunge into vice and dissipation with an appetite keener, if possible, than ever? If this be our unhappy determination, then he may teach us by terrible things in righteousness, that he is a God that cannot be mocked, and if he whet his glittering sword, and his hand take hold on judgment, he will render vengeance to his adversaries, and reward them that hate him. This was the warning which Moses gave the

Jews. We can no more escape the inevitable consequences of sin than the nations which have preceded us; and if we be judged out of our own mouths, professing as we do greater light and superior blessings, our condemnation must be deeper, and visited with speedier approaches of retribution. But is there nothing for the professors of the name of Christ who are bound to depart from iniquity, to do for the safety of their country? They should raise their voices against the least toleration of those enervating and corrupting exhibitions which destroy the virtuous sensibilities, and bring religion into perfect disrepute, and by their consistent lives at once array against them, an insuperable bar that should resist every attempt at spreading their poisonous influence, and teach the enemies of our happiness that they will not be supported amongst us. S.

SCENERY OF THE SOLAR SYSTEM.

In a new work, recently published in London, entitled "*Saturday Evening*, by the author of the *Natural History of Enthusiasm*," we find the following fine sketch of some of the beautiful and sublime scenery of the solar system.

"That degree of power and facility in conceiving of distance which the mind acquires by its acquaintance with the surface of the earth, may, without any very extreme effort, or at least such an effort as tortures and paralyses the mental faculty, be extended to the distances of the planets of our own system. Not, indeed, as if even the shortest of these distances could be held before the mind in its component parts, or correctly reckoned; for if compelled to divide a hundred millions of miles into such portions as we can distinctly think of separately; and then to add part to part until all were numbered; still retaining hold of our starting point, we should find ourselves utterly exhausted, and breathless, long before one of those millions had been completed. Nevertheless, a *mental traject* from world to world, may, in some sort, be accomplished. The glass brings, for example, the disk of Jupiter before us; so that we may fix the eye on this side or on the other of his cloud-belted surface: we clearly distinguish the forms of these wreaths of lurid vapour; or we catch the transit of one of his moons—follow the speck of shadow in his hasty course along the equator of the stupendous planet, very much in the same way in which we watch the shadow of a cloud, as it moves across the bosom of a distant sunny hill. Although the road thither baffles us in the attempt to mete it out into portions, we can just imagine ourselves to have achieved the passage, and to set foot upon the vast rotund; and can faintly conceive of the scene that would there present itself, where, athwart prodigious vallies (each capacious enough to receive an Atlantic, or through which the waves of all our oceans might quietly flow, as the Ganges glides on its bed) the deep shadows of overhanging mountains are flitting with giddy haste, from side to side; while the sun rushes through the ample skies to accomplish his five hours of day. Or we

remain at our post of observation through the brief moments of night; and are dizzy while we gaze upon the shining multitude of moons and stars, that, bursting up from the horizon, chase each other *with visible celerity*, from east to west, like a routed host, hotly followed by the foe.

"The same force of conception which has carried the mind from the orbit of Jupiter, will transport it to that of Saturn, where is seen a sombre splendour, suffused on all sides, less, apparently, from the distant and diminished sun, than from the broad surfaces of the adjacent rings, which almost blend night and day, by overshadowing the one and illuminating the other. Or, taking once again an adventurous flight, further than before, we reach the outermost limit of our system, and stand upon that vast and solitary planet, which, as if guardian of the whole, slowly walks the round of the solar skies, while it fulfils its term of four-score years and more. The sun has now shrunk almost to a comparison with the stars; or looks only like the chiefest and most resplendent of them: so that the mild twilight of that noon does not quite exclude their rival radiance. Here indeed the power of distinct conception of space and distance falters. But if we remain awhile at the remote stage we have reached, and pass along the circuit of that farthest planet of the solar system, we may gain obscurely, an idea of the solitariness of our system in the starry heavens. It is possible that the diameter of that orbit, which is scarcely traversed within the longest term of human life, affords just a sensible parallax, for the measurement of the distances of the nearest stars, so that an intelligible means is afforded for computing the breadth of that fearful gulf that divides the sun and his planets from the coasts of other systems.

"Thus, instead of the ignorance or uncertain conjectures which here on earth oblige us to rest satisfied (or dissatisfied) with a vague conception of the distance of system from system, there, in that Georgian planet, perhaps the astounding reality is reduced to figures; and it is authentically shown that this outer circle of our system, vast as it is, circumscribes a space that would be not discernible otherwise than as a point, from even the nearest of the neighbouring stars: so that, though our sun would be seen thence, as those stars are seen by us, the apparent disk of its little sparkling light would include sun and planets together, as one blended radiance. It is thus, where facts are far greater than imagination, that in proportion as we ascertain those facts, or exchange imagination for knowledge, the mind is so much the more filled with amazement or awe. From the extreme boundary of the solar system, could we gain that outpost of observation, we should look with more distinctness of perception, into the abyss, in the centre of which the sun, with his planets, is suspended. And there, it is probable, a much brighter lustre may shed itself from the starry heavens, and perhaps (yes, it must be believed) innumerable stars, which from earth are not at all perceptible, or discerned only by the highest powers of art, are individually seen: and those lu-

minous streams, too, and many nebulous splendours, which hang as wreaths or folded curtains of light across our skies, show themselves to be what they are, crowned hosts of worlds, thick and numberless as the sparks that rush up from the fiercely blown furnace. Perhaps at the verge of our system, the hours of day may seem dull and sombre; while the night flames out with a radiance that darts from every span and interstice of the sky, like the fretted roof of a palace, which the ostentation of the artist has overloaded with sparkling ornaments of gold. Nay, sober truth and calculation oblige us to believe that, if we could reach a spot nearer to the confines of the more densely occupied fields of space, and be exempt from all atmospheric obscurations, the entire surface of heaven would seem to be evenly and thickly studded with the stellar glory, in its many gradations of magnitude.

"The *invisible* material creation, it is probable, vastly outnumbers the *visible*; and it may justly be thought that the worlds made known to us by their inherent splendour, are, to the unseen, only in the proportion of the chiefs of an army to the thousands that fill rank and file: it is as if, from the summit of a tower, we were looking, by night, upon a boundless plain, filled with the array of war, and could discern nothing but the gemmed crests of the captains, gleaming amid the countless and unseen multitudes they are leading on.

"What then is the just and unexceptionable sentiment which should come home to the heart, after a contemplation of the inconceivable extent of the creation? Not, as we have said, this—that man and his welfare are unimportant. The very multiplicity of worlds, instead of favouring such a conclusion, refutes it, by showing that the Creator prefers, as the field of his cares and beneficence, limited and separate portions of matter, rather than immense masses:—it is manifest that the omnipotent wisdom and power loves to divide itself upon the individuality of its works. To exist at all, as a member of so vast an assemblage of beings, to occupy a footing in the universe, *such as it is*, involves incalculable probabilities of future good or ill."

JOHN BUNYAN'S STYLE.

The Edinburgh Review, in speaking of the Pilgrim's Progress, says:

"The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect of plain working men is perfectly sufficient. There is no book in our literature on which we would so readily stake the fame of the old unpolluted

English language—no book which shows how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed."

THE FRIEND.

EIGHTH MONTH, 4, 1832.

About the time of issuing our last number, rumours were afloat of cases of malignant cholera having occurred in this city, but in a way not sufficiently distinct to justify our saying any thing respecting them. It soon, however, became no longer doubtful that the pestilential principle, which, like the electric fluid, seemed to have been suspended in the atmosphere, had begun to show itself by its fearful effects. Our board of health reported on sixth day the 27th ult., two cases of death by malignant cholera, since which there has been a regular but gradual increase of cases, as will appear by the statement below. Under circumstances so truly serious, a degree of fresh excitement was of course to be expected among a portion of our citizens, and many families and parts of families have retreated to the country; but we do not perceive any remarkable difference in the appearance of our streets, and it is satisfactory to observe the calmness which in general marks the demeanour of those who stay.

Philadelphia Board of Health's Report including City and Liberties—

July 28, noon—New cases	6	Deaths	5
29, ...	6		1
30, ...	15		7
31, ...	19		9
Private practice, new cases,	5	deaths,	2
Hospitals	9		5
Almshouse	5		2
Total	19		9
Aug. 1. Private practice,	16		5
Hospitals	4		2
Almshouse	1		1
Total	21		8
Aug. 2. Private practice,	8		3
Hospitals	14		9
Almshouse	5		2
Arch street prison	13		1
Total	40		15
Aug. 3.—New Cases	35		
Deaths	14		
Report of the Board of Health of N. York.			
July 27—New cases, 122—Deaths, 46			
28	145		68
29	122		39
30	103		39
31	121		48
Aug. 1	92		41
2	81		34

Much has been written and published in the newspapers relative to symptoms, treatment, diet, &c., since the introduction into the country of the cholera. We have been cautious on this head, in the persuasion, that, generally, much reading about these matters, is productive of more harm than good. The following remarks, however, being part of an article said to have first appeared in the *Gazette Medicale* of Paris, seem to contain in few words, the essence of what can be said on the subject of diet:—

"As a general thesis we would say, use every thing which until now you have found good, and agreeing with your stomach, your constitution, and your habits, but abuse nothing.

"What should be principally avoided, are indigestibles, and every thing which may provoke diarrhoea, and it will be conceived that not all can attain this object by the same means; that the precautions which suit one may not suit another. We cannot then see, that the knowledge we now possess of the cholera, authorises us to recommend or prescribe any substance rather than another, barring those aliments decidedly bad, such as unripe fruit, spoiled fish, &c. The only general prescription which we are enabled to give, is, that every body should continue the diet which made him feel well before the cholera, being at the same time more particular not to commit excesses which formerly might have caused only a slight indisposition, but which now may produce the most serious consequences. Avoid indigestion, we repeat it, but to do so it is not necessary you should abstain from such or such food; it suffices to abstain from such things as your own experience has shown you to be injurious to your health. Thus, for instance, it is not seldom we see people to whom milk invariably gives diarrhoea, let them abstain, but those who digest it well, let them continue to use it as heretofore.

"Live as you have been living thus far, if you digest your food well, and quit at the same time an uneasy and foolish watchfulness about the choice of your nourishments, a watchfulness which uselessly torments your mind. For according to the old adage, '*Vivere medicæ est vivere misere.*' 'To live medically is to live miserably.'"

SEWELL'S HISTORY.

We are requested to state that as the edition of Sewell's History, about to be published in this city, is now put to press, the subscription papers *need not* be returned until the 1st of the *eleventh*, instead of the 1st of the *ninth* month.

We have examined with much satisfaction a copy of the above mentioned new edition of Sewell's History, about to be published by Thomas Evans and Uriah Hunt of this city, and which is now printing.

The type is clear and good, and the paper handsome—we think it will fully equal the expectations held out in the prospectus which we inserted in page 293.

Those who wish to possess this interesting and valuable history of the origin and progress of our religious Society, will do well to avail themselves of the opportunity now offered, of procuring it in a beautiful and convenient form, at half the price for which it has been sold. Every young family should be furnished with the work, and parents would bestow their money judiciously in purchasing a copy for each of their children. We hope the publishers will meet with liberal encouragement in their endeavour to furnish so important a work in a good and substantial form, and at a very low price.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

SEVENTH DAY, EIGHTH MONTH, 11, 1832.

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For "The Friend."

AFRICAN DISCOVERY.

"Journal of an Expedition to explore the course and termination of the Niger, with a narrative of a voyage down that river to its termination, by Richard and John Lander, in 2 vols. 1832."

From the earliest periods of history down to the commencement of the present century, the greater part of the continent of Africa has been an "unknown land." The unhealthiness of the coasts, the extensive deserts in the interior, and the excessive heat of the climate, long presented such formidable obstacles to African exploration, as to baffle that ardent spirit of discovery which has opened to us in its progress the secrets of most other climes. The partial researches which were made in this country, previous to the commencement of the present century, seemed even to increase the number of its geographical problems, and to incite the strongest desires for their solution. Within the last thirty years, however, the indefatigable researches of European travellers have done much towards laying open to our view the recesses of this benighted continent; and it is not indulging in extravagant expectation to anticipate, that at no very distant period the foot of the white man will traverse the whole of her soil.

Few geographical problems have excited more interest, or enlisted more zeal in their solution, than the question as to the rise, course and termination of the great African river, the Niger. With the exception of the problem of the "north-west passage," this may be considered as emphatically the "vexed question" of geography. From the days of Herodotus and Pliny, down to the year 1830, the united labours of travellers and geographers had failed to terminate this interesting enquiry; its final solution was reserved for the enterprising Englishmen, the title of whose journal is placed at the head of the present article.

Richard Lander was the faithful servant and companion of the late Captain Clapperton in his second journey in Africa, and the manner in which he acquitted himself of his part after the death of that officer, and the courage and

sagacity which he evinced under the greatest difficulties, will be remembered by all those who have read the journal of Clapperton's second expedition. He was brought up in the common walks of life; gifted with no extraordinary ability, of very limited education, but possessed of a practical common sense and an untiring perseverance which made amends for the want of more shining qualifications. John Lander was a younger brother who accompanied Richard as a volunteer, and without pecuniary compensation from the government. He appears to be a man of warm imagination and quick perception. He was much superior to his brother in point of education, and was not unused to literary composition. The journal under notice is their joint production, and the narratives and sketches furnished by John Lander add much to its interest and value.

In consequence of the loss of some of their baggage, parts of both of their journals were missing, although enough of each was preserved to maintain the continuity of the narrative. In their "address to the public" in the front of their book, the brothers say in apology for its defects:—"Though we have adverted to the fact but seldom, nevertheless, throughout nearly the whole of our painful journey, we were both indisposed in a greater or less degree. In short, a very few days only had elapsed after our landing at Badagry, when we began to feel the debilitating effects of the African climate, and to experience a degree of languor which not even the warmest enthusiasm could wholly overcome. It is almost unnecessary to add that our spirits often sank under the depressing influence of this powerful adversary, whose inroads on our constitutions we had no means of resisting." "It (the narrative) has at least the merit of a faithful account, for our journals were invariably written on the spot at the close of each day, and in all our observations, to the best of our belief, we adhered religiously to the truth." "We have only to add, that since returning to our native country, we have made no alterations, nor introduced a single sentence in the original manuscript of our travels, simply because it was intimated to us, that the public would prefer it in that state, however faulty in style, rather than a more elaborate narrative, which might gain less in elegance than it would lose in accuracy and vividness of description."

It is but justice to the travellers to say that their journal bears internal marks of their adherence to these resolutions. It is certainly a faithful, natural, and lively narrative of very interesting scenes and adventures. The daily doings, sufferings, and observations of the travellers are brought before the reader, so as to

fix his attention, and present to his view an interesting picture of African life, manners, and scenery. I purpose to make considerable extracts from the journal of the Landers for insertion in the pages of "The Friend;" but before doing so, it may not be amiss very briefly to sketch the progress of African discovery previous to the year 1830. The facts which I shall relate are derived from the introduction to the work under review.

Herodotus and Strabo, centuries before the Christian era, both mention a large river in the interior of Africa, which some geographers have supposed to be the Niger. Pliny treats largely upon the Niger, considering it to rise in the interior, and after flowing sometimes above and sometimes below ground, to join the Nile of Egypt, being in fact the same river. Ptolemy entertained a different opinion, and believed the Niger to be a distinct river. He had, however, but little more practical knowledge of the subject than his predecessors. After the dissolution of the Roman empire, and the spread of the Arabs through parts of the interior, the general knowledge of African geography was increased; but the Arabian geographers were as unsuccessful in their speculations about the Niger as the former writers upon the subject. They supposed the source of the Nile and Niger to be identical; the former emptying into the Mediterranean, the latter traversing the whole breadth of the African continent, and discharging itself into the "Sea of Darkness," or Atlantic Ocean. The Portuguese navigators of the fifteenth and sixteenth centuries discovered the mouths of the Senegal, Gambia, and Rio Grande rivers, on the western coast of Africa, which they imagined to be the estuaries of the Niger. They also obtained from the Negroes some vague account of Timbuctoo, but acquired little certain information of the actual geography of the interior. The French geographers, De Lisle and D'Anville, who wrote about the year 1750, largely discussed the question of the rise and course of the Niger, and published conjectural maps of Africa, but still the question remained unsettled by actual exploration. In 1788, the English geographers took hold of the subject of African discovery with zeal and intelligence. A society of wealthy and philanthropic individuals was formed for the express purpose of promoting such researches. Ample funds were raised, and individuals employed to travel on the African soil, and to determine, by actual observation, the course of the Niger, and to resolve all other problems most interesting in African geography. The first person they employed was our countryman, John Ledyard, with whose enterprising character and singular history many of our readers are doubt-

less familiar. He was instructed to penetrate Africa by the way of Egypt, and to traverse the continent to the latitude of the Niger. His course, however, was soon run; after reaching Cairo, and collecting considerable information relative to the object of his mission, he sickened and died. Lucas was the next explorer. He left Tripoli in 1789, and proceeded but a few days' journey from that place. He saw little himself, but obtained considerable information concerning the interior from the Arabs.

It was next determined to attempt discoveries from the western instead of the northern coast of Africa. In 1791, Major Houghton, who had been British consul at Morocco, undertook to explore the Niger. He ascended the river Gambia, and after reaching the upper part of that river, took a northerly direction into Ludama, on the borders of the Great Desert. He designed to proceed further on his travels in company with some Moorish merchants, but they plundered and deserted him; and, after travelling alone for several days, he died at Jarra on the Senegal. The course of the Niger still lay concealed; no modern traveller having succeeded in reaching its banks. The celebrated Mungo Park was the first who accomplished this task. His journal is familiar to all readers. The story of his sufferings has about it an air of romantic interest, and a peculiar charm of incident and diction, which have made it one of the most striking hooks of travel ever given to the world. A knowledge of medicine, a taste for geographical research, together with many other qualifications, fitted him particularly for the arduous task he undertook. His journal is so well known that it is not necessary minutely to delineate his course. After accepting the appointment of the African Association in 1795, he pursued the route of Major Houghton up the Gambia, and crossing the Senegal, arrived at Jarra, where he found the remains of that traveller. Passing through the kingdom Kaarta, he arrived at Sego in Bambarra, situated on the long sought Niger, which, at that place, flowed from west to east; he proceeded along the Niger to Silla, where, exhausted and destitute, he was obliged to relinquish the further prosecution of his journey, and, returning to the sea coast by a more direct route, arrived in England in 1797. After Park's return, a new theory of the termination of the Niger was started. It was supposed to be the same river as the Congo, and to empty into the sea by the mouth of that river. Major Rennell and Reichard, a German, broached other ideas, and the discussion of this long agitated question was again rife. Horneman was the next traveller sent out by the African Association. He proceeded some distance from the coast, and in 1800 wrote to England that he was on the point of starting for Bornou, further in the interior, since which he has not been heard of. Roentgen and Burekhardt were next employed by the Association: their travels, however, threw no additional light on the course of the Niger. The British government, stimulated by the successful labours of Captain Cook, who, under their auspices, had been enlarging the bounds

of geographical knowledge by sea, determined to aid the African Association in prosecuting their kindred designs. Mungo Park was again called upon to undertake an expedition, under the patronage of the government, who agreed, according to his own suggestion, to allow him 6 seamen and 30 soldiers as his attendants, and appropriated £5000 sterling for equipping the expedition. Park's intention was to follow his former track to the banks of the Niger, and then to pursue the course of that river to its termination. The employment of so many Europeans, unused to the climate, was certainly an error; instead of imparting security to their leader, they were more calculated to embarrass his operations, and to excite the jealousy of the native sovereigns. This journey resulted fatally, leaving the great question of the termination of the Niger still unsolved. After experiencing difficulties and dangers of almost every description,—after losing all his men but seven, and these being so debilitated by the climate as to be scarcely able to travel, Park reached the Niger a few miles below Sego. He here built a boat, and proceeded down the river as far as Boosa, (a place visited afterwards by the Landers,) where they became entangled in the rocks, were attacked by the natives, and Park was either killed by their weapons, or was drowned in the river in the struggle.

Adams, an American seaman, whose narrative was published in this country a few years ago, according to his own statement, reached Timbuctoo, and was the next white man who visited the shores of the Niger. In 1816, the British government sent Captain Tuckey and Major Peddie on the mission of African exploration; the former ascended the Congo, and the latter the river Nunez. After losing a great part of their men, and proceeding no very great distance into the interior, they were compelled to return. In 1824, Captain Clapperton of the British navy, in company with Major Denham and Dr. Oudney, left Tripoli and reached Bornou, from whence Clapperton proceeded alone to Sockatoo, a Mahommedan city further in the interior, where he learned that the Niger took a southerly course, and flowed into the sea at Funda, on the Guinea coast. On his return to England, the British government sent him out again at his own solicitation, accompanied by Captain Pearce, Dr. Morrison, of the Royal Navy, and Richard Lander. They landed at Badagry, in the Bight of Benin, in the Gulf of Guinea; and the only one belonging to the party who returned to England, was Richard Lander. Captain Pearce and Dr. Morrison sank under the influences of the climate a few days after leaving Badagry. Clapperton and Lander, soon after arrived at Wowow, from which place they visited Boosa, on the Niger, the place of Park's death. Clapperton was unwilling to attempt to proceed down the Niger from this point, believing that whoever made the trial would perish from the hostile attacks of the natives. They accordingly crossed the Niger, and proceeded to Sockatoo, where Clapperton soon died. Richard Lander hav-

ing performed the last sad offices to his former master and friend, set out alone to return to England with his papers. After traversing a large section of country, he would, probably, have made his way down the Niger, but was interrupted by the natives, and compelled to turn back. This circumstance obliged him to return by his former route to Badagry, at which place he narrowly escaped with his life. During Clapperton's second journey, Major Laing penetrated from Tripoli to Timbuctoo, and had departed from that celebrated city for Sego, when he was inhumanly murdered by his Moorish guide. His papers have not reached England. Since Major Laing, a Frenchman named Caillé has visited Timbuctoo, but his journal throws no further light on the final termination of the Niger.

We have thus given a rapid sketch of the progress of African discovery, up to the time of the journey of Richard and John Lander.

The further notice of their book must be postponed to another number. Z.

(To be continued.)

From Flint's History and Geography of the Mississippi Valley.

Among the flowering aquatic plants, there is one, that for magnificence and beauty stands unrivalled and alone. We have seen it on the middle and southern waters; but of the greatest size and splendour on the bayous and lakes of the Arkansas. It has different popular names. The upper Indians call it *panacco*. It is designated by botanists by the name *nymphia nelumbo*. It rises from a root, resembling the large stump of a cabbage, and from depths in the water from two or three to ten feet. It has an elliptical, smooth and verdant leaf, some of the largest being of the size of a parasol. These muddy bayous and stagnant waters are often so covered with the leaves, that the sand piper walks abroad on the surface of them, without dipping his feet in the water. The flowers are enlarged copies of the *nymphia odorata*, or New England pond lily. They have a cup of the same elegant conformation, and all the brilliant white and yellow of that flower. They want the ambrosial fragrance of the pond lily; and resemble in this respect, as they do in their size, the flowers of the laurel magnolia. On the whole, they are the largest and most beautiful flowers that we have seen. They have their home in dead lakes, and in the centre of cypress swamps. Musquitos swarm above. Obscene fowls and carrion vultures wheel their flight over them. Alligators swim among the roots; and moccasin snakes bask on their leaves. In such lonely and repulsive situations, under such circumstances, and for such spectators, is arrayed the most gaudy and brilliant display of flowers in the creation. In the capsule are imbedded from four to six acorn-shaped seeds, which the Indians roast, and eat, when green; or they are dried, and eaten as nuts, or are pulverized into meal, and form a kind of bread.

We have seen a large yellow flower on the arid bluffs of that high limestone wall, that runs, like a huge parapet, between St. Genevieve and Herculaneum, on the west bank

of the Mississippi. The summit of this parapet has not more than two or three inches of soil, and is bare of all vegetation, but a sparse, seared grass. It was under the burning sun of July, when every thing, but these flowers, was scorched. The cup of the flower was nearly half the size of the common sun-flower. It rose only four or five inches from the soil, and covered it as with a gilding. We have seen no description of this striking flower, nor have we seen it existing elsewhere.

Long moss, *tillandsia usneoides*. This parasitic and singular vegetation is first seen in company with the palmetto, about latitude 33°. It hangs down in festoons, like the twiny stems of weeping willow. It attaches itself of choice to the cypress, and, after that, to the acacia. These pendant wreaths often conceal the body of the tree, when bare of foliage, to such a degree, that little is seen but a mass of moss. Waving in the wind, they attach themselves to the branches of other trees, and thus sometimes form curtains of moss, that darken the leafless forest of winter. They are in colour of a darkish gray, and many yards in length. The moss bears a small trumpet-shaped flower, of peach-blow colour, and seeds still finer than those of tobacco. Associated, as it naturally is, with marshy and low alluvions, where it grows in the greatest profusion, and with the idea of sickness, this dark drapery of the forest has an aspect of inexpressible gloom. It is, when fresh, a tolerable fodder for horses and cattle, and the deer feed upon it in winter. It soon dies on dead trees. Prepared, something after the manner of water rotted hemp, the bark is decomposed, and the fibre remains, fine, black, strong, elastic, and apparently incorruptible. In this state, in appearance and elasticity it resembles horse hair, and, like that, is used for mattresses. Most of the people in the lower country sleep on them, and they are becoming an article of commerce in the upper country. The creoles make various articles of harnessing, as horse collars, and saddle stuffing, of this article. For these purposes, considerable quantities are exported to the upholsterers and carriage makers in the Atlantic country.

To the eye of a naturalist, no doubt, the infinite varieties of plants and flowers in the forests and on the prairies, that distract the gaze of a common observer, and confound all his attempts to class them, may all have an easy arrangement, 'a local habitation and a name.' To another an attempt to class them would at first seem like numbering the drops of dew that fall from them. The friable soil of the western country does not naturally cover itself with the fine sward of the northern Atlantic country. It is the region of coarse grass, tall flowering plants, with gaudy flowers; and to an unpractised eye, presents a Flora of great variety. We have not presumed to give the above, as any thing more than the sketch of a catalogue. Many of the barks of the trees of this valley have medicinal qualities. The numbers, forms and gigantic heights of these weeds and plants are not among the least surprising curiosities to an observer of nature.

[Under the head of animals, a few extracts relating to those which to us have most of novelty shall suffice. The following respecting the buffalo is highly spirited:—]

In the vast prairies on the upper Mississippi, Missouri, Arkansas Red river, and in all the space beyond a belt of a hundred leagues from white settlements, where they are not seen, and the Rocky mountains, the buffalo is the grand object of hunting and subsistence to the savages. The flesh is the chief article of food, not only of the Indians of those regions, but of the white hunters and trappers. The skins furnish their dress, and the couches, the seats, and the ornamental part of the furniture of their cabins. Tanned and stretched on tent poles, and erected in neat, cone-shaped tents, they shelter the savages in their distant migrations from their villages. The buffalo robes furnish one of their most important articles of commerce. Hunting the buffalo is a business of great solemnity, and one of the most important functions of savage life. Every person engaged in it, has his proper post of honour, and his point of concert with the rest. The Indians used to hunt with bows and arrows, but are now commonly armed with yagers. The attack is generally on horseback. When the attacking party have approached the drove, the religious rites are renewed, and the cavalcade, in confidence of the aid of the Great Spirit, dashes upon them. To be successful, the horses must be both fleet, and well managed. It often happens, that the older and more daring animals turn, and make battle; in which case there is danger to the horse of being gored, and of the rider to be slain. The animal, in its agony and wrath, is terrible. Sometimes, when feathered with many arrows, or pierced with many balls, it becomes a question who has slain it. But there are so many witnesses, the wound among many that was mortal is so accurately known, and it is so vital to their peace that all this should be settled by precedent, that in the division of the spoil disputes seldom occur. Every part of the animal is prepared in some way for use. A part is preserved fresh, for immediate use. The fat from the intestines is melted, skimmed, and put into bladders for future use, and proves an agreeable substitute for butter. A protuberance on the shoulders, called the 'hump,' is the choice part of the animal. The return of such a party from a successful hunt is a season of the highest *savage* holiday. The skins, inwrought into all the furniture of their domestic establishment, so vital to their comfort, and the surplus furnishing their principal article of traffic, are entrusted for preparation, as are all their more laborious kinds of drudgery, to the squaws. This is a very material part of Indian labour. The method of preparing them is primitive and simple, but slow and laborious, and consists, principally, in smoking, drying, and rubbing them. When dressed, they are soft, pliant and durable. By the juice of some vegetable, supposed to be *sanguinaria canadensis*, fixed by a process known only to themselves, they paint lines, figures and devices on the buffalo skins, of a beautiful red colour, that retains a durable

brilliancy, unchanged by the sun and air. Among these animals, as among domestic ones, there are the differences of size, age, and beauty and deformity, lean and fat. The males are eatable only for a part of the year, and the cows are most sought for hunting as an article of food. No wild animal has a more noble appearance, than a full grown male buffalo. It has been said, that they are of the same species with domestic cattle. From the habits as well as the appearance of the animal, we should think not. The colour is generally of a brownish gray, and much of the wool, or hair, has the fineness of fur, and by the English is wrought into articles of a beautiful fabric, which is becoming an article of manufacture. They have bushy heads, covered with shaggy wool; and the long and erect hair prevails to the termination of the hump beyond the fore-shoulders. They have small and short horns, not more than four or five inches in length, and, compared with domestic cattle, small and fierce eyes; and, viewed all together, have rather a savage and outlandish appearance. But, in fact, they are the same mild animal with the domestic cattle; are easily tamed and domesticated; and the animals, that spring from the mixture of breeds, are said to unite the valuable properties of both. Their beef is generally preferred to that of the domestic ox. The range of this animal used to extend over all the valley. The eyes of the patriarchal "residents," who first fixed themselves in the unbroken wilderness, as they relate how they used to see countless numbers of these animals scouring the thickets, brighten in the relation, and view the present order of things, which have driven these animals far to the west, with the regrets of hunters. The whites, wherever they have fixed themselves, have waged upon them a gratuitous war of extermination; and these innocent, useful and noble animals instinctively fly their footsteps. They remain in the vicinity of the savages, who kill no more of them than subsistence or profit requires. The white hunters have destroyed them for their tongues only. They still range from Red river of the north to the populous regions of Mexico;—but let the smallest settlement of whites be fixed in their vicinity, and the animals soon interpose a line of an hundred leagues of demarcation between them and their enemies.

A curious experiment upon the inversion of trees has been tried in England, with interesting results. The object was to ascertain the laws by which the sap is regulated, and the effect upon the growth of the tree, of inverting the stems, or in other words, of converting the branches, &c. into roots. It is said to have been proved, that if the stem of a plum or cherry tree, which is not too thick to be bent at the top, be put under ground, while the roots are gradually detached, in proportion as the former top of the stems becomes firmly fixed in the soil, the branches of the root will shoot forth leaves and flowers, and in due time produce fruit.

For "The Friend."

QUAKERISM.

It has been the fate of the Society of Friends to be the victim of injustice in regard to most of its vital and distinguishing principles. The fair reputation of our goodly sect has been frequently tarnished by the polluted breath of prejudice, and its doctrines have been more than once assailed by the ruthless and envenomed tooth of bigotry and malice. To remove the falsity of slander—to expose the hidden beauties of a picture in which imperfect visions had discerned only daubs and deformities—will ever, it is hoped, prove a pleasing as well as useful employment. Permit me, then, through the medium of a paper, one of whose objects is to vindicate and unfold the principles of Quakerism, to offer a few suggestions, touching the causes of these misrepresentations and the means of their removal.

The principles and practices of Friends, by placing them in opposition to the popular voice, were not likely to secure its approbation. A respectful treatment of the world by complying with its established notions, seems necessary to its favour. The champions of popular opinion felt themselves injured and outraged at finding their favourite usages denounced and their cherished sentiments discarded. Other sects, amazed and scandalized at the simplicity of their appearance, the novelty of their worship, and united to these, the integrity of their sentiments, extending from one subject to another in a harmonious and beautiful consistency,—were prepared to receive the most erroneous impressions. Those books upon Quakerism, called the Writings of ancient Friends, which were occasionally published, served indeed to dissipate the errors of a few; but not being consonant with the fashionable taste, they were of course neglected by the many. Neither long dissertations upon the doctrine of inward light and the duty of non-resistance, nor ponderous histories of the body from its commencement—though highly beneficial and serviceable to its members—were calculated to attract a multitude of indifferent and prejudiced readers. Mankind in general are too indolent to relish knowledge which is purchased at so dear a rate, as consulting a multiplicity of volumes to extract the few fundamental tenets upon which the fabric of any religious sect must ultimately repose. It is not therefore surprising, that much ignorance should exist in relation to Quakerism, nor that this ignorance should escape in flights of romance and sallies of invective.

It must be apparent to all who have looked at the subject with a little attention and the least philosophy, that the moral influence of Quakerism upon society, its effect upon the human mind at large, has been signal and salutary. Witness the noble charities which abound in this city;—the diffusive influence of temperance principles; the present meliorated condition of the penal code; the establishment of our system of penitentiary discipline; the means of improvement presented for the neglected African; and the sensibility which prevails in many parts of the country

for the rights of the Indian! These are among the silent, moral effects of Quakerism on our own community, not to forget their expansive operation upon the civil and social condition of man throughout the world, and the influence of other doctrines universal in their scope and tendency. The example of frugality and moderation in living, and of punctuality and integrity in all the obligations of life—the inculcation of a purer justice than the law requires in the distribution of a debtor's effects—the abandonment of all religious ceremony in public worship—and the profession of a high and superior sanctity in being governed by the spirit—have no doubt produced effects upon society at large of the most lasting and beneficial nature. To exhibit these effects with reference to their causes, would be a matter of easy accomplishment; and in doing so, every region in the extensive map of Quakerism could be fully and satisfactorily explored. It has again and again occurred to me that a manual in the form of a popular treatise in which these fruits were recorded, would give a fair opportunity at once to portray the characteristic features of Quakerism, and to disclose the wonders of its moral achievements.

In a work of such a character occasion would present to discuss and unfold many testimonies which are vitally important to the proper intelligence and just appreciation of our principles. The reasons and extent of the objections to gaudy attire—to theatrical amusements—to a *paid* ministry—to war—and to studies and accomplishments purely ornamental—might be fully developed. The manner in which some of these testimonies have been exemplified in the conduct of leading members of the Society, particularly that in relation to the illegality of war during the stirring events of our domestic revolution, would form a topic pregnant with the deepest interest and the most instructive lessons. To render distinctly clear and to impress with becoming cogency, the great doctrine of inward light or religion of the heart, with its just limitations; and to vindicate the claims of the Society, *from its origin*, to that Christian theory of a meritorious sacrifice without the gates of Jerusalem, and the binding authority of the holy Scriptures, would form a grateful portion of the writer's task. Nor should it be forgotten to show the fallacy of an opinion of pretty extensive prevalence, that Quakerism is inconsistent with sound and even elegant learning. To rectify such a mistake, nothing would be necessary but to point to the numerous literary institutions under the agency of Friends, and to the many learned Quakers who shine in our annals, alike beloved for their piety and distinguished for their attainments.

A few only have been indicated of the numerous topics which it would be the duty of the writer to unfold, but enough is exhibited to show the great benefits which would arise from such a work. It ought doubtless to be the production of a member imbued with the tenets, and acquainted with the usages of the Society, but it should not be written for the exclusive perusal of Friends.

Other societies, and the rest of the world, would feel no interest in a performance which was absolutely sectarian in its impress. It should be a liberal and philosophical survey, eschewing with honest rectitude of purpose and in a becoming spirit, those leanings and tendencies which are sometimes incident to sectaries, but scrupulously avoiding a latitude which would either aim at the vitals of genuine piety or undermine the foundations of our peculiar edifice. In the absence of a *desire* to praise, abundant occasions will invite the writer to pass eulogiums upon principles, as well as to feel complacency at the ascendancy of such as were once violently and vehemently opposed. At all events one truth would be made manifest, and *it is time that should be known*; that mankind are more largely indebted to Quakerism FOR THE PRESENT SOCIAL HAPPINESS AND MORAL ELEVATION OF MAN, than to any other religious body in existence! J. R. T.

The following remarks are in a spirit much more reasonable than is generally evinced by the flippant, bustling and supercilious book-making gentry that visit this country from England. They are extracted from a communication by Robert Bakewell, Esq. published in a late British Magazine.

The American coal formation extends from east to west several hundred miles, and contains numerous beds of valuable coal and iron stone: it will doubtless prove a far greater acquisition to the wealth and power of the United States, than the discovery of gold. The coal is chiefly dry coal, yielding little bitumen: the Americans call it anthracite, but it is very different from the anthracite of European mineralogists, and is far more valuable for domestic use or for manufactures.

The discovery of the three important minerals, gold, iron ore, and coal, in a country possessing free institutions, with a cheap but effective government, and an enterprising and enlightened people, presents to the reflecting mind objects for future anticipation of the most consoling kind. Persons who appear to hate the very name of republican freedom, pander to the feelings of a corrupt oligarchy, and visit America for the purpose of ridiculing the people, and vilifying their institutions;—they do not find, indeed, all the polish of manners which may be possessed by the metropolitan citizens of old established states: but, if such travellers were to visit our agricultural population in the provinces of England, I am sure they would meet with all the rudeness of the Americans, without even a slight degree of their general intelligence and good sense.

Longevity in Russia.—It is in Russia, much more than in any other country, that instances of longevity are not only more numerous, but also the most remarkable. In effect, in the report of the Holy Synod, published in 1827, we find that during the year 1825, and only among those of the inhabitants of the empire who profess the Greek religion, 848 men reached upwards of 100 years of age. Of this number 32 had passed their 120th year; four from 130 to 135. Out of 606,818 men who died in 1826, 2785 were above 90; 1432 above 95; and 818 above 100 years of age. Among this last number, 88 were more than 115; 24 more than 120; 7 were above 125; and one had attained the age of 160.—*French paper.*

VIEW OF THE QUALITIES AND ACQUIREMENTS
WHICH CONSTITUTE A WELL REGULATED
MIND.

[From Inquiries concerning the Intellectual Powers,
&c. by John Abercrombie, M. D. F. R. S.]

"In concluding this outline of facts regarding the intellectual powers and the investigation of truth, we may take a slight review of what those qualities are which constitute a well-regulated mind, and which ought to be aimed at by those who desire either their own mental culture, or that of others who are under their care. The more important considerations may be briefly recapitulated in the following manner:—

I. The cultivation of a habit of steady and continuous attention, or of properly directing the mind to any subject which is before it, so as fully to contemplate its elements and relations. This is necessary for the due exercise of every other mental process, and is the foundation of all improvements of character, both intellectual and moral. We shall afterward have occasion to remark, how often sophistical opinions and various distortions of character may be traced to errors in this first act of the mind, or to a misdirection and want of due regulation of the attention. There is, indeed, every reason to believe that the diversities in the power of judging, in different individuals, are much less than we are apt to imagine; and that the remarkable differences, observed in the act of judging, are rather to be ascribed to the manner in which the mind is previously directed to the facts on which the judgment is afterward to be exercised. It is related of Sir Isaac Newton, that when he was questioned respecting the mental qualities which formed the peculiarity of his character, he referred it entirely to the power which he had acquired of continuous attention.

II. Nearly connected with the former, and of equal importance, is a careful regulation and control of the succession of our thoughts. This remarkable faculty is very much under the influence of cultivation, and on the power so acquired depends the important habit of regular and connected thinking. It is, primarily, a voluntary act; and in the exercise of it in different individuals, there are the most remarkable differences. In some the thoughts are allowed to wander at large without any regulation, or are devoted only to frivolous and transient objects; while others habitually exercise over them a stern control, directing them to subjects of real importance, and prosecuting those in a regular and connected manner. This important habit gains strength by exercise, and nothing, certainly, has a greater influence in giving tone and consistency to the whole character. It may not, indeed, be going too far to assert, that our condition, in the scale both of moral and intellectual beings, is in a great measure determined by the control which we have acquired over the succession of our thoughts, and by the subjects on which they are habitually exercised.

The regulation of the thoughts is, therefore, a high concern; in the man who devotes his attention to it as a study of supreme importance, the first great source of astonish-

ment will be the manner in which his thoughts have been occupied in many an hour and many a day that has passed over him. The leading objects to which the thoughts may be directed, are referable to three classes. 1st, The ordinary engagements of life, or matters of business, with which every man is occupied in one degree or another; including concerns of domestic arrangement, personal comfort, and necessary recreation. Each of these deserves a certain degree of attention, but this requires to be strictly guided by its real and relative importance; and it is entirely unworthy of a sound and regulated mind to have the attention solely or chiefly occupied with matters of personal comfort, or of trivial importance, calculated merely to afford amusement for the passing hour. 2nd, Visions of the imagination built by the mind itself when it has nothing better to occupy it. The mind cannot be idle, and when it is not occupied by subjects of a useful kind, it will find a resource in those which are frivolous or hurtful,—in mere visions, waking dreams, or fictions, in which the mind wanders from scene to scene, unrestrained by reason, probability, or truth. No habit can be more opposed to a healthy condition of the mental powers; and none ought to be more carefully guarded against by every one who would cultivate the high acquirement of a well-regulated mind. 3d, Entirely opposite to the latter of these modes, and distinct also in a great measure from the former, is the habit of following out a connected chain of thoughts on subjects of importance and of truth, whenever the mind is disengaged from the proper and necessary attention to the ordinary transactions of life. The particular objects to which the thoughts are directed in cultivating this habit, will vary in different individuals; but the consideration of the relative value of them does not belong to our present subject. The purpose of these observations is simply to impress the value of that regulation of the thoughts by which they can always find an occupation of interest and importance distinct from the ordinary transactions of life, or the mere pursuit of frivolous engagements; and also totally distinct from that destructive habit by which the mind is allowed to run to waste amid visions and fictions unworthy of a waking man.

III. The cultivation of an active inquiring state of mind, which seeks for information from every source that comes within its reach, whether in reading, conversation, or personal observation. With this state of mental activity ought to be closely connected attention to the authenticity of facts so received; avoiding the two extremes of credulity and scepticism.

IV. The habit of correct association; that is, connecting facts in the mind according to their true relations, and to the manner in which they tend to illustrate each other. This, as we have formerly seen, is one of the principal means of improving the memory; particularly of the kind of memory which is an essential quality of a cultivated mind; namely, that which is founded, not upon incidental connections, but on true and im-

portant relations. Nearly allied to this is the habit of reflection, or of tracing carefully the relations of facts, and the conclusions and principles which arise out of them. It is in this manner, as was formerly mentioned, that the philosophical mind often traces remarkable relations, and deduces important conclusions; while, to the common understanding, the facts appear to be very remote or entirely unconnected.

V. A careful selection of the subjects to which the mind ought to be directed. These are, in some respects, different in different persons, according to their situations in life; but there are certain objects of attention which are peculiarly adapted to each individual, and there are some which are equally interesting to all. In regard to the latter, an appropriate degree of attention is the part of every wise man; in regard to the former, a proper selection is the foundation of excellence. One individual may waste his powers in that desultory application of them which leads to an imperfect acquaintance with a variety of subjects; while another allows his life to steal over him in listless inactivity, or application to trifling pursuits. It is equally melancholy to see high powers devoted to unworthy objects—such as the contests of party on matters involving no important principle, or the subtleties of sophistical controversy. For rising to eminence in any intellectual pursuit, there is not a rule of more essential importance than that of doing one thing at a time; avoiding distracting and desultory occupations, and keeping a leading object habitually before the mind, as one in which it can at all times find an interesting resource when necessary avocations allow the thoughts to recur to it. A subject which is cultivated in this manner, not by regular periods of study merely, but as an habitual subject of thought, rises up and expands before the mind in a manner which is altogether astonishing. If, along with this habit, there be cultivated the practice of constantly writing such views as arise, we perhaps describe that state of mental discipline by which talents of a very moderate order may be applied in a conspicuous and useful manner to any subject to which they are devoted. Such writing need not be made at first with any great attention to method, but merely put aside for future consideration; and in this manner the different departments of a subject will develop and arrange themselves as they advance in a manner equally pleasing and wonderful.

VI. A due regulation and proper control of the imagination; that is, restricting its range to objects which harmonize with truth, and are adapted to the real state of things with which the individual is or may be connected. We have seen how much the character is influenced by the exercise of the mind; that it may be turned to purposes of the greatest moment, both in the pursuits of science, and in the cultivation of benevolence and virtue; but that, on the other hand, it may be so employed as to debase both the moral and intellectual character.

VII. The cultivation of calm and correct

judgment—applicable alike to the formation of opinions, and the regulation of conduct. This is founded, as we have seen, upon the habit of directing the attention, distinctly and steadily, to all the facts and considerations bearing upon a subject; and it consists in contemplating them in their true relations, and assigning to each the degree of importance of which it is worthy. This mental habit tends to guard us against forming conclusions, either with listless inattention to the views by which we ought to be influenced,—or with attention directed to some of these, while we neglect others of equal or greater importance. It is, therefore, opposed to the influence of prejudice and passion,—to the formation of sophistical opinions,—to party spirit,—and to every propensity which leads to the adoption of principles on any other ground than calm and candid examination, guided by sincere desire to discover the truth. In the purely physical sciences, distorted opinions are seldom met with, or make little impression, because they are brought to the test of experiment, and thus their fallacy is exposed. But it is otherwise in those departments which do not admit of this remedy. Sophisms and partial inductions are, accordingly, met with in medicine, political economy, and metaphysics; and too often in the still higher subjects of morals and religion. In the economy of the human mind, it is indeed impossible to observe a more remarkable phenomenon than the manner in which a man who, in the ordinary affairs of life, shows the general characters of a sound understanding, can thus resign himself to the influence of an opinion founded upon partial examination. He brings ingeniously, to the support of his dogma, every fact and argument that can possibly be turned to its defence; and explains away or overlooks every thing that tends to a different conclusion; while he appears anxious to convince others, and really seems to have persuaded himself that he is engaged in an honest investigation of truth. This propensity gains strength by indulgence, and the mind which has yielded to its influence, advances from one pretended discovery to another,—mistaking its own fancies for the sound conclusion of the understanding, until it either settles down into some monstrous sophism, or perhaps concludes by doubting of every thing.

The manner in which the most extravagant opinions are maintained by persons who give way to this abuse of their powers of reasoning, is scarcely more remarkable than the facility with which they often find zealous proselytes. It is, indeed, difficult to trace the principles by which various individuals are influenced in thus surrendering their assent, with little examination, often on subjects of the highest importance. In some, it would appear to arise from the mere pleasure of mental excitement; in others, from the love of singularity, and the desire of appearing wiser than their neighbours; while, in not a few, the will evidently takes the lead in the mental process, and opinions are seized upon with avidity, and embraced as truth, which recommend themselves to pre-

viously existing inclinations of the heart. But whatever may be the explanation, the influence of the principle is most extensive; and sentiments of the most opposite kinds may often be traced to the facility with which the human mind receives opinions which have been presented to it by some extrinsic influence. This influence may be of various kinds. It may be the power of party, or the persuasion of a plausible and persevering individual: it may be the supposed infallibility of a particular system; it may be the mere empire of fashion, or the pretensions of a false philosophy. The particular result, also, may differ, according as one or other of these causes may be in operation. But the intellectual condition is the same; and the distortion of character which arises out of it, whether bigotry, superstition, or scepticism, may be traced to a similar process; namely, to an influence which directs the mind upon some other principle than a candid investigation of truth. In a similar manner we may, perhaps, account for the fact, that the lowest superstition and the most daring scepticism frequently pass into each other; and that the most remarkable examples of both are often met with in the same situations; namely, those in which the human mind is restrained from free and candid inquiry. On the other hand, it would appear that the universal toleration and full liberty of conscience, which characterize a free and enlightened country, are calculated to preserve from the two extremes of superstition and scepticism. In other situations, it is striking to remark, how often those who revolt from the errors of a false faith take refuge in infidelity.

The mental faculties which have been referred to in the preceding observations, constituting an active, attentive, and reflecting mind, should be carefully cultivated by all who desire their own mental improvement. The man who has cultivated them with adequate care habitually exercises a process of mind which is equally a source of improvement and of refined enjoyment. Does a subject occur to him, either in conversation or reflection, in which he feels that his knowledge is deficient, he commences, without delay, an eager pursuit of the necessary information. In prosecuting any enquiry, whether by reading or observation, his attention is acutely alive to the authenticity of facts,—the validity of arguments,—the accuracy of processes of investigation,—principles which are illustrated by the facts and conclusions deduced from them,—the character of observers,—the style of writers; and thus, all the circumstances which come before him are made acutely and individually the objects of attention and reflection. Such a man acquires a confidence in his own powers and resources, to which those are strangers who have not cultivated this kind of mental discipline. The intellectual condition arising out of it is applicable alike to every situation in which a man can be placed,—whether the affairs of ordinary life, the pursuits of science, or those higher inquiries and relations which concern him as a moral being.

[To be continued.]

To the Editor of "The Friend."

Should the following extracts from an interesting letter of the late Doctor John Fothergill of London, relative to the establishment of Friends' boarding-school at Ackworth, be thought suitably adapted for an insertion in thy useful periodical, it is offered for that purpose by a

SUBSCRIBER.

"I believe it is the wish of all concerned in this important affair, that by gentleness, kind and affectionate treatment, holding out encouragement and approbation to the deservng, exerting the influence of the fear of shame, and prompting the children to every act of kindness and beneficence one towards another, to bring forward into the society and its service, a number of youth who may have been made acquainted, under such tuition, in a degree, with the discipline of wisdom.

"Many children among us sustain a grievous loss, by not being early and properly made acquainted with the principles we profess. For want of this instruction, they become too easy a prey to the customs of the world; and those habitudes, which would be as a kind of hedge about them, and protect from many temptations, are thrown down, and the allurements of vice and folly suffered to seduce their affections, to their ruin. When they cease to be distinguished from others, by their garb and deportment, they too often cease to be distinguished from the world by their morals and the rectitude of their conduct.

"The history of the rise and progress of Friends, their principles, their sufferings, and the indulgences granted them by the legislature, will probably make a part of this instruction, to the children of both sexes, as well as the general doctrines of religion and morality.

"But above all it is hoped that every opportunity will be embraced, of cherishing in their tender minds obedience to the principle of light and truth which is given to us to profit withal. And, however necessary it is for all to be bred up in the fear of offending this pure inward spirit of truth, which naturally leavens the mind into a teachable submissive frame; yet, to those whose condition in life makes a just subordination a duty, a temper of this kind must be an invaluable blessing. Perhaps there is nothing in the common course of public education in the world, that so unfits men for that humble attention to the divine monitor within, that renders them such perfect strangers to the spirit of Christianity, and all its happy effects, as the cultivation of a bold unfeeling disposition, under a notion of promoting manliness and courage: it too often sets aside that great defence and ornament of youth, a modest ingenuous temper; accustoms them to throw off all restraints of duty and affection and at length to bid defiance to entreaty, admonition, and reproof.

"In this place it is hoped that endeavours will be used to form in the children a temper widely different; equally remote from a culpable fear and servility, and an audaciousness that knows no respect for order or authority.

"There is a circumstance in the bringing up of Friends' children, which has been, and yet is, of greater importance to them than

perhaps is generally apprehended ; and I mention it, as in the proposed institution it will doubtless be particularly regarded. To habituate children from their early infancy to silence and attention, is of the greatest advantage to them, not only as a preparative to their advancement in a religious life, but as the ground-work of a well cultivated understanding.

"We are almost the only professors of Christianity, who acknowledge the use of this absolute necessary introduction to Christian knowledge and Christian practice. To have the active minds of children early put under a kind of restraint, to be accustomed to turn their attention from external objects, and habituated to a degree of abstracted quiet, is a matter of great consequence and lasting benefit to them. To this they are inured in our assemblies, and to sit in silence with decency and composure. Though it cannot be supposed their young and active minds are always engaged as they ought to be : yet to be accustomed then to quietness, and initiated to curb and restrain the sallies of their youthful dispositions, is no small point gained towards fixing a habit of patience and recollection, and a regard to decorum which seldom forsakes those, who have been properly instructed in this entrance to the school of wisdom, during the residue of their days.

"Did the subject of this letter admit of it, it would not be difficult to show, from abundant authority, and reason itself, the vast aid afforded to the improvement of the human mind, by early habits of silent attention. The most ancient schools of philosophy taught and practised it ; and the Scriptures are so full of precepts on this head, as ought to remove every objection to this necessary duty.

From the History of the Delaware and Iroquois Indians.

The most dangerous pretenders among them are the sorcerers, who not only impose upon and frighten the superstitious, but, with the foul spirit of Satan, they commit horrid murders, and are generally cunning enough to conceal their wickedness. The following anecdote, related by Mr. Heckewelder, in which one of these impostors was brought to the test of truth, will also show how deeply rooted is the belief of the Indians in these fancied supernatural powers. Some time about the year 1776, a Quaker trader, of the name of Anderson, who, among the Indians, was called the honest Quaker trader, after vainly endeavouring to convince them of the folly of witchcraft, defied their sorcerers to produce any effect upon him. He desired that two of them might be brought to him successively, on different days, for the purpose of trying their art. The first conjuror, however, declared that Anderson was so good a man, and so much the friend of Indians, that he would not injure him. The other was of a different stamp. He was an arch sorcerer, whose fame was extended far and wide, and was much dreaded by the Indians, who dissuaded Anderson from exposing himself to what they deemed certain destruction. It was only stipulated beforehand that the magician should not be

armed, nor carry poison, or any thing of a destructive nature, about him, and that he should not approach nearer than twelve feet. The spectators being assembled, the sorcerer took his seat, arrayed in the most frightful manner that he could devise. The wizard began the nummery by working with his fingers on a blanket, plucking now and then a little wool, and breathing on it, then rolling it together in small rolls of the size of a bean, and went through a number of antic tricks. Anderson remained cool and composed, now and then calling to his antagonist not to be sparing of his exertions. The conjuror now began to make the most horrid gesticulations. At last, while the eyes of the spectators were all fixed on this brave man, to observe the effect of the sorcerer's craft, the terrible conjuror, finding that all his efforts were vain, gave up the point ; alleging, as an excuse, "that the quantity of *salt* which the Americans used with their food was what preserved them from the effects of sorcery." Though it was easy to see through this miserable pretence, yet the Indians are so infatuated on this subject, that they gave to the impostor's lame excuse the most implicit belief.

"That they all may be one."

The annexed remarks on the words of our blessed Redeemer in his intercessory prayer, "that they all may be one in us," may be read with instruction by Christian professors of different names. They were extracted from a communication in the "New York Evangelist."

"Notwithstanding the great variety of situation and character which exists among the followers of Christ, they are alike in the essential principle of feeling and action. The church of Christ embraces the wealthy nobleman, the celebrated author, and the acute metaphysician, as well as the humble citizen, the ignorant slave, and the savage but just reclaimed from the darkness and defilement of idolatry. Could any thing be a bond of union to individuals so widely separated, except supreme love to a common Lord, and an entire consecration to the promotion of the same glorious work of salvation ? Is it not a proof that there is a power in religion which 'the world knoweth not of,' that it affects alike the philosopher and the barbarian ; that removing the pride of human knowledge from the one, and the debasement of ignorance from the other, it brings both 'to sit at the feet of Jesus, and be taught of him' ?

"It seemed to me, however, that this prayer of our Redeemer is as yet very imperfectly answered. Among individual Christians, the spirit of love, of forbearance, and mutual concession, when any difference of opinion exists, and of a willingness to forgive others for differing from ourselves on unimportant subjects, even when we think ourselves very clearly in the right, is far from being universally prevalent. Still more obvious is this evil among Christians acting in a collective capacity.

"Instead of seeking out points in which they could agree, and labour unitedly, though in different paths, to promote the glory of their common Lord, they often waste their energies

by quarrelling to an unfortunate degree about the points on which they differ. On this account, when I take a religious newspaper to read of the progress of the Redeemer's kingdom, I too often find an attack upon brethren whom I love, although they are enrolled under a different banner in the army of the Captain of our salvation. It appears to me that these controversies, when not upon subjects of essential importance, are productive of nearly unmixed evil, because, as each denomination reads only what is written on their own side of the question in dispute, they only feel more fully convinced that their own opinions are correct, and by imputing unfair motives and sophistical reasoning to their opponents, the breach in the family of Christ is rendered more wide and incurable.

"My object, in this communication, is to urge those who read it to regard as brethren 'all those who love the Lord Jesus Christ in sincerity,' and thus to induce the world to say, 'See how these Christians love one another.' May we not hope that if the brotherly love of the apostolic church were revived, the rapid progress of the Redeemer's kingdom might be renewed, and that the church would 'arise and shine, her light being come, and the glory of the Lord being risen upon her'?"

TO MY BABE.

BY DELTA.

There is no sound upon the night—
As, by the shaded lamp, I trace,
My babe, in infant beauty bright,
The changes of thy sleeping face.

Hallowed for ever be the hour
To us, throughout all time to come,
Which gave us thee—a living flower—
To bless and beautify our home.

Thy presence is a charm, which wakes
A new creation to my sight ;
Gives life another look, and makes
The wither'd green, the faded bright.

Pure as a lily of the brook,
Heaven's signet on thy forehead lies,
And heaven is read in every look,
My daughter, in thy soft blue eyes.

In sleep thy little spirit seems
To some bright realms to wander back,
And seraphs, mingling with thy dreams,
Allure thee to their shining track.

Already like a vernal flower
I see thee opening to the light,
And day by day, and hour by hour,
Becoming more divinely bright.

Yet in my gladness stirs a sigh,
Even for the blessing of thy birth,
Knowing how sins and sorrows try
Mankind, and darken o'er the earth !

Ah, little dost thou ween, my child,
The dangers of the way before,
How rocks to every path are piled,
Which few, unharm'd, can clamber o'er.

Sweet bud of beauty ! how oft wilt thou
Endure the bitter tempest's strife !
Shall thy blue eyes be dimm'd—thy brow
Indented by the cares of life ?

If years are spared to thee—alas !
It may be—ah ! it must be so ;
For all that live and breathe, the glass
Which must be quaff'd, is drugg'd with wo.

Yet ah! if prayers could aught avail,
So calm thy skies of life should be,
That thou shouldst glide, beneath the sail
Of virtue, on a stormless sea;

And ever on thy thoughts, my child,
The sacred truth should be impress'd—
Grief clouds the soul to sin beguiled,
Who loveth best, God loveth best.

Across thy path, religion's star
Should ever shed its healing ray,
To lead thee from this world's vain jar,
To scenes of peace and purer day.

Shun vice—the breath of her abode
Is poisoned, though with roses strewn;
And cling to virtue, though the road
Be thorny—boldly, travel on!

For thee I ask not riches—thou
Wert wealthy with a spotless name;
I ask not beauty—for thy brow
Is fair as my desires could claim.

Be thine a spirit loathing guilt,
Kind, independent, pure and free;—
Be like thy mother,—and thou wilt
Be all my soul desires to see!

[Black. Mag.]

THE FRIEND.

EIGHTH MONTH, 11, 1832.

One of the most marked features of the era in which we live, and from which the most cheering hopes may be drawn, is the direction given to a very large portion of the talent and attainments, the genius and cruidition which adorn it. Men of the most powerful intellect and extensive acquirements, employing their high capacities, not in attaining distinction by setting up and supporting favourite theories, resting upon doubtful premises—not in the pursuit of metaphysical subtleties, exploded dogmas, or dreamy mysticism; but in subjecting the rich resources of knowledge, all the stores of learning and science, to the elucidation and support of sound principles, to purposes of solid utility, to the amelioration of the condition of the species, to that which will best comport with man's real happiness both here and hereafter. In this temper, and for such meritorious objects, have been written a variety of excellent publications, within the last few years, among which, the volume, a portion of which is placed on our fifth page, merits a conspicuous place. The title of the work is "Inquiries concerning the intellectual powers and the investigation of truth." By John Abercrombie, M. D. F. R. S. Fellow of the Royal College of Physicians, in Edinburgh. &c., and First Physician to his majesty in Scotland;—and it constitutes the thirty-seventh volume of Harper's Family Library. It is peculiarly deserving the attention of students in medicine, for whose benefit it appears to have been principally designed, but it may be perused with much advantage by readers in general. We shall probably in subsequent numbers insert other extracts.

We are requested to state that Philip J. Gray's work, containing the speeches of counsellors Wood and Williamson, and the

opinions of Chief Justice Ewing and Judge Drake in the Jersey suit in Chancery, will be ready for publication in about ten days. Those who have subscription papers in their possession will please to return them to the publisher, or leave them with Wm. Salter at the office of "The Friend," or at the book stores of Uriah Hunt and Nathan Kite. Such Friends as desire to possess this very interesting volume, and who may not yet have subscribed, will do well to forward their names to either of the places above mentioned, as but a limited number of copies are printed. Many persons were disappointed in obtaining Foster's report of the testimony from not making application in due season.

We have learned with deep regret, that Charles Ewing, the Chief Justice of the State of New Jersey, died on seventh day evening last, at his residence in Trenton, of Malignant Cholera.

The New York Commercial Advertiser thus notes the event:—

Death of Chief Justice Ewing.—It was announced on the Bulletins yesterday, that the Hon. CHARLES EWING, Chief Justice of the Supreme Court of the State of New Jersey, had been one of the first victims of Cholera, in Trenton, the place of his residence. The morning papers confirm the intelligence. A letter, published in the Journal of Commerce, states that he was taken ill with the Asiatic Cholera, at 2 o'clock on Saturday afternoon, and died on Sunday morning, after an illness of 13 hours.

So far as a sound and robust constitution, equanimity of mind, and scrupulous regularity of life, may be considered guarantees against the mysterious pestilence that is among us, the life of Judge Ewing might have been deemed to be insured, for many more years of an honourable, useful, and happy existence. It has pleased God to remove him in the very fulness of all these prospects. The bench has lost a sound and able lawyer, and society a man of incorruptible honesty. It will be long before the vacancy, occasioned by his removal, will cease to be felt by many;—but it is known that he was not unprepared for the passage from time to eternity, as the whole tenor of his life bore testimony to the vital influence of a faith, for which death has no terrors.

We understand that associations, auxiliary to the Philadelphia Association of Friends, for the printing and distributing of tracts on moral and religious subjects, have been formed at Cropwell, Haddonfield, and Burlington, New Jersey; at Westtown, Pennsylvania; at Lynn, Massachusetts; and at East Vassalborough, Maine. It is gratifying to perceive a disposition on the part of Friends, in different places, to promote the spread of essays calculated to subserve the cause of religion and good morals.

To the suggestions contained in the communication from our correspondent J. R. T. we would invite attention. There are, we conceive, various points of view in relation to the history, economy, and testimonies of our religious Society, and their silent but steady influence upon society at large, which have never yet been exhibited in the most advantageous light of which they are susceptible; and a treatise on the subject, such as our correspondent has described, written by one combining the requisite knowledge and talent, with a style at once dignified, lucid, and attractive, is unquestionably an object much to be desired. Where the individual is to be found thus competent to the task, we are not about to determine, but it may be useful, nevertheless, that the suggestions have been promulgated.

A friend has remarked to us that what was said in our last on the subject of regimen in reference to Cholera, gave too much latitude. A sound discretion, of course, should be exercised, and this would lead to the rejection of things obviously improper. For ourselves, the best potatoes we can obtain, and boiled rice, serve for vegetables.

Philadelphia Board of Health's Report, including City and Liberties.

Aug. 4, noon,	New cases,	45—	Deaths,	13
5,	do.	65—	do.	26
6,	do.	176—	do.	71
7,	do.	136—	do.	73
8,	do.	114—	do.	46
9,	do.	154—	do.	58
10,	do.	142—	do.	39

The amount of new cases and deaths on the 6th, 7th, and 8th, was considerably augmented by the introduction of the pestilence into Arch Street prison, where it raged with a virulence truly appalling. That prison, however, has since been cleared of its inmates, by the discharge of many, by death, and by the removal of the sick to the hospitals.

Report of the Board of Health of N. York.

Aug. 3.—	New cases,	87—	Deaths,	46
4	.	145		68
5	.	88		30
6	.	101		37
7	.	89		32
8	.	82		21
9	.	73		28

Friends' Asylum.

Visiting managers for the month, Joseph R. Jenks, No. 5, Vine street; William Burrough, No. 11, Vine street; Edward B. Garrigues, N. W. corner High and Sixth streets.

Superintendants—John C. Redmond and wife.

Attending Physicians—Dr. Robert Morton, No. 116, South Front street; Dr. Charles Evans, No. 102, Union street.

In the Liberia Herald for Feb. 22d we find the following.

On board the British Galliot from Sierra Leone, came passenger Mrs. Hannah Killum, a member of the Society of Friends, who has been for some months on a visit of benevolence to Africa.

DIED, on the 1st inst. in the eighty-fourth year of his age, THOMAS MATTHEWS of this city, a minister of the Society of Friends.

—, on the evening of the 31st ult. at the residence of his brother-in-law, Thos. M. Plummer, New Market, Maryland, ISAAC P. TAYLOR, of this city, a member of the Society of Friends, and teacher of the English language in one of their schools. He was respected for his uprightness of character and urbanity of manners by all who knew him.

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For "The Friend."

AFRICAN DISCOVERY.

"Journal of an Expedition to explore the course and termination of the Niger, with a narrative of a voyage down that river to its termination, by Richard and John Lander, in 2 vols. 1832."

(Continued from page 346.)

After the return of Richard Lander from the expedition in which he had been engaged with Captain Clapperton, the British government conceived the idea of once more attempting to settle the question as to the termination of the Niger. Lander volunteered his services, together with his brother John, and on the 9th of 1st month, 1830, they set sail for Cape Coast Castle on the African shore, with instructions from the lords of the admiralty to go to Badagry on the Guinea coast, and from thence to proceed to Katunga, a town far in the interior, and near to the banks of the Niger—unless they should find a better or more practicable route to that river, on reaching whose shores they were to commence tracing its course from the point they first struck to its termination. They were furnished with a small assortment of medicines, and other articles for personal convenience, and for presents to the native chiefs—though it seems to us that their supply of the latter articles was very limited and inadequate. After arriving at Cape Coast Castle, the travellers engaged several servants and interpreters, two or three of whom had accompanied Captain Clapperton in his second journey, and were therefore acquainted with Richard Lander. They soon left the Cape Castle for another town of the coast, where they embarked on board of "his Majesty's Brig, the Clinker," and landed at Badagry, the point of their departure for the interior.

The first opening of their prospects on the African shores was not the most propitious, and the account they give of the chief of Badagry and his people does not exhibit a very flattering picture of African life and manners. We must bear in mind, however, that the intercourse, which the tribes upon

the borders of the sea and navigable rivers have maintained with Europeans for the last three centuries, has had little other effect than to teach to the black man the crimes of the white, to increase the deformity of the native vices, to stimulate their avarice, to foment jealousies, and to render them base and treacherous. The abominable slave traffic has, in a word, established in the land of the negro murder and rapine, instead of peace and civilization.

From page 48 et seq. of their journal, we quote the following description of their landing from the Clinker's boat, and their reception at Badagry :

"March 22d, 1830.—Cheered by six hearty huzzas, good-naturedly given us by the crew of the Clinker, at the desire of her gallant commander, we sailed towards the beach in one of the brig's boats in the earlier part of the afternoon, and having been taken into a canoe that was waiting at the edge of the breakers to receive us, we were plied over a tremendous surf, and flung with violence on the burning sands.

"Wet and uncomfortable as this accident had rendered us, we had no change of linen at hand, and we walked to a small creek, where we were taken into a native canoe and conveyed safely through an extremely narrow channel, overhung with luxuriant vegetation, into the Badagry river, which is a branch of the Lagos. It is a beautiful body of water, resembling a lake in miniature; its surface is smooth and transparent as glass, and its picturesque banks are shaded by trees of a lively verdure. We were soon landed on the opposite side, when our road lay over a magnificent plain, on which deer, antelopes, and buffaloes are often observed to feed. Numbers of men, women, and children followed us to the town of Badagry, and they made the most terrific noises at our heels; but whether these were symptoms of satisfaction or displeasure, admiration or ridicule, we could not at first understand. We were soon, however, satisfied that the latter feeling was predominant; and, indeed, our clothing was exceedingly grotesque, consisting of a straw hat larger than an umbrella, a scarlet Mohammedan robe or tunic and belt, with boots and full Turkish trowsers. So unusual a dress might well cause the people to laugh heartily; they were all evidently highly amused; but the more modest of the females, unwilling to give us any uneasiness, turned aside to conceal the titter from which they were utterly unable to refrain. On our way we observed various groups of people seated under the spreading branches of superb trees vending provisions and country cloth; and on our approach many

of them arose and bowed, while others fell on their knees before us in token of respect. We reached the dwelling which had been prepared for us about three o'clock in the afternoon; but as the day was too far advanced to visit the chief or king, we sent a messenger to inform him of our intention of paying him our respects to-morrow morning.

"March 23d.—At nine o'clock this morning, agreeably to yesterday's promise, we visited the chief at his residence, which is somewhat more than half a mile from our own. On our entrance he was sitting on a couple of boxes in a small bamboo apartment, from whose sides were suspended a great quantity of muskets and swords, with a few paltry umbrellas, and a couple of horses' tails, which are used for the purpose of brushing away flies and other insects. King Adooley looked up in our faces without making any observation, and did not rise from his seat to congratulate us on our arrival. He appeared in deep reflection, and thoughtfully rested his head on his hand. One of the most venerable and ancient of his subjects was squatted at the feet of his master, smoking from a pipe of extraordinary length; while Lantern, his eldest son and heir-apparent, was kneeling at his side, etiquette not allowing the youth to sit in presence of his father. Every thing bore an air of gloom and sadness, totally different from what we had been led to expect. We shook hands, but the pressure of the chief was so very faint that it was scarcely perceptible; yet, notwithstanding this apparent coldness, we seated ourselves, one on each side, without ceremony or embarrassment. The conversation was commenced on our part by enquiring after the chief's health, which was answered only by a languid smile, and he again relapsed into his former thoughtfulness. We then displayed to the greatest advantage the presents we had brought for him from England; they were accepted, it is true, but without the slightest demonstration of pleasure or satisfaction; they were scarcely looked at, and were carried away by his attendants with real or seeming indifference. This was very mortifying, but we said not a word, though it was the easiest thing imaginable to perceive that all was not right. A reserve, the cause whereof we could not define, and a coldness towards us for which we could in no-wise account, marked the conduct of the once spirited and good-natured chief of Badagry, and prepared us to anticipate various difficulties in the prosecution of our plans, which, we are persuaded, will require much art and influence to surmount. Adooley left us abruptly in the midst of the conversation, and did not return for some time.

"Wearied at length with his long delay, we despatched a messenger to acquaint him that we were becoming impatient, and would feel obliged by his immediate return, in order to put an end to our conference, or *paláver*, as it is emphatically styled, as speedily as possible. On receiving this message the chief hastened back, and entered the apartment with a melancholy countenance, which was partially concealed behind large volumes of smoke from a tobacco-pipe which he was using. He seated himself between us as before, and gave us to understand, in a very low tone of voice, that he was but just recovering from a severe illness, and from the effects of a variety of misfortunes which had rendered him almost broken-hearted. His generals, Bombanee and Poser, (mentioned in Clapperton's journal,) and all his most able warriors, had either been slain in battle, or fallen by other violent means. The former in particular, whose loss he more particularly lamented, had been captured by the Lagos people, who were his most inveterate enemies. When this unfortunate man was taken prisoner, his right hand was immediately nailed to his head, and the other lopt off like a twig. In this manner he was paraded through the town, and exposed to the view of the people; whose curiosity being satiated, Bombanee's head was at length severed from his shoulders, and, being dried in the sun and beat to dust, was sent in triumph to the chief of Badagry. To add to his calamities, Adooley's house, which contained an immense quantity of gunpowder, had been blown up by accident, and destroyed all his property; consisting of a variety of presents, most of them very valuable, that had been made him by Captain Clapperton and by European merchants and traders in slaves. The chief and his women escaped with difficulty from the conflagration; but as it was the custom to keep the muskets and other firearms constantly loaded, their contents were discharged into the bodies and legs of those individuals that had flocked to the spot on the first alarm. The flames spread with astonishing rapidity, notwithstanding every exertion, and ended in the destruction of a great part of the town. This accounted, in some measure, for the sad and grievous expression so strongly depicted on the chief's countenance; but still another and more powerful reason doubtless influenced him on this occasion.

"On returning to our residence, a number of 'principal men,' as they style themselves, were introduced to compliment us on coming to their country, although their true and only motive for visiting our quarters was the expectation of obtaining rum, which is the great object of attraction to all of them. We had been annoyed during the better part of this day by a tribe of ragged beggars, whose importunity is really disgusting; and the number of disagreeable old men and women has been immense. To these garrulous ladies and gentlemen have we been obliged to laugh, and talk, and shake hands, and crack fingers, and bend our bodies, and bow our heads, and place our hands with solemnity on our heads and breasts; make presents, and cringe, fawn,

and flatter up to the present moment, which is past bed-time. We have not, indeed, had a moment's relaxation from this excessive fatigue; and the consideration that we have been waited on by the chief's eldest son, has been forgotten in the mortifying inconveniences to which we have been subjected.

"Had Job, among his other trials, been exposed to the horrors of an interminable African *paláver*, his patience must have forsaken him. For my own part, I am of opinion that I shall never be a general favourite with this ever-grinning and loquacious people. If I laugh, and laugh I most certainly must, it is done against my inclination, and consequently with a very bad grace. For the first five years of my life, I have been told that I was never even seen to smile; and since that period, Heaven knows, my merriment has been confined to particular and extraordinary occasions only. How then is it possible that I can be grinning and playing the fool from morning to night, positively without any just incentive to do so, and sweltering at the same time under a sun that causes my body to burn with intense heat, giving it the appearance of shrivelled parchment? Fortunately, these savages, for savages they most certainly are in the fullest extent of the word, cannot distinguish between real and fictitious joy; and although I was vexed at heart, and wished them all at the bottom of the Red Sea, or somewhere else, I have every reason to believe that my forced attempts to please the natives have so far been successful; and that I have obtained the reputation, which I certainly do not deserve, of being one of the pleasantest and best-tempered persons in the world.

"One of the Fetish-men had just sent us a present of a duck, fully as large as an English goose; but as the fellow expects ten times its value in return, it is no proof, I think, of the benevolence of his disposition. Last night we were obliged to station armed men around our house, for the purpose of protecting our goods from the rapacity of a multitude of thieves that infest this place, and who display the greatest cunning imaginable to ingratiate themselves in our favour. We arose unfreshed this morning at daybreak—the noise of children crying, the firing of guns, and the discordant sound of drums and horns—preventing us from enjoying the sweetness of repose, so infinitely desirable after a long day spent in a routine of tiresome ceremony and etiquette."

(To be continued.)

VIEW OF THE QUALITIES AND ACQUIREMENTS WHICH CONSTITUTE A WELL REGULATED MIND.

[From Inquiries concerning the Intellectual Powers, &c. by John Abercrombie, M. D. F. R. S.]

(Concluded from page 343.)

In the affairs of ordinary life, this mental habit constitutes what we call an intelligent thinking man, whose attention is alive to all that is passing before him,—who thinks accurately and eagerly on his own conduct and that of others,—and is constantly deriving useful information and subjects of reflection from

occurrences which, by the listless mind, are passed by and forgotten. This habit is not necessarily connected with acquired knowledge, or with what is commonly called intellectual cultivation; but is often met with, in a high degree, in persons whose direct attainments are of a very limited kind. It is the foundation of caution and prudence in the affairs of life, and may perhaps be considered as the basis of that quality, of more value to its possessor than any of the sciences, which is commonly called sound good sense. It is the origin also of what we call presence of mind,—or a readiness in adapting resources to circumstances. A man of this character, in whatever emergency he happens to be placed, forms a prompt, clear, and defined judgment of whatever conduct or expedient the situation requires, and acts with promptitude upon his decision. In both these respects he differs equally from the listless inactivity of one description of men, and the rash, hasty, and inconsiderate conduct of another. He differs not less from characters of a third class, who, though they may be correct in their judgment of what ought to be done, arrive at their decision, or act upon it too slowly for the circumstances, and consequently are said, according to a common proverb, to be wise behind time. The listless and torpid character, indeed, may occasionally be excited by emergencies to a degree of mental activity which is not natural to him; and this is, in many instances, the source of a readiness of conception, and a promptitude in action which the individual does not exhibit in ordinary circumstances.

In the pursuits of science these mental qualities constitute observing and inventive genius,—two conditions of mind which lie at the foundation of all philosophical eminence. By *observing genius* I mean that habit of mind by which the philosopher not only acquires truths relating to any subject, but arranges and generalises them in such a manner as to show how they yield conclusions which escape the mere collector of facts. He likewise analyses phenomena, and thus traces important relations among facts which, to the common mind, appear very remote and dissimilar. I have formerly illustrated this by the manner in which Newton traced a relation between the fall of an apple from a tree, and those great principles which regulate the movements of the heavenly bodies. By *inventive genius*, again, I mean that active, inquiring state of mind, which not only deduces, in this manner, principles from facts when they are before it, but which grasps after principles by eager anticipation, and then makes its own conjectures the guides to observation or experiment. This habit of mind is peculiarly adapted to the experimental sciences; and in these, indeed, it may be considered as the source of the most important discoveries. It leads a man not only to observe and connect the facts, but to go in search of them, and to draw them, as it were, out of that concealment in which they escape the ordinary observer. In doing so, he takes for his guides certain conjectures or assumptions which have arisen out of his own intense contemplation of the subject. These may be as often false as true; but if found

false, they are instantly abandoned; and by such a course of active inquiry he at length arrives at the development of truth. From him are to be expected discoveries which elude the observation, not of the vulgar alone, but even of the philosopher, who, without cultivating this habit of invention, is satisfied with tracing the relation of facts as they happen to be brought before him by the slower course of testimony or occasional observation. The man who only amuses himself with conjectures, and rests satisfied in them without proof, is the mere visionary or speculatist, who injures every subject to which his speculations are directed.

In the concerns which relate to man as a moral being, this active, inquiring, and reflecting habit of mind is not less applicable than in matters of minor interest. The man who cultivates it directs his attention intensely and eagerly to the great truths which belong to his moral condition,—seeks to estimate distinctly his relation to them, and to feel their influence upon his moral principles. This constitutes the distinction between the individual who merely professes a particular creed, and him who examines it till he makes it a matter of understanding and conviction, and then takes its principles as the rule of his emotions, and the guide of his conduct. Such a man also contemplates in the same manner his relations to other men; questions himself rigidly regarding the duties which belong to his situation, and his own observance of them. He contemplates others with a kind of personal interest, enters into their wants and feelings, and participates in their distresses. In all his relations, whether of justice, benevolence, or friendship, he acts not from mere incidental impulse, but upon clear and steady principles. In this course of action many may go along with him when the requirements of the individual case are pointed out and impressed upon them; but that in which the mass of mankind are wanting is the state of mental activity which eagerly contemplates its various duties and relations, and thus finds its way to the line of conduct appropriate to the importance of each of them.

VIII. For a well regulated understanding, and particularly for the application of it to inquiries of the highest import, there is indispensably necessary a sound condition of the moral feelings. This important subject belongs properly to another department of mental science; but we have seen its extensive influence on the due exercise of the intellectual powers;—and it is impossible to lose sight of the place which it holds in the general harmony of the mental functions required for constituting that condition, of greater value than any earthly good, which is strictly to be called a well regulated mind. This high attainment consists not in any cultivation, however great, of the intellectual powers; but requires also a corresponding and harmonious culture of the benevolent affections and moral feelings; a due regulation of the passions, emotions, and desires; and a full recognisance of the supreme authority of conscience over the whole intellectual and moral system. Cold and contracted, indeed, is that view of man which re-

gards his understanding alone; and barren is that system, however wide its range, which rests in the mere attainments of truth. The highest state of man consists in his purity as a moral being; and in the habitual culture and full operation of those principles by which he looks forth to other scenes and other times. Among these are desires and longings which naught in earthly science can satisfy; which soar beyond the sphere of sensible things, and find no object worthy of their capacities, until, in humble adoration, they rest in the contemplation of God. Truths then burst upon the mind, which seem to rise before it in a progressive series, each presenting characters of new and mightier import. The most aspiring understanding, awed by the view, feels the inadequacy of its utmost powers; yet the mind of the humble inquirer gains strength as it advances. There is now felt, in a peculiar manner, the influence of that healthy condition of the moral feeling, which leads a man not to be afraid of the truth. For, on this subject, we are never to lose sight of the remarkable principle of our nature formerly referred to, by which a man comes to reason himself into the belief of what he wishes to be true; and shuts his mind against, or even arrives at an actual disbelief of truths which he fears to encounter. It is striking, also, to remark how closely the philosophy of human nature harmonizes with the declarations of the sacred writings; where this condition of mind is traced to its true source, in the corruption of the moral feelings, and is likewise shown to involve a high degree of guilt, in that rejection of truth which is its natural consequence: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

This condition of mind presents a subject of intense interest to every one who would study his own mental condition, either as an intellectual or a moral being. In each individual instance, it may be traced to a particular course of thought and of conduct, by which the mind went gradually more and more astray from truth and from virtue. In this progress, each single step was felt to be a voluntary act; but the influence of the whole, after a certain period, is to distort the judgment, and deaden the moral feelings on the great questions of truth and rectitude. Of this remarkable phenomenon in the economy of man, the explanation is beyond the reach of our faculties; but the facts are unquestionable, and the practical lesson to be derived from them is of deep and serious import. The first volition by which the mind consciously wanders from truth, or the moral feelings go astray from virtue, may impart a morbid influence which shall perpetuate itself and gain strength in future volitions, until the result shall be to poison the whole intellectual and moral system. Thus, in the wondrous scheme of sequences which have been established in the economy of the human heart, one volition may impart a character to

the future man,—the first downward step may be fatal.

Every candid observer of human nature must feel this statement to be consistent with truth; and, by a simple and legitimate step of reasoning, a principle of the greatest interest seems to arise out of it. When this loss of harmony among the mental faculties has attained a certain degree, we do not perceive any power in the mind itself capable of correcting the disorder which has been introduced into the moral system. Either, therefore, the evil is irremediable and hopeless, or we must look for an influence from without the mind, which may afford an adequate remedy. We are thus led to discover the adaptation and the probability of the provisions of the Christian revelation, where an influence is indeed disclosed to us, capable of restoring the harmony which has been destroyed, and of raising man anew to the sound and healthy condition of a moral being. We cannot perceive any improbability, that the Being who originally framed the wondrous fabric may thus hold intercourse with it, and provide a remedy for its moral disorders; and thus a statement, such as human reason never could have anticipated, comes to us invested with every element of credibility and of truth.

The sound exercise of the understanding, therefore, is closely connected with the important habit of looking within; or of rigidly investigating our intellectual and moral condition. This leads us to inquire what opinions we have formed, and upon what grounds we have formed them;—what have been our leading pursuits,—whether these have been guided by a sound consideration of their real value,—or whether important objects of attention have been lightly passed over, and entirely neglected. It leads us further to contemplate our moral condition,—our desires, attachments, and antipathies; the government of the imagination, and the regimen of the heart; what is the habitual current of our thoughts; and whether we exercise over them that control which indicates alike intellectual vigour and moral purity. It leads us to review our conduct, with its principles and motives, and to compare the whole with the great standards of truth and rectitude. This investigation is the part of every wise man. Without it, an individual may make the greatest attainments in science, may learn to measure the earth, and to trace the course of the stars, while he is entirely wanting in that higher department,—the knowledge of himself.

On these important subjects, I would more particularly address myself to that interesting class for whom this work is chiefly intended, the younger members of the medical profession. The considerations which have been submitted to them, while they appear to carry the authority of truth, are applicable at once to their scientific investigations, and to those great inquiries, equally interesting to men of every degree, which relate to the principles of moral and religious belief. On these subjects, a sound condition of mind will lead them to think and judge for themselves with a care and seriousness adapted to the solemn import of the inquiry, and without being influenced

by the dogmas of those who, with little examination, presume to decide with confidence on matters of eternal moment. Of the modification of that distortion of character which has commonly received the name of cant, the cant of hypoerisy has been said to be the worst; but there is another which may fairly be placed by its side, and that is the cant of infidelity,—the affectation of scoffing at sacred things by men who have never examined the subject, or never with an attention in any degree adequate to its momentous importance. A well regulated mind must at once perceive that this is alike unworthy of sound sense and sound philosophy. If we require the authority of names, we need only to be reminded, that truths which received the cordial assent of Boyle and Newton, of Haller and Boerhaave, are at least deserving of grave and deliberate examination. But we may dismiss such an appeal as this; for nothing more is wanted to challenge the utmost seriousness of every candid inquirer than the solemn nature of the inquiry itself. The medical observer, in an especial manner, has facts at all times before him which are in the highest degree calculated to fix his deep and serious attention. In the structure and economy of the human body he has proofs, such as no other branch of natural science can furnish, of the power and wisdom of the Eternal One. Let him resign his mind to the influence of these proofs, and learn to rise in humble adoration to the Almighty Being of whom they witness; and, familiar as he is with human suffering and death, let him learn to estimate the value of those truths which have power to heal the broken heart, and to cheer the bed of death with the prospect of immortality.

From Flint's History and Geography of the Mississippi Valley.

At the sources of the Mississippi, Missouri, Yellowstone, Platte, White, Arkansas, and Red rivers, and on all their tributaries that have courses in the Rocky mountains, the great object of pursuit, both by the hunters and trappers, white and savage, is the beaver. It is the chief source of gain to the savages; their dependence for their supply from the whites, of arms, ammunition, blankets, strouding, traps, whiskey, and all objects of necessity and desire. To these lonely and sequestered regions repair hundreds of white hunters, who hunt for subsistence, and trap for gain. They make their way in companies of armed partnerships, fitted out as a kind of guerillas. Sometimes a pair of sworn friends hunt together. There are not a few who repair alone to these solitary streams and mountains. Outlawry, avarice, necessity, and appetite for lawless and unrestrained and unwitnessed roving, constant exposure and danger, the absolute need of relying alone upon their own personal strength and resources, create a very singular compound of astonishing quickness of perception, and a reckless confidence in their own powers. We have seen more than one hunter of this cast, incurably attached to a solitude of labour and danger, compared with which Robinson Crusoe's sojourn on his island was

but a mere pastoral experiment. They furnish an impressive proof that there is no mode of life, intrinsically so repulsive and painful, but man may become reconciled to it by habit. A lonely hunter, cast upon the elements with nothing but prairies and mountains in view, without bread or salt, and every hour in jeopardy from beasts and savages, amidst scenery and dangers, that would naturally tend to raise the heart to God, trusting to no divinity but his knife and his gun; building all his plans for the future on his traps, regarding the footsteps of man imprinted in the sand an object of calculating apprehension, and almost equally dreading the face of the white man and the savage, in situations thus lonely and exposed—braves the heat of summer and the ices of winter, the grizzly bear, and robbers of his own race and the savages, for years. When he has collected a sufficient number of packs of beaver, he falls a hollow tree, slides it into some full mountain stream, and paddles down the thousand leagues of the Missouri, and is seen bustling about the streets of St. Louis, to make bargains for his furs.

Gray, grizzly, or white bear—*ursus arcticus*.—His range is on the upper courses of the Missouri and its tributaries, and along the bases of the Rocky mountains. The brown bear, except under particular circumstances, does not face man. But this terrible animal, so far from fearing or flying, pursues him, having less fear of him than any other beast of prey. Indian warriors, in their vaunting war-songs, when they perform what is called "striking the post," or rating the bravery of their exploits, recount having slain one of these animals as no mean exploit, and, in fact, as not inferior to having slain a human enemy. It is one of the largest and strongest animals of prey, being, out of comparison, larger than the brown bear. Lewis and Clark give the dimensions of one slain by their party towards the sources of the Missouri. It measured round the head, three feet five inches; and round the neck, three feet eleven inches; length, eight feet seven inches and a half; round the fore leg, one foot eleven inches; length of talons, four inches and a half! The weight is sometimes nearly thirteen hundred pounds. Like the lion and the tiger on the African deserts, he reigns the ferocious tyrant of these solitudes. The Crow Indians, and the *Gros Ventres*, who live in the range of this animal, have lost many of their bravest warriors by him. The white hunters are shy of attacking him, except in companies; and many have been destroyed in the attempt. The skin of those in the more northern regions is very valuable. It is rated in value from thirty to fifty dollars. Fortunately, he is not very swift; and as he usually ranges in the timbered regions, and, unlike the brown bear, does not climb, hunters fly him by mounting a tree.

Squirrels.—Gray, black, chesnut, and all the smaller varieties of this animal abound. There is no part of the valley where they do not prey upon corn fields, adjacent to woods, in such a manner, as that in autumn farmers will not consider it an object to furnish a boy

with a gun, powder and lead, on condition that he will shoot only about their corn fields. It is a cheering spectacle in autumn, to walk in the beech and hickory bottoms, where you may often see, at one view, half a dozen of these active and proud little animals flourishing their erect and spread tails, barking defiance at you, or each other, and skipping, as if by the aid of wings, from branch to branch. It is a fact, to which we can bear ocular testimony, that they cross rivers; sometimes swimming, at other times on a chip or piece of bark, raising and spreading their tails by way of sail. It often happens to these, as to other inexperienced navigators, that they spread too much canvass, and are overset and drowned. It is related, as having happened in the year 1811, that they emigrated from the north towards the south by thousands, and with a front of some regularity, along the lower part of the state of Ohio, and the whole front of Indiana. Thousands were drowned in attempting to cross the Ohio.

Gopher, a species of mole, more than twice the size of the common field mole. It burrows in the prairies, and there are immense tracts covered with the little hillocks, made by the earth which they have dug from their burrows. They have an exquisitely soft, fine fur, of cerulean colour; and they have, on each side of their jaws, a pouch or skinny bag, of considerable size, which is usually seen distended with the dirt which they are transporting from their holes. They prey on the bulbous roots of flowers, on potatoes, and other vegetables, and are particularly destructive to young orchards, killing the trees by gnawing off a complete circle of bark round the body, near the roots. The mounds which they raise are serious impediments in the way of driving carts and carriages over the theatre of their operations.

Antelope, a kind of mountain deer, seen bounding on the summits of the highest and most precipitous hills at the sources of the Missouri. They are described as being very fleet and beautiful animals, and their flesh is preferred to that of the common deer. Timid as they are, their excessive curiosity lures them to their destruction. They gaze upon man, until, as if charmed, they seem arrested to the spot, and in this way are sometimes killed.

Prairie dog—*arctomys Ludoviciana*.—This animal has received its absurd name from the supposed similarity of its peculiar cry, or note, to the barking of a dog. In other respects there is little resemblance to that animal. It is of a reddish brown colour, interspersed with some gray and black. The colour of the under side of the body is not unlike that of the skunk. It has rather a wide and large head, short ears, black whiskers, and a sharp and compressed nose. It something exceeds twice the size of a common gray squirrel. One of them measured, from the tip of the nose to the extremity of the tail, nineteen inches. Like the beaver, they are social and gregarious, living on the dry prairies in large communities, some of which occupy a circuit of miles. They live in

burrows; and at the entrance there is a mound formed by the earth which they bring up in the excavation. In whatever direction they move, they have well-beaten highways, from which every impediment is carefully removed. There are several occupants, probably all of the same family, of one burrow. In mild weather they are seen sporting about the months of their habitations, and seem to have much of the sprightliness, activity, and spirit of defiance, of the squirrel. At the apprehended approach of danger, they raise that peculiar bark from which they have derived the name. On the near approach of danger, they relinquish their vapouring, and retreat to their dens. They are said seldom to require drink, and to remain torpid in their burrows through the winter. When overtaken, away from its home, this little animal shows all the impotent fierceness of a small cur. But when taken, it easily domesticates, and becomes gentle and affectionate.

Swans, geese, ducks of a great many kinds, herons, cormorants, pelicans, and sand-bill cranes, are the common and well-known migrating water fowls of this country. The noise of their countless flocks, as they journey through the air in the spring, to the sources of the great rivers and lakes, and in autumn to the Gulf of Mexico, is one of the most familiar sounds to the ear of an inhabitant of the West, and is one of his strongest and pleasantest associations with spring and autumn. That of the swans, pelicans, and cranes, is peculiar to this valley. The swan is well known for its stateliness and brilliant white. Its migrating phalanxes are in perfectly regular forms, as are those of the geese. They sometimes join forces, and fly intermixed with each other. Their noise on the wing is like the distant sound of a trumpet. They are killed on the rice lakes at the north in the summer, and in the Gulf and its neighbouring waters in the winter. The younger ones are as fine for the table as geese: the older ones are coarse and tough. They are of use for their fine quills, feathers and down.

Sand-bill crane is a fine, stately bird, as majestic in the water as a swan, and considerably taller; of a perfectly sleek, compact, and oily plumage, of a fine grayish white colour. They are seen in countless numbers; and not being of sufficient use to be the pursuit of the gunner, they, probably, increase. We have seen in the prairie between the Missouri and Mississippi, at the point of junction, acres covered with them, in the spring and autumn. They seem, at a distance, like immense droves of sheep. They migrate in company with the pelicans; and it is an interesting spectacle, that, during their migration, they are seen for days together sailing back and forward in the upper regions of the air, apparently taking the amusement of flying evolutions, and uttering at the same time a deep cry, which is heard distinctly when the flocks are so high in the air as not to be seen, or only seen when their white wings are discerned, as specks of snow, from their being in a particular position to the rays of the sun.

The pelican is a singular water fowl, with

an ivory bill, extremely white plumage—larger in appearance, but not so heavy as a full-grown Canadian goose. They frequent the lakes and the sand bars of the rivers, during their migrations, in inconceivable numbers. Flocks of them, reaching a mile in length, passing over the villages, are no unusual spectacle. Below their beak or bill, they have a pouch or bag which will contain, it is said, two quarts. In the autumn, when associated with the swans, geese, brants, ducks, cranes and loons, on the sand bars of the rivers, from their incessant vociferousness, they are very annoying companions to the inmates of boats who lie to, and wish to find sleep.

Alligator.—This large and powerful lizard is first seen in numbers, in passing to the south, on the Arkansas,—that is to say, a little north of 33°; and this is its general northern limit across the valley. Vast numbers are seen in the slow streams and shallow lakes of Florida and Alabama; but they abound most on Red river, the Mississippi lakes, and the bayous west of that river. On these sleeping waters, the cry of a sucking pig on the banks will draw a shoal of them from their muddy retreats at the bottom. The largest measures something more than sixteen feet from the snout to the extremity of the tail. They have at times, especially before stormy weather, a singular roar, or bellow, not exactly, as Bartram has described it, like distant thunder—but more like the half expressed roarings of a bull. When moving about on their customary vocations in the water, they seem like old logs in motion. In fine weather they doze in listlessness on the sand bars. Such is their recklessness, that they allow the people on the passing steam-boats to come within a few paces of them. The ascent of a steam-boat on an alligator stream, at the proper season, is a continual discharge of rifles at them. A rifle ball will glance from their bodies, unless they are hit in a particular direction and place. We witnessed the shots of a man, who killed them nine times in ten. They are not, like tortoises, and other amphibious animals, tenacious of life, but bleed profusely, and immediately expire, when mortally wounded. They strike with their tails, coiled into the section of a circle; and this blow has great power. The animal stricken, is by the same blow propelled towards their mouth, to be devoured. Their strength of jaws is prodigious, and they are exceedingly voracious; they have large ivory teeth, which contain a cavity, sufficiently large to hold a musket charge of powder, for which purpose they are commonly used by sportsmen. The animal, when slain, emits an intolerable smell of musk; and it is asserted, that its head contains a quantity of that drug. They will sometimes chase children, and would overtake them, were it not for their inability to make lateral movements. Having few joints in their body, and very short legs, they cannot readily turn from a straight forward direction. Consequently, they, who understand their movements, avoid them without difficulty, turning off at right angles, and leaving the animal to move forward, under its impulse in that direc-

tion. Indeed, they are by no means so dangerous, as they are commonly reputed to be. It is said, they will attack a negro in the water, in preference to a white. But they are chiefly formidable to pigs, calves, and domestic animals of that size. They are rather objects of terror from their size, strength, and ugly appearance, and from their large teeth and strong jaws, than from the actual injuries which they have been known to inflict. The female deposits a great number of eggs, like a tortoise, in a hole on the sand bars, and leaves them to be hatched by the ardour of the sun upon the sand. When they are hatched, the turkey buzzards and the parents are said alike to prey upon them. Instinct prompts them for self-preservation to plunge in the water. The skin of the alligator is valuable for the tanner.

For "The Friend."

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi. 36.

During the prevalence of the present epidemic, men are naturally led to seek for all those specifics which medicine can afford against an attack of the malady, and to furnish themselves with the best information on the subject, to lighten the attack if it should overtake them; for those who live temperately, soberly, and consistent with the advice we are daily receiving from our medical friends, I believe nothing will contribute more effectually to carry it into effect than watchfulness and prayer unto the Divine hand that has in his unerring wisdom seen meet to visit us at the present time; and with this view I offer the annexed little piece for the perusal of such as are true believers in the text above, and that they are most safe in committing themselves "to stand before the Son of man."

R.

WATCH AND PRAY.

Saw ye where the Saviour kept
Watch, while his disciples slept?
Did ye hear that Saviour speak
While the sweat bedew'd his cheek?
Did ye listen to the Lord,
And receive the hallow'd word?
Heard ye your Redeemer say
To his followers,—“Watch and pray?”

Not to them alone that call:
It was given alike for all;
All in pleasure, all in pain,
They that serve, and they that reign:
All alike are mortal dust;
Vain is every earthly trust.
None can see how soon they may
Be as nothing—"Watch and pray."

Rich men, in your palaces,
Where ye live in plenteous ease,
Glorying in your golden store,
Know ye not, 'twill soon be o'er!
Have none told ye, what must be,
That so careless still are ye?
Hear it now—the voice obey:
Ye are mortal!—"Watch and pray."

Maiden, in thy beauty's pride,
With life's bitterness untried,
Know'st thou, though in life's young bloom,
Thou may'st perish in the tomb!

There the fairest flowers must wither,
Thou like them art hastening thither;
Beauty soon will pass away,
Oh! whilst lovely, "Watch and pray."

Peasant, in thy lowly cot,
Murmuring at thy humble lot,
While thy children round thee strive,
Asking bread thou canst not give,
Wait with patience on the Lord:
He will not forget his word:
Dark temptations strew thy way,
'Gainst their power—"Watch and pray."

Earthly wealth will not endure;
None 'gainst time can be secure;
Rich and poor, and king and slave,
All must moulder in the grave!
But a day of wrath shall come:
All again must quit the tomb:
See it cometh! Blest be they
Who, while here, will "Watch and pray."

M. A. B.

For "The Friend."

DR. JOHN RUTTY, OF DUBLIN.

In Kendall's collection of letters, lately published by Thomas Kite as the second volume of Friends' Family Library, there are several letters written by Dr. Rutty, which bear evidence of his piety and Christian zeal. In one of these letters dated 1757, he alludes to his *History of the Rise and Progress of Friends in Ireland*. This work, which was published in Dublin, in 1751, contains several interesting notices of early Friends, and may be perused with edification. His *Treatise concerning the discipline of the people called Quakers* contains many useful reflections and sound maxims. Both works would furnish interesting matter for the columns of "The Friend." My present purpose is to introduce some extracts from Dr. Rutty's diary published, Dublin, 1781, entitled "Meditations and Soliloquies." This is a volume of about 100 pages, and certainly possesses more interest than his other writings. The unpolished brevity of his style may not please all readers, but some others like myself may find many of his aphorisms like a sweet nut with a thin shell and large kernel. Y.

As in nature, so in grace, it is much easier to be physician to the poor: in grace to the spiritually poor, to them that know their wants; to the ignorant, and weak, and unprejudiced, as children: and accordingly, unto the poor was the gospel preached in our Saviour's time.

What is the epidemic of our spiritual constitution? Surely the love of the world: and shall there be no care for curing it? Lord, lift up and quicken.

Lord, thou hast stripped me in temporals, and given me to see the instability of human friendships: thou hast embittered my entertainments; thou hast mingled reproach with fame; thou hast also at times hid thy face from me in the assemblies; thou hast visited me with sickness: I see afflictions must be my lot; and, adored be thy goodness, thou hast sweetened and sanctified them to me; as a means of weaning me from this world, in a just and holy contempt thereof, and of say-

ing unto thee with a saint of old, "Thou art my rock and my refuge."

As to the late and present silence, what wonder is it that God should withdraw the clouds from an unfruitful vineyard?

Is not truth upon earth as amiable as in the early times of our Society? Why then such languor in promoting it?

Talk after meeting hurtful, retirement advantageous.

At a silent meeting, a sweet attraction to more contempt of the world, and I said, so as I depart more heavenly-minded, and my little stock of love and faith is increased, no matter whether we have words or no words, the kingdom of God being not in word but in power.

On the first day of the week, a temptation to natural study, but rejected as unseasonable, and the reckoning day hastening—God still draws from this world, and says, "this is not thy rest." Every thing proclaims it a state of disquiet, imperfection, weakness, and conflicts.

Some slight harbingers of an approaching dissolution appear: O may the inward man grow stronger and stronger! May a holy contempt of the world, as a stage of imperfection, banishment, trials, and temptations, yet increase! thou hast tried the pleasures and the anxieties of science, and now hast found that neither of these do satiate or make happy.

Two infirmities hang on me. First, too great a propensity to natural studies; second, hastiness on provocation; double the guard at the weak places.

Mark well the parable of the seed and highway-ground, as applicable to sudden transitions from devotion to converse on worldly matters; a too, too frequent practice: soul, beware of the contagion!

At a silent meeting—a clear vision of the deceitful magnifying glass in which all worldly temporal schemes are viewed.

A short list of favours from heaven, viz. in an education among a select people; in God's forbearance during my neglect of him among aliens; in now signally favouring my old age with a renewed visitation; in chastising me with unremitted reproaches and trials of faith and patience, more precious than gold; in placing me among my betters, living incentives to superior faith, love, and purity.

It is good to dwell much on the dark side, and not on the light side of this world, which last is ever deceiving its children; Christ, our Lord and pattern, chose the dark side, even poverty and tribulation, of which if we partake not we are bastards; but suppose we were rich, and every natural want supplied, yet many reasons attend to render this a state not to be desired with that fervour with which the children of this world desire it; as, first, it is a state of darkness and imperfection, even with respect to knowledge of things divine, as well as natural; a state of faith not of vision. Second, it is with the best of men a state of combat with the fiend of hell, the spirit of the world, and their own heart's lust; and we do not always conquer, but are sometimes wounded in the fight. Third, the wick-

edness of the world, and the carnality of our brother professors. Fourth, the death of our acquaintances, even of our fellow-communicants in a religious way, removed almost daily from our sight!

Who then would set his heart upon this world? But, blessed be the Lord Jesus! who is come and has opened and prepared for us better mansions. Surely, this hope is the balsam of life to the Christian, amidst all the imperfections and miseries of this mortal state.

Unseasonable engagements immediately succeeding the public worship, ever hurtful, and hinder the due application of the truths received.

Behold the wretched state of the brotherhood; some have no spirit for the work, others are in the briars: O that by how much more others are entangled, so much the more I may be disentangled!

O the goodness of God in visiting by his ministers an unworthy people! It is beyond our comprehension, as, indeed, the ways of heaven are, in nature, providence, and grace! May that saying, "I was found of them that sought me not," be verified.

We do not want numbers, but strength, we have loved the world, and followed its cares and pleasures too much, have built our own houses, and neglected that of God.

There is a beautiful laconism in the holy Scriptures; but many preachers and authors seem to think to be heard for their much speaking and writing: but they bury their jewels in a deal of chaff.

To love and adore is our proper province; not to know much, for as to knowledge, we are mere purblind both in naturals and spirituals.

What is the difference between the present and former generation of Quakers? Answer. They received truth in the love of it, and of choice: many of these have not received it of choice, but because their ancestors received it; what wonder then that more heavenly fruits do not appear?

O the zeal of the apostles in the infancy of the gospel day! and also, the zeal of some of thy acquaintance, in crossing the seas to promote truth on earth.

Behold the vastly more extensive use and importance of divinity than of physic: all men are soul sick; but very few, compared to the bulk, are bodily sick.

A renewal of the concern, to get the world under and heaven above.

Go on and view the dark side of the world: for it is necessary to do this often, in order to be preserved from the allurements of it.

Struggled hard and got seasonably to meeting: saw the evil effects of late coming; it encourages and multiplies the same evil of example, and is a robbery of God.

This day was the nail hit upon the head in a solid self-denying ministry, in driving hearers home to God's gift in themselves, the peculiar glory of the faithful ministry among us.

What lack I yet? Answer. More meekness, and more heavenly mindedness, to be the distinguishing beauties of my old age.

For "The Friend."

The Study of the Classics unfriendly to the Promotion of the Principles of Peace.

"Impious, vile, unnatural, and ruinous as is the union between pagan and Christian influences in education, it is precisely that which exists in Christian countries, and is perpetuated by all their schemes, in defiance of the principles and examples, the life and death of the Redeemer and his apostles. Let the course of study in the schools, academies and colleges, even of our own land, be examined, and not one will be found constructed on the basis of Christian influences—of peace and love, of humility, long suffering, forgiveness and resignation. He will find the paramount influences, every where, are heathen,—those of Greek and Roman heroes, those of the fabulous, heroic and historic ages of classic antiquity. The history of wars and the biographies of warriors, are almost the only food of that kind vouchsafed to the youthful mind. The acts of the apostles are taught scarcely any where: the Commentaries of Cæsar, and the life of Agricola, robbers, and murderers in the sight of God, every where; while the lives of Howard and Martyn, of Johnson and Dwight, of Penn, Jones, Spencer and Burke—men of whom even the Christian world is unworthy, are studied nowhere. The gospels are seldom text-books of instruction: the *Æneid* and *Iliad* always. Thus the unflinching operation of all our schemes, is to bring war and the warrior, in every variety of form, to act on the mind and heart, the imagination and memory, the pleasures and prospects of Christian youth, through the whole course of their education. Are we not coupling indissolubly in the marriage bond of education, peace and violence, virtue and vice, life and death? Is it possible that this can be right? Is it not like the pagan, to weave garlands for the feast of friendship from the desolate ivy, the wild tapestry of ruins? Are we not watering the fruits and flowers of paradise with waters from the sea of Sodom?"

Extracted from Thomas S. Grimke's late address before the Connecticut Peace Society.

THE SEVEN CHURCHES.

The astonishing loss of population, which those parts of the world have sustained since ancient times, is still more affecting. I have wandered amidst the ruins of Ephesus, and I had ocular and auricular demonstration, that where once assembled thousands exclaimed, *Great is Diana of the Ephesians*, now the eagle yells, the jackal moans, the echoes of Mount Prion and Mount Coryssus no longer reply to the voice of man. I have stood on the hill of Laodicea, and I found it without a single resident inhabitant. There was, indeed, an inferiority in its desolations to those of Babylon. Of Babylon it was predicted, (Isaiah xiii. 20.) *The Arabian shall not pitch tent there.* At Laodicea, the Turcoman had pitched his migratory tent in the area of its ancient amphitheatre; but I saw neither church nor temple, mosque nor minaret, nor a single permanent abode.

I paid a visit to the city of Colossæ—if that, indeed, may be called a visit, which left us in some degree of uncertainty whether we had actually discovered its remains: Colossæ has become doubly desolate: its very ruins are scarcely visible. Many a harvest has been reaped, where Epaphras and Archippus laboured. The vine has long produced its fruits, where the ancient Christians of Colossæ lived and died; and the leaves of the forest have for ages been strewn upon their graves. The Turks, and even the Greeks who reap the harvest, and who prune the vine where Colossæ once stood, have scarcely an idea, that a Christian church ever existed there, or that so large a population is there reposing in death.

How total is the work of demolition and depopulation in those regions, is evident from the fact, that the site of many ancient cities is still unknown. It was owing to the exertions of the Rev. F. Arundell, my fellow traveller in Asia, that the remains of Apamea and Sagalassus were brought to light: and there are still cities mentioned in the Acts of the Apostles which have eluded research. Where is Antioch of Pisidia? Where are Lystra and Derbe, cities of Lycaonia? Where is Perga of Pamphylia? We sought for Antioch, on our journey through Pisidia; but its place, as yet, has not been found.

I have myself observed the exactitude with which the denunciations of divine anger against the three churches of Ephesus, Sardis, and Laodicea have been fulfilled. Whilst the other four churches of Asia, which are in part commended, and in part more mildly menaced, are still populous cities, and contain communities of nominal Christians; of each of those it may now be said, that it is *empty, and void, and waste.* And though the *Arabian may pitch his tent* at Laodicea, and the *shepherds, as at Ephesus, make their fold there*, still have they scarcely been inhabited or dwelt in from generation to generation. *Wild beasts of the desert lie there*—hyænas, wolves, and foxes. *Their houses are full of doleful creatures:* scorpions, enormous centipedes, lizards, and other noxious reptiles, crawl about amidst the scattered ruins; and serpents hiss and dart along through the rank grass which grows among them. *And owls dwell there.* When I was standing beneath the three stupendous columns of the temple of Cybele, which are still remaining at Sardis, I looked upwards and saw the species of owl which the Greeks call *Cuckwîa*, perched on the summit of one of them. Its name is derived from its note; and as it flits around the desolate ruins emitting this doleful sound, it might almost seem to have been appointed to chaunt from age to age the dirge of these forsaken cities.

After so many remarks on the desolation of ancient cities, it would be culpable in a Christian to proceed with his task, without adverting to the very solemn lessons which these scenes are calculated to teach. When I stood amidst these ancient ruins, every pedestal, stone, and fragment appeared to have a voice. A most impressive eloquence addressed me from mouldering columns, falling

temples, ruined theatres, decayed arches, broken cisterns, and from aqueducts, baths, and sarcophagi, and other nameless masses of ruin. The very silence of the spot had language. The wind, as it sighed through the forsaken habitations, seemed to carry with it the voice of twenty or thirty centuries. I know not if I ever spent a more solemn or more edifying day, than that which was passed amongst the ruins of Ephesus.

Hartley's Researches.

From the number of Bates' Miscellaneous Repository for the past month, we extract the two short articles which follow:

THE CHOLERA.

The most recent accounts from our eastern cities, convey the intelligence of the nearer approach of this awful visitant. There appears to be no doubt that it has made its appearance in New York. An extract from a report of the Special Medical Council of the Board of Health of the 4th inst., published in "The Friend," informs that "they are constrained to say that several cases of Cholera have presented peculiar symptoms, and exhibit unequivocal marks of malignity, not at all appertaining to the ordinary Cholera of the season or climate." A detailed account is given of cases of different degrees of malignity, amounting to seven, four of which resulted in death; these, so far as we can understand, (says "The Friend") are in addition to cases before reported.

There is not, perhaps, a disease, to which the human frame is subject, more terrible in its character than the Asiatic Cholera, or one which has more completely baffled the investigations of science, in its causes, its progress, and its operations. It is not necessary to deny the agency of physical causes to maintain the opinion that this disease is a chastisement administered by an over-ruling Providence. His judgments, as well as his beneficence, have been displayed through all generations. And while human exertions may lawfully be used, both to obtain the Divine blessings, and to escape calamities of a general or particular character, the Christian, whether his mind may be enlarged by philosophy or not, will look through all secondary causes to the Great Ruler of the Universe; and will see, in afflictive dispensations, the goodness as well as the sovereignty of God. The mind that cannot be awakened to a sense of the obligations it is under for the multitude of *blessings* received, may be aroused from its insensibility by the display of the rod, or the infliction of the stroke of fatherly chastisement. "When thy judgments are in the earth, the inhabitants of the earth will learn righteousness."

The present is a time in which there has been a remarkable development of corruption, both in principle and practice. And it is earnestly to be desired, that the dispensations of unerring wisdom may so humble the proud, so soften the obdurate, and arouse the unconcerned, that the inhabitants of the world may indeed learn righteousness.

Extract of a Letter from Dublin.

The following interesting extract is taken from a letter recently received from a friend in Ireland, and dated in the 5th month last :

"Our late Yearly Meeting was held in this city at a period of considerable alarm, owing to the prevalence of the epidemic which has made such awful ravages in the East, and recently in many parts of Europe. We have not been visited with it to the same extent as many other places. It appeared to be at its height about the time of the Yearly Meeting; the reported cases in the city being then upwards of 100 daily; and have since gradually diminished to about twenty or thirty, with a much smaller proportion of deaths, evidencing an abatement in its malignity, which is generally found to precede its disappearance. The total number of cases hitherto reported in Dublin is about 3000, and deaths about 900; the population estimated to be upwards of 200,000. It is cause of grateful acknowledgment that Friends have been mercifully preserved. A few were discouraged from coming to town, but upon the whole, the attendance was nearly, if not quite, as large as usual, and I trust many of those who assembled had to acknowledge that they did not meet in vain.

"The phenomena attending this epidemic have been the subject of much speculation and scientific research. But I am not aware that much approach has been made towards the discovery of any natural causes. Its origin, and the symptoms attending it, seem to baffle medical skill, and but little reliance can be placed on any mode of treatment adopted for its cure. It is true that medical aid, timely applied, does appear to alleviate, and in many cases to remove the disorder, but the mortality still exceeds most diseases hitherto known. Here, as in most places, the poor, and especially those addicted to the frequent use of ardent spirits, have been chiefly though not exclusively the sufferers, and regard it as eminently partaking of a divine visitation, designed to awaken us to a sense of our dependence upon God, and to admonish us to repent, seeing that He who is omnipotent is ready to visit us with his judgments. But it is sorrowfully to be apprehended that too many, alas! are disposed to disregard his gentle chastisements."

The inefficacy which usually attends the reading of the Bible, is not owing to any defect in the sacred volume; but to the want of serious attention, or of previous preparation in those who read, or hear. It would be beneficial to endeavour reverently to compose the mind, before any portion of Scripture is read, or heard; and when it is finished, to allow time by a short pause, for devout meditation and useful reflection.—*Lindley Murray.*

A firm trust in the assistance of an Almighty Being naturally produces patience, hope, cheerfulness, and all other dispositions of mind, that alleviate those calamities which we are not able to remove.

THE FRIEND.

EIGHTH MONTH, 18, 1832.

By letters recently received from England, we are informed that the Yearly Meeting of our brethren held in London in the 5th month last, was as large as usual; and, on the whole, a favoured season. Our friend, Charles Osborn, who embarked from New York on the 8th of 4th month, arrived in time to attend the sittings of this annual solemnity. John Wilbur, of Rhode Island, who has been for some months engaged in a religious visit to Friends in Great Britain, also attended, as well as Stephen Grellet and Christopher Healy, from our own Yearly Meeting.

Several important subjects were brought up for consideration, and referred to the attention of the meeting for sufferings, and a committee from the several quarterly meetings who are to convene in the 10th month next. The business of the meeting was transacted in much harmony and brotherly condescension, and the meetings held for divine worship were deemed seasons of solemnity and favour.

It is expected the "Infant school," No. 1, St. James street, under the care of "The School Association of women Friends," will be re-opened on the 27th inst. Much care has been taken to provide the school with the necessary apparatus for combining pleasure and instruction in the tuition of the pupils, and their progress in learning has been satisfactory to the Association.

Philadelphia, 8th month 18, 1832.

Philadelphia Board of Health's Report, including City and Liberties.

Aug. 11, noon, New cases, 126—Deaths, 33	
12, do. 110— do. 31	
13, do. 130— do. 49	
14, do. 111— do. 37	
15, do. 73— do. 23	
16, do. 94— do. 30	
17, do. 90— do. 26	

Report of the Board of Health of N. York.

Aug. 10.—New cases, 97—Deaths, 26	
11 . 76 33	
12 . 67 23	
13 . 105 23	
14 . 42 15	
15 . 75 26	
16 . 79 26	

A friend has handed us for insertion the following statement, including the number of reported cases of cholera which have occurred (in private practice) in this city and adjoining districts, from 8th month 8th to 15th, both inclusive. The first column contains the amount of population in the city and districts, separately stated; against which, in the second column, is placed the number of cases

which have been reported in each respectively. It will be interesting to our friends in the country, and enable them in some measure to correct exaggerated statements which there is reason to believe have gone abroad, and thus allay unnecessary apprehension. We may add the remark of an acquaintance, whose knowledge of persons in the city and districts is extensive, (and which agrees with our own observation,) to this effect—that of the whole number of cholera cases reported, he could not enumerate above four or five, with whom he had even a speaking acquaintance.

	Population.	Cases.
City,	80.462	199
N. Liberties,	28.872	63
Kensington,	13.394	39
Southwark,	10.202	125
Moyamensing,	6.822	109
Other Districts,		23

ELLWOOD'S SACRED HISTORY.

Those Friends who, in these times of scepticism and infidelity, feel inclined to promote the circulation of so valuable a work as *Sacred History*, by Thomas Ellwood, among the members of our Society, and especially among the youth, and serious inquirers of every description, will do well, soon, to improve the opportunity.

The third volume is already published, and may be had of Daniel Cooledge, No. 111, Nassau street, New York, (the publisher); of Nathan Kite, Philadelphia; Enoch Breed, Providence, R. I.; and of Isaac Bassett & Son, Lynn, Mass. at 80 cents when ten or more copies are taken. The other volumes will follow, it is contemplated, when this is disposed of. "Ellwood's Sacred History is the only commentary or exposition on the sacred volume, by any author of the Society of Friends, and is too valuable to need commendation."

Also may be had at the same place, "Some account of the persecutions and sufferings of the people called Quakers exemplified, &c. to which are added Epistles and Essays of W. Penn, C. Marshall, W. Mott, T. Shillette," &c. Price 34 cents.

MARRIED, at Friends' meeting in Pine street, on fourth day, the 1st inst., JOHN DICKINSON to MARY EDMONDSON.

—, on fifth day, the 9th inst., at Friends' meeting-house in Burlington, N. J., WILLIAM SHOTWELL, jun. merchant, of New York, to ELEANOR, daughter of Reay King, deceased.

DIED, at New York, on the 4th inst., in the 72d year of her age, HANNAH EDDY, widow of the late Thomas Eddy, a valuable elder of the Society of Friends.

—, on fifth day, the 9th inst., DEBORAH DAWES, of this city, aged 75 years.

—, on the evening of the 9th inst., RACHEL, wife of Jonathan Tyson, in the 56th year of her age. The sweet solemnity of her departure confirm her surviving friends and relatives in the persuasion that an admission has been granted her into the realms of peace.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. V.

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For "The Friend."

AFRICAN DISCOVERY.

"Journal of an Expedition to explore the course and termination of the Niger, with a narrative of a voyage down that river to its termination, by Richard and John Lander, in 2 vols. 1832."

(Continued from page 353.)

Our travellers were detained at Badagry in the noxious climate of the coast, and amidst the various inconveniences sustained from its disagreeable population, for the space of nine days. Throughout the whole of their sojourn in Africa, they found that promptitude, punctuality, and decision in action, were not very conspicuous characteristics of the inhabitants. Like all other uncivilized people, they seem to have little idea of the value of time and the necessity for the industrious use of it, and the habits of laziness and procrastination they thereby acquire are extremely annoying and embarrassing to the active and industrious European. During the stay of the Landers at Badagry, they had the opportunity of making many observations upon the manners and customs of the natives, some of which we shall quote. The first in order is an account of a Mohammedan festival which immediately succeeded one of their most solemn fasts.

"To-day the fast of the Rhamadan ends; and to-morrow will be held as a holiday by the Mohammedans of the place.

"Saturday, March 27th.—The noise and jargon of our guests pursue us even in sleep, and our dreams are disturbed by fancied palavers, which are more unpleasant and vexatious, if possible, in their effects, than real ones. Early this morning we were roused from one of these painful slumbers to listen to the dismal yell of the hyæna, the shrill crowing of cocks, the hum of night-flies and mosquitoes, and the hoarse croaking of frogs, together with the chirping of myriads of crickets and other insects, which resounded through the air as though it had been pierced with a thousand whistles.

"Just after sunrise two Mohammedans arrived at our house, with an invitation for us to accompany them to the spot selected for

the performance of their religious rites and observances. This being a novelty, we embraced the proposal with pleasure, and followed the men to the distance of about a mile from our house. Here we observed a number of their country-men sitting in detached groups, actively employed in the duties of lustration and ablution. It was a bare space of ground, edged with trees, and covered with sand. The Mussulmans were obliged to bring water with them in calabashes. Seated in a convenient situation, underneath the spreading branches of a myrtle-tree, without being seen, we could observe all their actions. But a number of boys soon intruded themselves upon our privacy, and to say the truth, we were more amused by the artlessness and playfulness of their manners, than with all the grave mummery of the Mohammedan worshippers. Groups of people were continually arriving at the spot, and these were welcomed to it by an occasional flourish of music from a native clarionet, &c. They were clad in all their finery, their apparel being as gaudy as it was various. The *coup-d'œil* presented by no means an uninteresting spectacle. Loose tobies, with caps and turbans, striped and plain, red, blue, and black, were not unpleasingly contrasted with the original native costume of figured cotton, thrown loosely over the shoulders, and immense rush hats. Manchester cloths of the most glaring patterns were conspicuous among the crowd; but these were cast in the shade by scarfs of green silk, ornamented with leaves and flowers of gold, and aprons covered with silver spangles. Very young children appeared bending under the weight of clothes and ornaments; while boys of maturer years carried a variety of offensive weapons. The Turkish scimitar, the French sabre, the Portuguese dagger, confined in a silver case, all gleamed brightly; and heavy cutlasses, with rude native knives, were likewise exhibited, half-devoured by cankering rust. Clumsy muskets and fowling-pieces, as well as Arab pistols, were also handled with delight by the joyful Mussulmans. In number the religionists were about a hundred and fifty. Not long after our arrival they formed themselves into six lines, and having laid aside many of their superfluous ornaments, and a portion of their clothing, they put on the most sedate countenances, and commenced their devotional exercises in a spirit of seriousness and apparent fervour worthy a better place and a more amiable creed. In the exterior forms of their religion, at least, the Mussulmans here are complete adepts, as this spectacle has convinced us; and the little we have seen of them has led us to form a very favourable opinion of their general temper-

ance and sobriety. The ceremony was no sooner concluded, than muskets, carbines, and pistols were discharged on all sides; the clarionet again struck up a note of joy, and was supported by long Arab drums, strings of bells, and a solitary kettle-drum. The musicians, like the ancient minstrels of Europe, were encouraged by trifling presents from the more charitable of the multitude. All seemed cheerful and happy; and on leaving them, several out of compliment, I suppose, discharged their pieces at our heels; and were evidently delighted with themselves, with us, and the whole world. In the path we met a fellow approaching the scene of innocent dissipation, clothed most fantastically in a flannel dress, and riding on the back of what we were informed was a wooden horse. He was surrounded by natives of all ages, who were laughing most extravagantly at the unnatural capering of the thing, and admiring the ingenuity of its contrivance. The figure itself was entirely concealed with cloth, which rendered it impossible to discover by what agency it moved. Some years ago I saw a monster something similar to it with a company of mountebanks, in a town in the west of England, which, among its other properties, used to swallow children; and in all probability this "wooden horse" is constructed on a similar principle. Its head was covered with red cloth; and a pair of sheep's ears answered the purpose for which they were intended tolerably well. Yet, on the whole, though it was easy to perceive that a horse was intended to be represented by it, the figure was clumsily enough executed. As soon as this party had joined the individuals assembled near the place of worship, a startling shriek of laughter testified the tumultuous joy of the wondering multitude. The sun shone out resplendently on the happy groups of fancifully-dressed persons, whose showy, various-coloured garments and sooty skin, contrasted with the picturesque and lovely appearance of the scenery, produced an unspeakably charming effect. The foliage exhibited every variety and tint of green, from the sombre shade of the melancholy yew to the lively verdure of the poplar and young oak. For myself I was delighted with the agreeable ramble; and imagined that I could distinguish from the notes of the songsters of the grove, the swelling strains of the English sky-lark and thrush, with the more gentle warbling of the finch and linnæ. It was indeed a brilliant morning, teeming with life and beauty; and recalled to my memory a thousand affecting associations of sanguine boyhood, when I was thoughtless and happy. The barbarians around me were all cheerful

and full of joy. I have heard that, like sorrow, joy is contagious, and I believe that it is, for it inspired me with a similar gentle feeling."

We next insert a brief view of the soil, products, &c. of the kingdom of Badagry.

"The soil of Badagry consists of a layer of fine whitish sand, over loam, clay, and earth. The sand is so soft and deep, that no one can walk on it without considerable labour and difficulty. The natives procure the necessaries of life chiefly by fishing and the cultivation of the yam and Indian corn. In the former employment they use nets and spears, and likewise earthen pots, which they bait with the palm-nut. These novel instruments are furnished with small apertures, not unlike those of a common wire mouse-trap. Oranges, limes, cocoa-nuts, plantains, and bananas, are produced in abundance in the neighbourhood. The better sort of people are possessed of a small kind of bullock, with sheep, goats, and poultry; the chief himself is a drover and butcher, and when in want of money he orders one of his bullocks to be slaughtered and publicly sold in the market. The dwellings of the inhabitants are neatly constructed of bamboo, and thatched with palm leaves. They contain several apartments, all of them on the ground-floor. Some of the houses or huts are built in the *coozie* form, which is nearly round, and others are in the form of an oblong square: all have excellent yards attached to them, wherein lime-trees and others are planted in rows, and it gives one pleasure to look at the cleanliness and taste which prevail in these courts. The land is excessively fertile; and if the natives could only be induced to lay aside their habitual indolence, and the sluggishness of their characters, and devote a little more attention to the improvement of the soil, the country might soon be brought to an extraordinary pitch of beauty and perfection. As it is, vegetation springs forth spontaneously, is luxuriant even to rankness, and is ever pleasingly verdant.

"If a view of Badagry and its environs could any wise be obtained, we are persuaded it would be delightful in the extreme; but the ground is every where so low and flat, that not a single eminence, however small, can be discovered. Owing to the peculiarity of our situation, and the short time we have been with the natives, it is not to be supposed that we could have formed any very correct estimate of their manners or general character. It is likely enough that we have seen only the dark side of their dispositions, for we have been considered by them as a kind of mark for the exercise of their cunning and other evil propensities, and they have played off their chicanery on us with advantage to themselves. Had we seen a single good-natured man among them, it would give us great pleasure to relate the fact; but really we have not been so fortunate—we have met with nothing but selfishness and rapacity from the chief to the meanest of his people. The religion of Badagry is Mohammedanism, and the very worst species of paganism; that which sanctions and enjoins the sacrifice of

human beings and other abominable practices, and the worship of imaginary demons and fiends. By some means many of the inhabitants have picked up a number of English words, which school boys and children at home would style very naughty, and these are made use of at all times without any particular meaning being attached to them. We have observed one virtue in the younger branches of the community—it is the profound respect and reverence which they entertain for their elders, and which has perhaps never been surpassed in any age or country, not even among the ancient Spartans themselves."

On the 21st of third month, our travellers left Badagry in a canoe, and wound along the course of a small river by the light of the moon. The banks were low, but were adorned occasionally with the stately palm tree, one of the most beautiful of tropical plants. They were constantly serenaded with the music of myriads of frogs, and saluted with cries of the priests from shore who were performing their rites. In the morning they found the river had narrowed to a small creek not more in some places than twenty paces over, covered with marine plants, and exhaling the most deleterious *vapours and miasmata*, which appear to ascend from the marshy margins like a thick cloud. An hour afterward they arrived at the extremity of the river into which flowed a stream of clear water. "Here our canoe was dragged over a morass into a deep but narrow rivulet, so narrow indeed that it was barely possible for our canoe to float, without being entangled in the branches of abundance of trees which were shooting up out of the water. Shortly afterward we found it to widen a little; the marine plants and shrubs disappeared altogether; and the boughs of beautiful trees which hung over the banks overshadowed us in their stead, forming an arch-like canopy, impervious to the sun's rays. The river and this lesser stream abound with alligators and hippopotami; and wild ducks, and a variety of other aquatic birds, resort to them in considerable quantities; monkeys and parrots inhabit the branches of the trees, and make an abominable chattering and noise between them all the day long. We landed about half past eight in the morning, in sight of a great multitude, that had assembled to gaze at us."

(To be continued.)

THE FLYING FISH AND DOLPHIN.

"Perhaps there is not any more characteristic evidence of our being within the tropical regions,—one, I mean, which strikes the imagination more forcibly,—than the company of those picturesque little animals, the flying fish. It is true, that a stray one or two may sometimes be seen far north, making a few short skips out of the water; and I even remember seeing several close to the edge of the banks of Newfoundland, in latitude 45°. These, however, had been swept out of their natural position by the huge Gulf-stream, an ocean in itself, which retains much of its temperature far into the northern regions, and possibly helps to modify the climate over

the Atlantic. But it is not until the voyager has fairly reached the heart of the torrid zone, that he sees the flying fish in perfection. No familiarity with the sight can ever render us indifferent to the graceful flight of these most interesting of all the finny, or, rather, winged tribe. On the contrary, like a bright day, or a smiling countenance, or good company of any kind, the more we see of them, the more we learn to value their presence. I have, indeed, hardly ever observed a person so dull or so unimaginative, that his eye did not glisten as he watched a shoal, or it may well be called, a covey of flying fish rise from the sea, and skim along for several hundred yards. There is something in it so very peculiar, so totally dissimilar to every thing else in other parts of the world, that our wonder goes on increasing every time we see even a single one take its flight. The incredulity, indeed, of the old Scotch wife on this head, is sufficiently excusable. 'You may hae seen rivers o' milk, and mountains o' sugar,' said she to her son, returned from a voyage, 'but you'll ne'er gar me believe you have seen a fish that could flee!'

[A calm ensues, of which the author gives a vivid description. A heavy squall succeeds this calm, and then a dead calm again. At length a light air sprung up in the desirable quarter, and the story thus proceeds:—]

"While we were stealing along under the genial influence of this newly-found air, which, as yet, was confined to the upper sails, and every one was looking open-mouthed to the eastward, to catch a gulp of cool air, about a dozen flying fish rose out of the water, just under the fore chains, and skimmed away to windward at the height of ten or twelve feet above the surface.

"A large dolphin, which had been keeping company with us abreast of the weather-gangway, at the depth of two or three fathoms, and, as usual, glistening most beautifully in the sun, no sooner detected our poor, dear little friends take wing, than he turned his head towards them, and, darting to the surface, leaped from the water with a velocity little short, as it seemed, of a cannon ball. But although the impetus with which he shot himself into the air gave him an initial velocity greatly exceeding that of the flying fish, the start which his fated prey had got, enabled them to keep ahead of him for a considerable time. The length of the dolphin's first spring could not be less than ten yards; and after he fell we could see him gliding like lightning through the water for a moment, when he again rose and shot forwards with considerably greater velocity than at first, and, of course, to a still greater distance. In this manner the merciless pursuer seemed to stride along the sea with fearful rapidity, while his brilliant coat sparkled and flashed in the sun quite splendidly. As he fell headlong on the water at the end of each huge leap, a series of circles was sent far over the still surface, which lay as smooth as a mirror; the breeze although enough to set the royals and top-gallant studding sails asleep, was hardly as yet felt below. The group of wretched flying fish, thus hotly pursued, at length dropped

into the sea; but we were rejoiced to observe that they merely touched the top of the swell, and scarcely sunk in it,—at least, they instantly set off again in a fresh and even more vigorous flight. It was particularly interesting to observe, that the direction they now took was quite different from the one in which they had set out, implying, but too obviously, that they had detected their fierce enemy, who was following them with giant steps along the waves, and now gaining rapidly upon them. His terrific pace, indeed, was two or three times as swift as theirs—poor little things! and whenever they varied their flight in the smallest degree, he lost not the tenth part of a second in shaping a new course, so as to cut off the chase, while they, in a manner really not unlike that of the hare, doubled more than once upon their pursuer. But it was soon too plainly to be seen that their strength and confidence were fast ebbing. Their flights became shorter and shorter, and their course more fluttering and uncertain, while the enormous leaps of the dolphin appeared to grow only more vigorous at each bound. Eventually, indeed, we could see, that the skilful sea-sportsman arranged all his springs with such an assurance of success, that he contrived to fall, at the end of each, just under the very spot on which the exhausted flying fish were about to drop! Sometimes this catastrophe took place at too great a distance for us to see from the deck exactly what happened; but on our mounting high in the rigging, we may be said to have been in at the death; for then we could discover that the unfortunate little creatures, one after another, either popped right into the dolphin's jaws, as they lighted on the water, or were snapped up instantly afterwards. It was impossible not to take an active part with our pretty little friends of the weaker side, and accordingly we very speedily had our revenge. The middies and the sailors, delighted with the chance, rigged out a dozen or twenty lines from the jib-boom-end and spritsail yard-arms, with hooks baited merely with bits of tin, the glitter of which resembles so much that of the body and wings of the flying fish, that many a proud dolphin, making sure of a delicious morsel, leaped in rapture at the deceitful prize.

"It may be well to mention, that the dolphin of sailors is not the fish so called by the ancient poets. Ours, which, I learn from the *Encyclopædia*, is the *Coryphæna hippuras* of naturalists, is totally different from the *Delphinus phocæna*, termed by us the porpoise. How these names have shifted places I know not, but there seems little doubt that the ancient dolphin of the poets is neither more nor less than our porpoise. For the rest, he is a very poetical and pleasing fish to look at, affords excellent sport in catching, and, when properly dressed, is really not bad eating."

From *Fragments of Voyages and Travels*, by Capt. Basil Hall.

He that does good to another man, does good also to himself; not only in the consequence, but in the very act of doing it: for the conscience of well-doing is an ample reward.—*Seneca's Morals*.

Of the Culture and Improvement of Attention and Memory.

The facts which have been briefly referred to, in regard to the phenomena of memory, lead to some remarks of a practical nature. These relate to the improvement of attention and memory in persons of adult years, and the cultivation of these powers in the education of the young.

The rules from which benefit is to be derived for the improvement of memory, in persons of adult years, may be chiefly referred to the following heads.

I. The cultivation of habits of attention, or of intense application of the mind to whatever is at the time its more immediate object of pursuit.

II. Habits of correct association. These consist in the constant practice of tracing the relation between new facts and others with which we are previously acquainted; and of referring facts to principles which they are calculated to illustrate, or to opinions which they tend to confirm, modify, or overturn. This is the operation of what we call a reflecting mind; and that information which is thus fully contemplated and associated is not likely to be forgotten.

III. Intimately connected with both the former rules is the cultivation of that active, inquiring state of mind which is always on the watch for knowledge from every source that comes within its reach, either in reading, conversation, or observation. Such a mind is ever ready to refer newly-acquired knowledge to its proper place. It is thus easily retained, and made to yield those conclusions which are legitimately deduced from it.

IV. Method; that is, the pursuit of particular subjects, upon a regular and connected plan.

All these principles are opposed to that listless, inactive state of mind which is occupied with trifles, or with its own waking dreams; or which seeks only amusement in desultory pursuits which pass away and are forgotten. They are likewise opposed to habits of irregular and desultory application, which even intellectual persons are apt to fall into, by means of which the mind loses the train of investigation, or of argument, in which it had made some progress, and may not be able to recover it in a satisfactory manner. Nothing, indeed, appears to contribute more to progress in any intellectual pursuit than the practice of keeping the subject habitually before the mind, and of daily contributing something towards the prosecution of it.

V. Attention and memory are greatly promoted by writing on a subject, especially if it be done in a distinct and systematic manner; also, by conversing on the subject, and by instructing others in it. These exercises, indeed, may perhaps be considered rather as aids to attention, or a clear comprehension of the subject, than to memory. For in regard to memory, it is remarkable how much its power is increased in many instances by that kind of exercise by which it is alone trusted to, without any aid from writing. I have known medical men, for example, who had to recollect numerous appointments, do

so with perfect accuracy by trusting to memory, to which they had habituated themselves, but blunder continually when they kept a written memorandum. The mental power which is in some cases acquired by constant and intense exercise is indeed astonishing. Bloomfield, the poet, relates of himself, that nearly one-half of his poem, the *Farmer's Boy*, was composed, revised, and corrected, without writing a word of it, while he was at work with other shoemakers in a garret.

Similar rules apply to the cultivation of these powers in young persons. They may be chiefly referred to the following heads:—

I. Exciting constant attention and constant interest. For this purpose it is of essential importance that whatever reading is presented to children shall be of a kind which they understand, and in which they can feel interest and pleasure. This will be greatly promoted by directing their attention to the meaning of words, and explaining them by familiar illustrations. The practice of setting tasks as punishments cannot be alluded to in terms adequate to its extreme absurdity. On this ground also it must be considered as a great error in education to make children attempt too much; that is, more than they can do with close attention. When a sense of weariness or mental languor takes place, what follows is not merely loss of time, but an important injury done to the mental constitution; and it appears to be of the utmost consequence that the time of children should be as much as possible divided between intense attention and active recreation. By a shorter time occupied in this manner, not only is more progress made than by a longer with listless and imperfect application, but an important part of mental discipline is secured, which by the other method is entirely neglected. Similar observations, indeed, apply to persons at every period of life, and we are fully persuaded that progress in any intellectual pursuit does not depend so much upon protracted laborious study as on the practice of keeping the subject habitually before the mind, and on the intensity of mental application.

II. Cultivating habits of association, by pointing out to children the relation of facts to each other, the manner in which they illustrate one another, or lead to some general conclusion. By directing them in this manner from any particular fact, to recollect similar or analogous facts which had formerly passed before them, they will be trained at once to attention, memory, and reflection.

III. Cultivating that general activity of mind which seeks for information on every subject that comes in its way. The most common and trivial occurrences may thus be made the source of mental improvement: the habits of animals; the natural history of the articles that are constantly before us, in clothes, food, furniture; articles of manufacture from a watch to a pin; the action of the mechanic powers, as illustrated by various contrivances in constant use; the structure of a leaf, a flower, a tree. To those farther advanced, a constant source of interest may

be found in history, geography, and memoirs of eminent individuals; and in the leading principles of natural history, natural philosophy, and chemistry. Every new subject of thought which is thus presented to the mind, is both valuable in itself by the powers which it calls into action, and by proving a nucleus to which new facts may be afterward associated.

IV. Memory and attention are greatly promoted in young persons by writing; provided it be done, not merely in the form of extracts from books, but in their own words: in history, for example, in the form of chronological tables; and on other subjects in clear and distinct abstracts, neatly and methodically written.

V. These exercises of mind are greatly promoted in the young by verbal communication. Hence the importance of frequent examination. The teacher is thereby enabled, not only to ascertain their progress, but to explain what they do not understand; to impress upon them important points to which they may not have sufficiently attended; to excite attention, inquiry, and interest; and so to cultivate the habits of association and reflection. These, in fact, ought to be the objects to be kept in view in all such exercises, as of much greater moment than the mere putting of questions. On the same principle, a most useful exercise for young persons is instructing others still younger on subjects which they have themselves recently acquired.

VI. In the cultivation of the mental powers in the young, a point of essential importance is the selection of proper and worthy objects of acquirement. In the general conduct of education in this respect the chief error appears in general to have been, devoting too much time and attention in females to superficial accomplishments, and in males to mere acquirement in languages and mathematics; and the great object to be kept in view from the very earliest period is the paramount importance of the actual knowledge of things on subjects of real utility; the actual cultivation of habits of observation, inquiry, association, and induction; and, as the foundation of the whole, the habit of steady and continued attention. The cultivation of these mental habits is of greater value by far than any one acquirement whatever; for they are the basis of all future improvement, and are calculated to give a tone to the whole character.

In this brief outline I have said nothing on the subject of religious instruction; for the same rules apply to it as to branches of inferior importance, in as far as it is to be considered as engaging the intellectual powers. The chief error here appears to be, the practice of trusting too much to the mere repetition of tasks or catechisms, without that kind of direct personal instruction which is calculated to interest the attention, to fix the truths upon the understanding, and to cultivate the habits of association and reflection. A leading branch of this subject, the culture of the moral feelings, does not belong to our present inquiry; but it is impossible to mention

it without alluding to its intense interest even in a philosophical point of view. One of the most striking phenomena, certainly, in the science of the human mind, is the high degree of culture of which the moral powers are susceptible, even in the infant mind, long before the powers of intellect are developed for the investigation of truth.

In reference to the whole science of education, nothing is of greater importance than the principle of association, which, we have formerly seen, exerts a most extensive influence, not in the remembrance of facts alone, but in perpetuating and recalling mental emotions. We take a very limited view, indeed, of this great subject, if we confine education entirely or chiefly to the acquisition of knowledge, or even to the culture of the intellectual powers. That system is deficient in its most essential part which does not carry on along with these a careful and habitual culture and regulation of the passions and emotions of the young: their attachments and antipathies, their hopes and fears, their joys and sorrows; the cultivation of the social and benevolent affections; the habit of repressing selfishness, and bearing inconveniences and disappointments without murmuring; a disposition to candour and ingenuousness, and a sacred regard to truth. Their future character as social and moral beings will be greatly influenced by the manner in which they are taught from an early period to regulate their emotions, by directing them to adequate and worthy objects, and controlling them by the great principles of wisdom and virtue. In this important process the principle of association exerts a most extensive influence. The stern lessons of morality, and even the sublime truths of religion, may be rigidly impressed upon the minds of the young, and may, in after-life, recur from time to time as a mere matter of remembrance; but many must have experienced how different is the impression when they recur in close association with a father's affection and a mother's tenderness,—with the lively recollection of a home, where the kindest sympathies of the human heart shed around the domestic circle all that is lovely in life, while a mild and consistent piety habitually pointed the way to a life which is to come.

Abercrombie on Intellectual Powers, &c.

A collection of extracts, by a judicious friend in the country, has been placed in our hands, with permission to insert all or any of them in "The Friend." We have selected four of them for the present number, which we doubt not will be deemed valuable. That from Clarkson respecting William Penn, is interesting, as illustrative of his character, and affords a good pattern for imitation. It may be seen by it, that the kind of estimation in which he held the holy Scriptures, was, by no means, in accordance with the views entertained by a certain class of the present day.

Clarkson, in his Life of William Penn, says, "that having a great variety of business to go through, he was obliged to be an economist of his time. He was, therefore,

regular and methodical in his movements. This regularity and method he carried into his family, and this not only in temporal but spiritual concerns. It appears by a paper which he wrote, and which was probably stuck up in some conspicuous place in his house, and which contained Christian discipline, or good and wholesome orders for the well governing of his family—that in that quarter of the year which included part of the winter and part of the spring, the members of it were to rise at seven in the morning, in the next at six, in the next at five, and in the last at six again. Nine o'clock was the hour for breakfast, twelve for dinner, seven for supper, and ten to retire to bed. The whole family were to assemble every morning for worship. They were to be called together at eleven again, that each might read in turns some portion of the holy Scriptures, or of Friends' books; and finally, they were to meet again for worship at six in the evening. On the day of public meeting no one was to be absent, except on the plea of health, or of unavoidable engagements. The servants were to be called up after supper, to render to their master and mistress an account of what they had done in the day, and to receive orders for the next. The same paper laid down rules for their guidance. They were to avoid loud discourse and troublesome noises; they were not to absent themselves without leave; they were not to go to any public house, except on business; and they were not to loiter or enter into unprofitable talk while on an errand. It contained also exhortations to them to be upright and faithful to their employers; and though each had a particular service, to be willing all of them to assist each other, as it became brethren and fellow servants.

"And lastly, it contained one general exhortation to all.—Every member of the family was instructed to keep a watch over his mind; to beware of lying, defrauding, talebearing, and other vicious practices there specified; to abstain from words which would provoke to lightness, and from giving each other improper names; and in case of difference, not to let the sun go down upon their wrath."

ON RETIREMENT.

True retirement is withdrawing from the sinful customs and spirit of this world, and giving up the soul to God in all things. The retired believer, in the midst of any or of all his business, may now and then sweetly raise his soul to God in fervent ejaculations, which will keep up the true frame of his mind, and draw down many comforts from above. These short and silent breathings will show the devotion of his heart, and prove that whatever may employ his hands, his mind is truly engaged for heaven. A Christian feels and bewails how often his common affairs draw off his mind from his most important concerns, and throw him into dulness and confusion. He feels and bewails this, because he is a Christian, and because his best affections are somewhere else. His grief is not so much that he must apply himself to social duties, which are indispensable to every

one, according to his place under Providence, but that he cannot carry more of the true spirit and unction of religion into them. Could they be more and more sanctified by prayer, and could his mind be more delivered from the worldliness both of them and of those with whom he is connected; they would, instead of hindering his faith, improve his joy. We neglect to bring religion into our common course of life; and so that course is suffered to bring its own punishment and trouble upon us. A man of this world hath his heart in this world—but a Christian gets as much as possible into heavenly things, because his heart and his treasure are in heaven.

ON MEEKNESS.

True gentleness, like an impenetrable armour, repels the most pointed shafts of malice: they cannot pierce through this invulnerable shield, but either fall hurtless to the ground, or return to wound the hand that shot them. If it were only for mere human reasons, it would turn to a better account to be patient; nothing defeats the malice of an enemy, like a spirit of forbearance. A meek spirit will not look out of itself for happiness, because it finds a constant banquet at home; yet, by a sort of divine alchymy, it will convert all external events to its own profit, and be able to deduce some good, even from the most unpromising. It will extract comfort and satisfaction from the most barren circumstances: "It will suck honey out of the rock, and oil out of the flinty rock." But the supreme excellence of this complacent quality, is, that it naturally disposes the mind where it resides to the practice of every other that is amiable. Meekness may be called the pioneer of all other virtues, which levels every obstruction, and smooths every difficulty that might impede their entrance or retard their progress. The peculiar importance and value of this amiable virtue may be farther seen in its permanency. Honour and dignities are transient, beauty and riches frail and fleeting, to a proverb. Would not the truly wise, therefore, wish to have some one possession which they might call their own, in the several exigencies? but this wish can only be accomplished by acquiring and maintaining that calm and absolute self-possession, which, as the world had no hand in giving, so it cannot, by the most malicious exertion of its power, take away.

ODE TO SICKNESS.

It is to thee, O sickness, 'tis to thee
I wake the silent strings. Accept the lay.
Thou art no tyrant, warring the fierce scourge
O'er unresisting victims, but a blest
Agent, thou, in kindness sent with messages
Of love, yes tender love, to man. Thy mien is
Gently mild, though mournful; upon thy brow
Patience sits smiling; and whose heavy eye,
Though moist with tears, is oft times fix'd on heaven.
Thou wrapp'st the world in gloom; but thou canst
tell
Of worlds where all is sunshine; and at length,
When through this vale of sorrow, thou hast led
Thy patient sufferers, cheering them the while
With many a smile of promise; thy pale hand
Unlocks the bowers of everlasting rest,

Where death's kind angel waits to dry their tears,
And crown them with his amaranthine flowers.

Yes, I have known thee long! and I have felt
All that thou hast of sorrow. Many a tear
Has fall'n on my cold cheek; and many a sigh
Call'd forth by thee, has swell'd my aching breast:
Yet still I bless thee! Thou hast taught my soul
To rest upon itself; to look beyond
The narrow bound of time, and fix its hopes
On the sure basis of eternity.

Meanwhile, even in this transitory scene,
Of what hast thou deprived me? Has thy hand
Clos'd up the book of knowledge; drawn a veil
O'er the fair face of nature, or destroy'd
The tender pleasures of domestic life?
Ah no! 'tis thine to call forth in the heart
Each better feeling; thou awakenest there
That unconfin'd philanthropy, which feels,
For all the unhappy, that warm sympathy,
Which, casting every selfish care aside,
Finds its own bliss in seeing others blest.
That hope sublime which shows a better world,
And, feeling all the nothingness of earth,
Exalts the soul to Heaven: and more than these,
That pure devotion, which even in the hour
Of agonizing pain, can fill the eyes
With tears of ecstasy,—such tears, perhaps,
As angels love to shed.

Oh! blest distributor of every good!
Almighty Father! thou hast taught my heart to
prize
Thy gifts vouchsaf'd to me through sickness!—
Shall my soul shrink from aught thou hast ordain'd?
Shall I e'en envy the luxuriant train,
Around whose path prosperity has strewn
Her gilded toys? Ah! let them still pursue
The shining trifles; never shall they know
Such pure and holy pleasures, as await
The heart refin'd by suffering.

For "The Friend."

The coincidence of the remarks contained in the following letter, with the second part of the subsequent quotations from Dymond, induces me to offer them as an accompaniment. I do not know whether the letter be included in the published works of that enlightened author; I transcribe them from a manuscript book, entitled "Fugitive pieces," in my possession.

R.

An extract from a letter written by the pious and celebrated William Law, in answer to one from ———, of Northampton, wherein he intimated a desire to pay him a visit, proposing thereby to receive instruction from his conversation on the *spiritual life*.

"As to your intention of a visit here, I can say nothing to encourage it; and though my countenance would have no forbidding air put on by myself, yet, as old age has given me her own complexion, I might, perhaps, bear the blame of it. But my chief objection against a visit of this kind, is the reason you give for it, viz. for my instruction: conversation on the spiritual life. An appointment for religious conversation passes for a sign of great progress in religion; but with regard to myself, such a meeting would rather make me silent than a speaker in it. First, because I hurt myself if I speak to a person on spiritual matters, either sooner or further than as the spirit of God (which bloweth when and where it listeth) would be resisted in me if I held my tongue. Secondly, because it is deluding the persons we speak to, and helping them to be content with an imaginary falsehood, should I, as a spiritual assistant, speak to them of any thing

but that which is their own evil and their own good; for true edification arises only from such knowledge, and not from devout harangues on the spiritual life in general, though set forth in the most enlivened words. The spiritual life is nothing else but the working of the spirit of God within us, and therefore our own silence must be a great part of our preparation for it, and much speaking or delight in it will be often no small hindrance of that good, which we can only have from hearing what the spirit and voice of God speaketh within us. This is not enough known by religious persons; they rejoice in kindling a fire of their own, and delight too much in hearing their own voice, and so lose that inward unction from above, which can alone new create their hearts.

"To speak with the tongue of men or angels on religious matters, is a much less thing than to know how to stay the mind upon God, and abide within the closet of our own hearts, observing, adoring, and obeying his holy power within us. Rhetoric and fine language about the things of the spirit, is a vainer babble than in other matters; and he that thinks to grow in true goodness, by hearing or speaking flaming words or striking expressions, may have a great deal of talk, but will have little of his conversation in heaven.

"I have wrote very largely on the spiritual life, and he that has read and likes it, has, of all men, the least reason to ask me any questions, or visit me on that occasion. He understands not my writings, nor the end of them, who does not see that their whole drift is to call all Christians to a God and Christ within them, as the only possible light, life, and power of all goodness they can ever have; and, therefore, as much to turn my readers from myself as from any other lo here! or lo there! I invite all people to the marriage of the Lamb, but no one to myself.

"Your humble servant,
WILLIAM LAW."

For "The Friend."

I have been uniformly pleased with the specimens which, at different times, have appeared in "The Friend," of "Essays on the Principles of Morality," &c., a posthumous work in 2 vols. octavo, by Jonathan Dymond, a member of the Society of Friends. These essays deserve to be more generally known and read than probably has been the case. Of a contemplative, philosophical cast of mind, deeply imbued with sound literature, and with genuine Christian piety, he enters upon the examination of the several topics which employ his strictures, in a spirit of candour, sincerity, and amenity, well calculated to conciliate the favourable regard of his readers; and although it is not improbable, that had he lived to perfect the work according to his intention, it might have undergone, in a few particulars, some modifications; yet the solidity and perspicuity with which his inferences and conclusions, on many very interesting and important subjects, are drawn, must, I apprehend, receive the assent of most minds, and be the means of promoting correct and enlightened views in reference to the requisition of a pure morality,

such as the gospel inculcates. I propose, with the editor's permission, to furnish several additional passages for insertion, and will begin with the following. R.

DEVOTION OF MIND.

"That the worship of our Father who is in heaven consists *not* in assembling with others at an appointed place and hour, *not* in joining in the rituals of a Christian church, or in performing ceremonies, or in participating of sacraments, all men will agree; because all men know that these things may be done whilst the mind is wholly intent upon other affairs, and even without any belief in the existence of God. 'Two attendances upon public worship is a form, complied with by thousands who never kept a sabbath in their lives.'* Devotion, it is evident, is an operation of the mind; the sincere aspiration of a dependent and grateful being to Him who has all power both in heaven and in earth: and as the exercise of devotion is not necessarily dependent upon external circumstances, it may be maintained in solitude or in society—in the place appropriated to worship, or in the field—in the hour of business, or of quietude and rest. Even under a less spiritual dispensation of old, a good man 'worshipped, leaning upon the top of his staff.'

"Now it is to be feared that some persons, who acknowledge that devotion is a mental exercise, impose upon themselves some feelings as devotional, which are wholly foreign to the worship of God. There is a sort of spurious devotion—feelings, having the resemblance of worship, but not possessing its nature, and not producing its effects. 'Devotion,' says Blair, 'is a powerful principle, which penetrates the soul, which purifies the affections from debasing attachments; and by a fixed and steady regard to God, subdues every sinful passion, and forms the inclinations to piety and virtue.' To purify the affections and subdue the passions, is a serious operation: it implies a sacrifice of inclination, a subjugation of the will. This mental operation many persons are not willing to indulge; and it is not, therefore, wonderful that some persons are willing to satisfy themselves with the exercise of a species of devotion that shall be attained at a less cost.

"A person goes to an oratorin of sacred music. The majestic flow of harmony, the exalted subjects of the hymns or anthems, the full and rapt assembly, excite, and warm, and agitate his mind: sympathy becomes powerful; he feels the stirring of unwonted emotion; weeps, perhaps, or exults; and when he leaves the assembly, persuades himself that he has been worshipping and glorifying God.

"There are some preachers with whom it appears to be an object of much solicitude, to excite the hearer to a warm and impassioned state of feeling. By ardent declamation and passionate display of the hopes and terrors of religion, they arouse and alarm his imagination. The hearer, who desires, perhaps, to experience the arduous of religion, cultivates

the glowing sensations, abandons his mind to the impulse of feeling, and at length goes home in complacency with his religious sensibility, and glads himself with having felt the fervour of devotion.

"Kindred illusion may be the result of calmer causes. The lofty and silent aisle of an ancient cathedral, the venerable ruins of some once honoured abbey, the boundless expanse of the heaven of stars, the calm immensity of the still ocean, or the majesty and terror of a tempest, sometimes suffuses the mind with a sort of reverence and awe; a sort of 'philosophic transport,' which a person would willingly hope is devotion of the heart.

"It might be sufficient to assure us of the spuriousness of those semblances of religious feeling, to consider that emotions very similar in their nature, are often excited by subjects which have no connection with religion. I know not whether the affecting scenes of the drama and of fictitious story, want much but *association with ideas of religion* to make them as devotional as those which have been noticed: and if, on the other hand, the feelings of him who attends an oratorio were excited by a military band, he would think not of the Deity or of heaven, but of armies and conquests. Nor should it be forgotten that persons who have habitually little pretension to religion, are, perhaps, as capable of this factitious devotion as those in whom religion is constantly influential; and surely it is not to be imagined that those who rarely direct reverent thoughts to their Creator, can suddenly adore him for an hour, and then forget him again, until some new excitement again arouses their raptures, to be again forgotten.

"To religious feelings, as to other things, the truth applies—'By their *fruits* ye shall know them.' If these feelings do not tend to 'purify the affections from debasing attachments,' if they do not tend to 'form the inclinations to piety and virtue,' they certainly are not devotional. Upon him whose mind is really prostrated in the presence of his God, the legitimate effect is, that he should be impressed with a more sensible consciousness of the Divine presence,—that he should deviate with less facility from the path of duty,—that his desires and thoughts should be reduced to Christian subjugation,—that he should feel an influential addition to his disposition to goodness,—and that his affections should be expanded towards his fellow men. He who rises from the sensibilities of seeming devotion, and finds that effects such as these are not produced in his mind, may rest assured that, in whatever he has been employed, it has not been in the pure worship of that God who is a spirit. To the real prostration of the soul in the Divine presence, it is necessary that the mind should be still: 'Be still, and know that I am God.' Such devotion is sufficient for the whole mind: it does not—perhaps in its purest state it admits not—the intrusion of external things. And when the soul is thus permitted to enter, as it were, into the sanctuary of God,—when it is humble in his presence,—when all its desires are involved in the one desire of devotedness to

him; then is the hour of acceptable *worship*; then the petition of the soul is *prayer*; then is its gratitude *thanksgiving*; then is its oblation *praise*.

"That such devotion, when such is attainable, will have a powerful tendency to produce obedience to the moral law, may justly be expected: and here, indeed, is the true connection of the subject of these remarks, with the general object of the present essays. Without real and efficient piety of mind, we are not to expect a consistent observance of the moral law. That law requires, sometimes, sacrifices of inclination and of interest, and a general subjugation of the passions, which religion, and religion only, can capacitate and induce us to make. I recommend, not enthusiasm or fanaticism, but that sincere and reverent application of the soul to its Creator, which alone is likely to give either distinctness to our perceptions of his will, or efficiency to our motives to fulfil it.

"*Religious Conversation.*—A few sentences will be indulged to me here respecting religious conversation. I believe both that the proposition is true, and that it is expedient to set it down—that religious conversation is one of the banes of the religious world. There are many who are really attached to religion, and who sometimes feel its power, but who allow their better feelings to evaporate in an ebullition of words. They forget how much religion is an affair of the mind, and how little of the tongue: they forget how possible it is to live under its power without talking of it to their friends; and some, it is to be feared, may forget how possible it is to talk without feeling its influence. Not that a good man's piety is to live in his breast like an anchorite in his cell. The evil does not consist in speaking of religion, but in speaking too much; not in manifesting our allegiance to God, not in encouraging by exhortation, and amending by our advice, not in placing the light upon a candlestick—but in making religion a common topic of discourse. Of all species of well intended religious conversation, that, perhaps, is the most exceptionable which consists in narrating our own religious feelings. Many thus intrude upon that religious quietude which is peculiarly favourable to the Christian character. The *habit* of communicating 'experiences,' I believe to be very prejudicial to the mind. It may sometimes be right to do this: in the great majority of instances, I believe it is not beneficial and not right. Men thus dissipate religious impressions, and therefore diminish their effects. Such observation as I have been enabled to make, has sufficed to convince me that where the religious character is solid, there is but little religious talk; and that where there is much talk, the religious character is superficial, and like other superficial things, is easily destroyed. And if these be the attendants, and in part, the *consequences* of general religious conversation, how peculiarly dangerous must that conversation be which exposes those impressions that, perhaps, were designed exclusively for ourselves, and the use of which may be frustrated by communicating them to

* Cowper's Letters.

others. Our solicitude should be directed to the invigoration of the religious character in our own minds; and we should be anxious that the plant of piety, if it had fewer branches, might have a deeper root."

For "The Friend."

JOHN C. CORBIT, of Cantwell's Bridge, Del.

The evidences of the triumph of faith in the Redeemer, and of the consolations of the gospel in the honest hour of death, are always interesting and encouraging to the friends of truth. The following hasty and imperfect notes of John C. Corbit, of Cantwell's Bridge, Del. faintly exhibit the peace and resignation which were vouchsafed to him on the confines of eternity, as an earnest of the unspeakable joys about to be revealed. Third day morning, 3d mo. 27, 1832, his mother asked him if he could feel resigned if it should be the will of the Lord to remove him—he answered, "Oh! yes, I have been examining myself for some time to see if there was anything in my way—if there is it has not been shown to me. I hope, should it be the case, it will be set before me." He was apparently in close communion with his heavenly Parent.

On fourth day, he remained entirely composed, for which, and the freedom from pain he enjoyed, he frequently acknowledged his thankfulness.

On fifth day afternoon and through the night, he suffered extreme pain; yet he sweetly said, "I ought not to complain; for my dear Saviour's agony, when on earth, was greater than mine; he, having taken on him our infirmities, will, I know, have compassion on me." He then prayed that if consistent with the will of the Father, he might be relieved from pain. A stimulant which was disagreeable being offered to him, he made allusion to the vinegar and gall offered to our Saviour when he was athirst, and said, "Give it to me."

Sixth day morning, being in great exercise of mind, his mother again asked him if he felt entirely resigned, he answered, "Yes." He was then engaged in vocal supplication, in reference to which he remarked, "My dear mother, I have prayed in secret; and through the merits of my Redeemer I have worked out my salvation. I express myself aloud to convince you of my belief and confidence, and to leave you an evidence of the state of my mind." Then he said, "I believe in one God, and in his Son Christ Jesus, who shed his blood for me and for all mankind, suffering for the redemption of our fallen race. Oh! how astonishing that all cannot see it!" asking his mother if she did not, to which she replied in the affirmative; he then continued, "Yes, I think every one who is brought to the state which I am in, must and will see it. My dear Saviour is now interceding for me at the throne of grace; this is as clear to my view, I see it as plain as I see you around my bed. Some may think it imagination, but it is not." Again repeating, "the intercession of the blessed Jesus is as clear to me, as I see you around my bed." He emphatically repeated these observations to his brother

who was absent when he first made them,—and calling to his sister, who was sitting in a part of the room unobserved by him, he said, "Sister, dost thou hear me? I want you all to hear me." She answered, "Yes, my dear brother, I rejoice to hear thee express thyself thus, thou art mercifully favoured." He said, "Yes, it is a glorious state." He then prayed fervently, and on his brother telling him he was afraid he would exhaust himself, he said no, it did not exhaust him to pray, it strengthened him. Most of the day was passed in prayer—at one time he said to his wife, "My dear, be comforted; it is not our will, but the will of the Father. Submit, and thou wilt be supported." His wife asked him if he had any message to leave with her; he said, "I wish thee to give my love to our parents; and tell them I duly appreciate their many kindnesses to me." She asked if there was any thing further, he answered, "No, my dear, I am done with the world; we will now talk of heaven."

Seventh day, he was engaged in supplication most of the day, often vocally.

First day, his brother asked him if he felt any misgivings respecting his future state? any fears? Looking intently at him, he answered emphatically, "None! the relief that has been granted me from pain and sickness, is an evidence that my prayers have been heard."

This was very impressive; indeed he manifested great anxiety to convince his friends that he was entirely redeemed.

On one occasion he said to his wife, "My dear love, I long to be in the arms of my Saviour; in him I trust, I cannot be mistaken; I feel such peace of mind, such perfect happiness."

He continued in the same sweet composed frame of mind, with which he had been so remarkably favoured during his illness, till second day morning, the second day of the fourth month, 1832, when his soul took its flight to the arms of his Saviour in whom he trusted, and in whose bosom he longed to repose. So peaceful and quiet was his departure, that it was not perceived when he ceased to breathe.

He died in the 40th year of his age.

For "The Friend."

DIED, on the 31st of third month last, on board the Galliot, Yung Vrow, off the western coast of Africa, HANNAH KILHAM, of England, an esteemed minister in the religious Society of Friends.

She was the wife of Alexander Kilham, well known amongst the Wesleyan methodists; and, after the death of her husband, becoming convinced of the principles of Friends, she was received into membership in our Society. For many years she continued to reside at Sheffield, in the county of York, where she kept a large boarding and day school, chiefly for Friends' children. The affectionate kindness of her disposition rendered her generally beloved; and the humility of her deportment, and her devotedness to what she believed to be her duty, were

truly instructive. Towards the latter part of her life she appeared in the ministry, to the satisfaction and comfort of her friends. Her exertions for the welfare of her fellow creatures were constant and various; but the claims of benighted and oppressed Africa seemed predominant in her mind; and, though of a very delicate constitution, she undertook extraordinary exertions to alleviate the condition of this degraded part of the human family. She acquired an extensive knowledge of the Mandingo and Waloof languages, which had not till then been reduced to writing; she translated into these tongues a considerable portion of the New Testament, and published an elementary grammar and spelling-book in the Waloof, with the view of instructing the natives in their own language. Under an impression of duty she three times visited the western coast of Africa, assisting in the establishment of schools, and often engaging, herself, in the work of instruction, for which she was peculiarly qualified. Whilst thus occupied, in a barbarous land, under a torrid sun, and at a distance from all her affectionate connexions, she uniformly expressed her belief that she was in her proper allotment, and her desire to feel content therein; and though the fruits of her labours might not at once appear, she was encouraged in the hope that the seed sown would in due time spring forth, and increase with the increase of God. During the last year, this devoted woman made her third and last visit to Africa. After being some months engaged in teaching in and about Sierra Leone, she went, in the second month of the present year, to Liberia; and having spent about a month in that colony, was returning to Sierra Leone, when it pleased her divine Master to call her spirit from works to everlasting rewards.

We have, at different times, transferred from the Annual Monitor several obituary notices, which appeared to us to be fraught with instruction to survivors. There are two or three others in the same publication, which, at the request of a friend whom we love, and whose judgment we respect, we propose to insert,—the annexed is one of them.

HANNAH NORTON, wife of Thomas Norton, Jun., *Grange Road, London*, died in the 4th month, 1831; aged thirty-four years.

This dear friend, the daughter of Benjamin and Sarah Sterry of Southwark, was of an amiable and affectionate disposition; which being united with great sweetness of manners, made her very generally beloved and esteemed. She received a guarded and religious education, possessed a well cultivated mind, and manifested great decision of character.

As she advanced in years, her mind became seriously impressed with the infinite importance of religion; and yielding to the visitations of heavenly love, she was enabled to withstand the allurements of the world, and to place her affections on "durable riches and righteousness." Although thus strengthened in early life, to submit to the cross of Christ, yet, under a deep sense of the exceeding sinfulness of sin,

and the depravity of the human heart, she was often led to mourn over her own deficiencies, and earnestly to seek unto Him who alone is able to keep us from falling. Her views were very clear respecting the great and important doctrines of Christianity; and her hopes of redemption were founded on the atoning sacrifice of our Lord Jesus Christ.

She was a diligent attender of our religious meetings, and her reverent deportment therein bespoke the engagement of her spirit. She was early introduced into usefulness, in civil and religious society, yet she took a very low view of her own attainments, and often feared lest she should appear more than she really was; but those who knew her best, were comforted by the evidence of her humble walk with God, and those fruits of a meek and quiet spirit, which testified to the lively operation of divine grace in her heart; her conduct and conversation holding forth to others the inviting language: "Follow me, as I am endeavouring to follow Christ." Whilst her friends were thus animated by her example, and rejoicing in the hope that she might long continue as a standard-bearer and way-mark amongst us; it pleased the Lord, whose thoughts are not as our thoughts, to cut short the work in righteousness, and take this prepared and dedicated handmaid to himself.

In looking towards her confinement, which took place on the 7th of the 4th month, she was sustained in cheerful serenity of mind; and there is good cause to believe, that it was her earnest desire to be resigned to the Divine will. A few days before that event, she expressed to her sister, under very tender feeling, that it had often felt matter of wonder to her, when looking around and seeing others so differently circumstanced, that she should have been permitted so smooth a path, having every thing needful that she could desire. And doubtless it was under the grateful feeling of manifold mercies received, that her heart was enlarged to sympathize with the afflicted, and her hand liberally opened with discretion in deeds of charity.

For a week her situation occasioned anxiety, but was not of a nature to cause serious alarm. She was sweetly calm, evidently much abstracted in mind, and preserved from excitement, even on subjects naturally claiming her tenderest affections; but on the 15th, feeling herself very ill, she sent for her husband, and requested him to sit down by her and be very still. She then told him that she believed she should not be again raised, and encouraged him to faithfulness; adding more of an instructive nature, repeating emphatically: "Be very still."

After continuing in this state for some time, she again revived, and on the 18th took additional nourishment; previously to which, she expressed to her nurse a fear lest she was not sufficiently thankful for all the favours of which she partook. She then supplicated that if it were not in accordance with the will of her Lord, that she should be raised from her bed of sickness, she might be received into his heavenly kingdom; adding, after a short time, as if in secret fervent aspiration: "That is from the bottom of my heart."

On the following day she expressed to her sister: "I have been twice so near the confines of the other world, as I believe very few are brought back from to this; and if I am, I shall be disappointed. I esteem it a favour to have been permitted to become the mother of a lovely babe; but he will be cared for. I can commit him to my heavenly Father, who has been merciful and gracious to me in a remarkable manner. I feel much for my dear Thomas, I have yearned over him; but I hope the dear babe will be a comfort to him."

Some time afterwards she very solemnly uttered: "This is an awful hour;" and again: "Now, Lord, what wait I for? my hope is in Thee." In the evening, she said: "What wonderful things did I see! What wonderful things! that my sins were blotted out! it is marvellous, it is marvellous!" with many other expressions indicative of the peaceful and happy state of her mind.

Thus He who had graciously condescended to visit her in the morning of her day with his divine love, to preserve her in humble reliance upon his goodness, and to carry on the work of sanctification, was mercifully pleased to verify that truth declared concerning himself: "Having loved his own which were in the world, he loved them to the end."

THE FRIEND.

EIGHTH MONTH, 25, 1832.

We refer our readers to another page for an appropriate obituary notice of the late Hannah Kilham, a remarkable example of simple and honest devotion to apprehended duty. The *Liberia Herald* for May, which has just reached us, thus notes the event—

"*Mrs. Kilham.*—We are sorry it is our painful duty to announce to our readers, the death of this philanthropic individual, who died on the 31st of March, off Plantain Islands, on board the Galliot Young Vrow, on her passage from this port to Sierra Leone. The Galliot has since returned to this port dismasted."

We are desired to say, that P. J. Gray's work will be ready for delivery to subscribers about the middle of the ensuing week. Such persons as have left their subscriptions at the office of "The Friend," will be supplied with their copies by calling upon Wm. Salter. Some copies of the book will be placed for sale at the book stores of Uriah Hunt and Nathan Kite.

From various accounts received, there remained no doubt that the Cholera existed at Baltimore, but as no distinct or official reports had been issued, we had no means of estimating the extent of its prevalence. The following, copied from the *Philadelphia Gazette* of the 23d, is the first statement we have seen of an official cast.

CHOLERA IN BALTIMORE.—The Baltimore Board of Health have commenced reporting the deaths from cholera, which occur in every twenty-four hours ending at half-past ten o'clock in the morning. They do not mention the number of cases. On Tuesday

morning, they report thirteen deaths; in private practice 9; in the hospitals 4; of which 6 were whites and 7 coloured people. The Board state, that scarcely an exception occurs to the fact, that cholera has only become malignant in persons of very intemperate habits, or who have been greatly imprudent in the use of fruits and vegetables.

Philadelphia Board of Health's Report, including City and Liberties.

Aug. 18, noon,	New cases,	74—	Deaths,	18
19,	do	49—	do.	11
20,	do.	54—	do.	18
21,	do.	51—	do.	9
22,	do.	49—	do.	9
23,	do.	33—	do.	10
24,	do.	48—	do.	10

Report of the Board of Health of N. York.

Aug. 17.—	New cases,	63—	Deaths,	21
18	.	77		19
19	.	56		18
20	.	58		13
21	.	52		18
22	.	48		22
23	.	72		28

A stated meeting of the Committee appointed to the care of the Boarding School at Westtown, convene at the school, at 9 o'clock on 4th day, the 5th of 9th month, 1832.

WILLIAM EVANS, Clerk.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm xc. 12.

DIED, on the 17th inst., at the residence of her mother, Ridge Retreat, near Philadelphia, ELIZA H. BUZBY, aged 33 years, of a pulmonary consumption. Her friends, and especially her family, have met with no common loss in her removal. Amid the various trying and adverse scenes which attended her path through life, her cheerful acquiescence in the dispensations of Divine Providence was exemplary, evincing, that the afflictions she passed through were productive of good in the end. After several years of active industry, exemplary fidelity and attention to her beloved mother, she, with her family, had just retired from the cares attendant on business, when she was seized with the fatal malady of which she died. There is great consolation in the belief, that her mind was earnestly engaged especially during the latter part of her life, to seek after that wisdom, which the Psalmist so beautifully recommends. Her bereaved relatives and friends have little cause for mourning, her purified spirit having been permitted to feel, ere the closing scene, that through the merits of a crucified Redeemer, her sins were washed, and "made white in the blood of the Lamb."

R.
—, on the 12th inst., JOHN HAINES, a member and elder of Upper Evesham meeting, in New Jersey, aged ninety years. He retained his faculties equal to most at his advanced age; manifested a deep concern for the right support of the ancient principles of Friends; and that his dependance was on the mercies of our blessed Lord and Saviour Jesus Christ; whom he felt to be near, for his support, as he approached his final close.

—, on the 10th of 7 mo. last, at Plainfield, Conn., aged thirty-six years, SUSAN LAWTON, a member of the religious Society of Friends, and wife of Darius P. Lawton. She has left a numerous family of children, to whom her removal is an irreparable loss—yet we have cause to believe that it is her eternal gain. She evinced during her sickness, resignation to the divine will—and that through mercy her spirit was prepared for the final change. She took an affectionate leave of her husband and children several days previous to her death, committing them to the hand of Him, who is God over all, blessed for evermore.

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For "The Friend."

AFRICAN DISCOVERY.

"Journal of an Expedition to explore the course and termination of the Niger, with a narrative of a voyage down that river to its termination, by Richard and John Lander, in 2 vols. 1832."

(Continued from page 362.)

Our travellers continued their journey through an interesting country. From their diary, under date of April 2nd, we extract the following:—"Between six and seven o'clock A. M. we continued our route through woods and large open patches of ground, and at about eleven in the forenoon, arrived at the borders of a deep glen, more wild, romantic, and picturesque than can be conceived. It is enclosed and overhung on all sides by trees of amazing height and dimensions, which hide it in a deep shadow. Fancy might picture a spot, so silent and solemn as this, the abode of genii and fairies: every thing conducing to render it grand, melancholy, and venerable; and the glen only wants an old delapidated castle, a rock with a cave in it, or something of the kind, to render it the most interesting place in the universe. There was one beautiful sight, however, which we would not omit mentioning for the world; it was that of an incredible number of butterflies, fluttering about us like a swarm of bees; they had chosen this, no doubt, as a place of refuge against the fury of the elements. They were variegated by the most brilliant tints and colourings imaginable—the wings of some were of a shining green, edged and sprinkled with gold: others were of sky-blue and silver: others of purple and gold delightfully blending with each other; and the wings of some were like dark silk velvet trimmed and braided with lace. To revert from insects to men: our followers formed a group at once savage and imposing. As they winded down the paths of the glen, with their grotesque clothing and arms, bundles, and fierce black countenances, they might be mistaken for a strange band of ruffians of the most fearful character." After passing through a swamp, through which they were carried upon the shoulders of their

attendants, our travellers arrived at the town of Bidjie. An account of their departure from that place and the scenery in its neighbourhood, will be found on pages 330—331 of the present volume of "The Friend." Under date of April 5th, they say,—"We have observed the country to be sensibly rising to-day, and agriculture appears to be conducted on a regular system, which is an evident proof of the active and industrious habits of the people. The gloomy fastnesses and wildnesses of nature, such as we passed on the first day or two of our journey from Badagry, are less common as we advance; and open glades with plantations of bananas, and fields of yam and Indian corn all neatly fenced, met our view from the path yesterday and this morning. The inhabitants of Larro also exhibit greater cleanliness of person and tidiness of apparel than the tribes nearer the sea; and importunate beggars have disappeared entirely."

The superstition of African paganism is dark, gross, and revolting,—the mummery, enchantments, and cruelties of the *fetich* bear no little analogy to the *taboo* and other rites of the *marais* of Tahiti, and the other Polynesian isles. The *fetich* priest of Jenna is thus described: "The Fetish priest of the town came dancing into our hut this afternoon, looking exceedingly wild, and roaring as if possessed by an evil spirit. We paid little attention to the fellow's fooleries, who, not liking his reception, left the hut after we had given him the accustomed fee of a few cowries. The man's person and dress, together with its whimsical ornaments, were admirably fitted to impose on the credulity and superstition of the inhabitants, although many of the town's people, influenced perhaps by the spreading doctrines of Mahomet, spoke their minds pretty freely, calling him a scoundrel and a devil. There was something peculiar in the priest's countenance that we could not define. On his shoulders he bore a large club, carved at one end with the figure of a man's head. A vast number of strings of cowries were suspended on this weapon, which were intermixed with bells, broken combs, small pieces of wood, with rude imitations of men's faces cut on them, large sea shells, bits of iron and brass, nut-shells, &c. &c. Perhaps the number of cowries on his person did not fall far short of 20,000, and the weight of his various ornaments almost pressed him to the ground. After this fellow had left our apartment, three or four others came to torment us with drums, whistles, and horns, and began and ended the evening's serenade to their own infinite delight and satisfaction."

Among other abominations the destruction of the widows of deceased chieftains is prac-

tised at Jenna, in a manner as barbarous as the Suttie burnings of India.

The late governor of Jenna having died, a short time before the arrival of the Landers, his wives were to have been poisoned upon the day of his funeral, but the miserable victims had absconded and hid themselves; the hiding place of one of them, however, having been discovered, she was doomed to take poison. The grief of herself and her attendants is represented as most poignant and vociferous. "A long line of women came every morning with rueful countenances and streaming eyes to lament the approaching death of the old widow. They weep, they beat their breasts and tear their hair, they moan, and exhibit all manner of violent affliction at the expected deprivation. Perhaps their sorrow is sincere, perhaps it is feigned. At all events, their transports are ungoverned and outrageous; the first woman in the line begins the cry, and is instantly followed by the other voices; the opening notes of the lamentation are rather low and mournful,—the last wild and piercing."

On the 25th of 4th mo. the travellers passed through a very beautiful tract of country, described in the extract on page 331 of "The Friend," to which we again refer.

On several succeeding days their journey was continued through an interesting country diversified with mountain and valley, hill and dale, well cultivated, and abounding in springs of excellent water. The inhabitants were numerous in the open country, and many towns and villages occurred at short intervals, whose people possessed extensive flocks and herds. They are represented as "simple in their manners and neat in their dress and appearance." Among the trees of the forest, the following singular vegetable is described: "the micadania, or butter tree, which yields abundance of a kind of vegetable marrow, pleasant to the taste, and highly esteemed by the natives. It is used for lights and other domestic purposes. The tree from which it is obtained is not much unlike our oak in appearance, and the nut it produces is enveloped in an agreeable pulpy substance. The kernel of this nut is about the size of our chestnut. It is exposed in the sun to dry, after which it is pounded very fine and boiled in water: the oily particles it contains soon float on the surface; when cool, they are skimmed off, and then made into little cakes for use, without any further preparation."

On the 13th of May, the weather was cooler than they had experienced since their landing, the thermometer being as low as 71° in the shade; and so sensitive are the natives to any thing approaching to a cool temperature, that

"they appeared to feel *this severity* of the weather most keenly, for though they huddled themselves up in their warmest cotton dresses, they were yet shivering with cold." On the 14th of May, the Landers reached Katunga, the capital of the large kingdom of Yarriba, through which they had been travelling. They were speedily introduced to the king Mansolah, who was ornamented "with a head piece something like a bishop's mitre, profusely ornamented with strings of coral, one of which answered the purpose of a riband, for it was tied under the chin, to prevent the cap from being blown off. His robe was of green silk, crimson silk, damask, and green silk velvet, which were all sewn together like pieces of patchwork. He wore English cotton stockings, and neat leather sandals of native workmanship. A large piece of superfine light blue cloth given him by the late Captain Clapperton, he used as a carpet." His attendants prostrated themselves before his majesty in a style of abject servility, that would have done credit to Asiatics, "rubbing their heads with earth, and then laying with their faces in the dust, frequently kissing the ground" near where the monarch was seated. The kingdom of Yarriba, however, like most other of the aboriginal Negro kingdoms between the sea and the Niger, and down the shores of that river, seems to be losing its power, and succumbing to the Falatahs, a race of Mahomedans from the country further in the interior, who are extending their conquests and settlements to a very great extent. Sockatoo their capital, and Bello their sultan, are fully noticed in the journal of Captain Clapperton.

Our limits forbid us to describe the incidents of our travellers' stay at Katunga. On the 22d of 5th month, they left that town on horseback, and passed through a succession of towns and villages, some of which were surrounded with mud walls. The sight of white men roused the whole population, and the crowds and clamour with which they were beset were extremely annoying. In the market place at Keeshee, the people pressed upon them when they stood still, but "tumbled over one another" to get out of their way when they began to move. "A few women and children" ran entirely away in fright, "but the majority less timid approached as near as they could to catch a glimpse of the first white they had seen." On returning to their hut they were beset in a most ludicrous manner. The crowd "became more dense than ever, and drove all before them like a torrent. Dogs, goats, sheep, and poultry, were borne along against their will, which terrified them so much that nothing could be heard but noises of the most lamentable description, children screamed, dogs yelled, sheep and goats bleated most piteously, and fowls cackled and fluttered among the crowd. And happy was I to shelter myself from all this uproar in our own yard, whither the multitude dared not follow."

Their journey on 5mo. 28th, the day before reaching the important town of Kiama, is thus described:—

"In the forenoon, the musical jingling of

little bells announced the approach of a body of horsemen, who in less than a minute galloped up to our hut, and saluted us one after another with a martial air, by brandishing their spears, to our great discomfiture, within a few feet of our faces. To display their horsemanship the more effectually, they caused their spirited steeds to prance and rear in our presence; and when they imagined we were convinced of their abilities, they dismounted to prostrate themselves before us, and acquaint us of the welfare of their prince. The carriers who had arrived from Kiama, had preceded them on the road, and the whole of the men now sat down to partake of a little refreshment. It was twelve o'clock exactly when we set out on our journey, and the day being so far advanced, we wished to make all the haste possible; but the weather was extremely warm, and our horses were hardly strong enough to carry their riders; so that we were obliged after all to travel very slowly. At five P. M. we reached the ruins of a small town. The path was through the same forest as yesterday; but this part of it is less thickly wooded. At one place we remarked two immensely large trees, springing up almost close together; their mighty trunks and branches were twisted and firmly clasped round each other, like giants in the act of embracing, and presented an appearance highly novel and singular. Ant-hills were numerous in the road; and cone-shaped mud-buildings, erected by the natives for the purpose of smelting iron ore, which is found in abundance in different parts of the country. At sunset we arrived at a village called *Benikenny*, which means, in the language of the people, "a cunning man;" and found there three women waiting our arrival with corn and milk from the king of Kiama: this was very acceptable, for we had been without food thirteen hours. We rested at Benikenny a little, and fully expected to have slept there, for the afternoon had been excessively warm, and we were all much fatigued. But our armed escort were not in the same way of thinking as ourselves, and they encouraged us to proceed to another village, which they said was at no great distance. We therefore quitted Benikenny; yet no village could be seen; and then the escort confessed that they had deceived us, in order that we might arrive at Kiama before night. The sun had gone down on our quitting the halting place; but the moon and stars supplied us with a cooler and more agreeable light; and we journeyed on through the forest more slowly than before. In spite of our fatigue, we could not help admiring the serenity and beauty of the evening, nor be insensible to the delicious fragrance shed around from trees and shrubs. The appearance of our warlike and romantic escort was also highly amusing. They were clad in the fashion of the East, and sought their way between the trees on our right and left; but sometimes they fell in our rear, and then again dashed suddenly by us, with astonishing swiftness, looking as wild as the scenery through which their chargers bounded. The effect was rendered more imposing by the reflection of the moonbeams from their

polished spears and the pieces of silver which are affixed to their caps, while the luminous fire-fly appeared in the air like rising and falling particles of flame."

(To be continued.)

From Flint's History and Geography of the Mississippi Valley.

[From the chapter on the 'Religious Character of the Western People,' we shall extract a portion well calculated to exhibit to advantage the author's talent for strength of delineation, but which we give, chiefly, for the highly graphical description which it contains of a CAMP MEETING in those remote regions.]

Except among the Catholics, there are very few settled pastors, in the sense in which that phrase is understood in New England and the Atlantic cities. Most of the ministers, that are in some sense permanent, discharge pastoral duties not only in their individual societies, but in a wide district about them. The range of duties, the emolument, the estimation, and in fact the whole condition of a western pastor, are widely different from an Atlantic minister. In each case, there are peculiar immunities, pleasures, and inconveniences, growing out of the differences of condition. We do not undertake to balance the advantages in favour of either. It has been an hundred times represented, and in every form of intelligence, in the eastern religious publications, that there were few preachers in the country, and that whole wide districts had no religious instruction, or forms of worship whatever. We believe, from a survey, certainly very general, and we trust, faithful, that there are as many preachers, in proportion to the people, as there are in the Atlantic country. A circulating phalanx of methodists, baptists, and Cumberland presbyterians, of Atlantic missionaries, and of young elites of the catholic theological seminaries, from the redundant mass of unoccupied ministers, both in the protestant and catholic countries, pervades this great valley with its numerous detachments, from Pittsburgh, the mountains, the lakes, and the Missouri, to the gulf of Mexico. They all pursue the interests of their several denominations in their own way, and generally in profound peace.

It is true, a serious mind cannot fail to observe with regret, the want of the permanent and regular influence of settled religious institutions. But if we except Arkansas and Louisiana, there is every where else an abundance of some kind of preaching. The village papers on all sides contain printed notices, and written ones are affixed to the public places, notifying what are called meetings. A traveller in a clerical dress does not fail to be asked, at the public houses where he stops, if he is a preacher, and if he wishes to notify a meeting.

There are stationary preachers in the towns, particularly in Ohio. But in the rural congregations through the western country beyond Ohio, it is seldom that a minister is stationary for more than two months. A ministry of a year in one place may be considered beyond the common duration. Nine tenths of the religious instruction of the country is given by people, who itinerate, and who

are with very few exceptions, notwithstanding all that has been said to the contrary, men of great zeal and sanctity. These earnest men, who have little to expect from pecuniary support, and less from the prescribed reverence and influence, which can only appertain to a stated ministry, find, at once, that every thing depends upon the cultivation of popular talents. Zeal for the great cause, mixed, imperceptibly, with a spice of earthly ambition, and the latent emulation and pride of our natures, and other motives, which unconsciously influence more or less the most sincere and the most disinterested, the desire of distinction among their contemporaries and their brethren, and a reaching struggle for the fascination of popularity, goad them on to study all the means and arts of winning the people. Travelling from month to month through dark forests, with such ample time and range for deep thought, as they amble slowly on horseback along their peregrinations, the men naturally acquire a pensive and romantic turn of thought and expression, as we think, favourable to eloquence. Hence, too, excitements, or in religious parlance "awakenings," are common to all this region. Living remote, and consigned, the greater part of the time, to the musing loneliness of their condition in the square clearing of the forest, or the prairie; when they congregate on these exciting occasions, society itself is a novelty, and an excitement. The people are naturally more sensitive and enthusiastic, than in the older countries. A man of rude, boisterous, but native eloquence, rises among these children of the forest and simple nature, with his voice pitched upon the tones, and his utterance thrilling with that awful theme, to which each string of the human heart every where responds; and while the woods echo his vehement declamations, his audience is alternately dissolved in tears, awed to profound feeling, or falling in spasms. This country opens a boundless theatre for strong, earnest, and unlettered eloquence; and the preacher seldom has extensive influence or usefulness who does not possess some touch of this power.

These excitements have been prevalent, within the two or three past years, in the middle western states; chiefly in Tennessee, and for the most part under the ministry of the Cumberland presbyterians. Sometimes it influences a settlement, or a town; and sometimes, as there, spreads over a state. The people assemble, as to an imposing spectacle. They pour from their woods, to hear a new preacher, whose fame has travelled before him. The preaching has a scenic effect. It is a theme of earnest discussion, reviewing, comparison, and intense interest.

None, but one who has seen, can imagine the interest, excited in a district of country, perhaps, fifty miles in extent, by the awaited approach of the time for a camp meeting; and none, but one who has seen, can imagine how profoundly the preachers have understood what produces effect, and how well they have practised upon it. Suppose the scene to be, where the most extensive excitements and the most frequent camp meetings have

been, during the two past years, in one of the beautiful and fertile valleys among the mountains of Tennessee. The notice has been circulated two or three months. On the appointed day, coaches, chaises, wagons, carts, people on horseback, and multitudes travelling from a distance on foot, wagons with provisions, mattresses, tents, and arrangements for the stay of a week, are seen hurrying from every point towards the central spot. It is in the midst of a grove of those beautiful and lofty trees, natural to the valleys of Tennessee, in its deepest verdure, and beside a spring branch, for the requisite supply of water.

The ambitious and wealthy are there, because in this region opinion is all-powerful; and they are there, either to extend their influence, or that their absence may not be noted, to diminish it. Aspirants for office are there, to electioneer, and gain popularity. Vast numbers are there from simple curiosity, and merely to enjoy a spectacle. The young and the beautiful are there with mixed motives, which it were best not severely to scrutinise. Children are there, their young eyes glistening with the intense interest of eager curiosity. The middle aged fathers and mothers of families are there, with the sober views of people, whose plans in life are fixed, and waiting calmly to hear. Men and women of hoary hairs are there, with such thoughts, it may be hoped, as their years invite. Such is the congregation consisting of thousands.

A host of preachers of different denominations are there, some in the earnest vigour and aspiring desires of youth waiting an opportunity for display; others, who have proclaimed the gospel, as pilgrims of the cross, from the remotest north of our vast country to the shores of the Mexican gulf, and ready to utter the words, the feelings, and the experience, which they have treasured up in a travelling ministry of fifty years, and whose accents, trembling with age, still more impressively than their words, announce, that they will soon travel and preach no more on the earth, are there. Such are the preachers.

The line of tents is pitched; and the religious city grows up in a few hours under the trees, beside the stream. Lamps are hung in line among the branches; and the effect of their glare upon the surrounding forest is as of magic. The scenery of the most brilliant theatre in the world is a painting only for children, compared with it. Meantime the multitudes, with the highest excitement of social feeling added to the general enthusiasm of expectation, pass from tent to tent, and interchange apostolic greetings and embraces, and talk of the coming solemnities. Their coffee and tea are prepared; and their supper is finished. By this time the moon, for they take thought to appoint the meeting at the proper time of the moon, begins to show its disk above the dark summits of the mountains; and a few stars are seen glimmering through the intervals of the branches. The whole constitutes a temple worthy of the grandeur of God. An old man, in a dress of the quaintest simplicity, ascends a platform, wipes the dust from his spectacles, and in a

voice of suppressed emotion, gives out the hymn, of which the whole assembled multitude can recite the words,—and in an air, in which every voice can join. We should deem poorly of the heart, that would not thrill, as the song is heard, like the 'sound of many waters,' echoing among the hills and mountains. Such are the scenes, the associations, and such the influence of external things upon a nature so "fearfully and wonderfully" constituted as ours, that little effort is necessary on such a theme as religion, urged at such a place, under such circumstances, to fill the heart and eyes. The hoary orator speaks of God, of eternity, a judgment to come, and all that is impressive beyond. He speaks of his "experiences," his toils and travels, his persecutions and welcomes, and how many he has seen in hope, in peace and triumph, gathered to their fathers; and when he speaks of the short space that remains to him, his only regret is, that he can no more proclaim, in the silence of death, the mercies of the crucified Redeemer.

There is no need of the studied trick of oratory, to produce in such a place the deepest movements of the heart. No wonder, as the speaker pauses to dash the gathering moisture from his own eye, that his audience are dissolved in tears, or uttering the exclamation of penitence. Nor is it cause for admiration, that many, who poised themselves on an estimation of higher intellect, and a nobler insensibility, than the crowd, catch the infectious feeling, and become women and children in their turn; and though they 'came to mock, remain to pray.'

Notwithstanding all that has been said in derision of these spectacles, so common to this region, it cannot be denied, that the influence on the whole is salutary, and the general bearing upon the great interests of the community good. Whatever be the cause, the effect is certain, that through the state of Tennessee, parts of Mississippi, Missouri, Kentucky, Ohio, Indiana, and Illinois, these excitements have produced a palpable change in the habits and manners of the people. The gambling and drinking shops are deserted; and the people, that used to congregate there, now go to the religious meetings. The methodists, too, have done great and incalculable good. They are generally of a character, education, and training, that prepare them for the elements, upon which they are destined to operate. They speak the dialect, understand the interests, and enter into the feelings of their audience. They exert a prodigious and incalculable bearing upon the rough backwoods-men; and do good, where more polished and trained ministers would preach without effect. No mind, but His, for whom they labour, can know, how many profane they have reformed; and wanderers they have brought home to God.

It is an inward tranquillity, a well regulated sense of safety, readiness for all changes, even the last *great* change, a meetness for another state, which alone can warrant a true enjoyment of this life. *Jane Taylor.*

SURREY ZOOLOGICAL GARDENS.

[Our attention has before been attracted by notices in English publications of a splendid establishment, of recent origin, in the environs of London, designed to facilitate a knowledge of natural history. The annexed, taken from a late London paper, is the best account we have met with of that establishment.]

When the noble institution for the purpose of affording facilities to the study of zoological science was first established in the Regent's Park, we hailed it as a certain indication of national improvement, as highly ornamental to the metropolis, and as presenting to its residents and visitors from every part of the world an inexhaustible source of rational amusement. With these feelings of satisfaction, however, others were mingled; we regretted the injury which a highly meritorious and enterprising individual was likely to suffer, who had embarked a large capital in the Menagerie at Exeter Change, and who, though eminently qualified to superintend the new establishment, was strangely neglected, and his fine collection, instead of being purchased for the gardens, was abandoned to the close and unhealthy atmosphere of a populous city, in a situation and under restraints totally foreign to the habits and wants of the numerous birds and animals which it comprised.

When we heard of the project for establishing a zoological institution on the Surrey side of London, many reasons led us to hope that it would be carried into effect. We saw in it a double advantage: a beneficial rivalry on the part of the two establishments, and a valuable addition to the stock of public instruction and amusement; it was likewise hinted to us that the superintendence of the new institution would be intrusted to Mr. Cross, and that his menagerie would form the commencement of an exhibition which, if duly encouraged, would soon become unrivalled in Europe. We are glad to learn that our information was correct; and having several times, during the progress of the works and since the removal of the animals, visited the gardens, we readily perform a duty to the public in presenting the results of our observations. The site is admirably chosen; the grounds extensive; a beautiful sheet of water, with its little wooded island, strikes the spectator on his first entrance as he walks down from the colonnade, through trees and shrubs, on which are seen parrots, of various hues, enjoying themselves. On the right, buildings of an unique structure rise to view; and on the left, embosomed among the trees, and looking directly through the interstices on the water, is another range, differently constructed, but all in a style of elegance, and peculiarly adapted to answer the purposes of their erection. The beautiful lake is perpetually enlivened by the aquatic birds of various kinds which glide along its surface, or which take shelter on the shore or interstices of the islands. In the distance, across, on the opposite side, a very natural piece of rock-work is the receptacle of a number of eagles, while the lower part is occupied by the industrious beavers. The *tout ensemble* on the first entrance from Penton-Place, at

this fine season of the year, operates upon the senses like enchantment, and we almost imagine ourselves in Fairyland. The greater part of this, culture and art had prepared for the proprietors; the Paradise was already in existence, and they had only to furnish it with inhabitants and their appropriate dwelling places. This they have accomplished in a manner that reflects infinite credit on their skill and taste. The first building on the right is appropriated to small birds; of which there is a great variety from every clime, of the most splendid plumage. A little farther is a row of aviaries, containing gold and silver pheasants, Barbary partridges, curapoos, &c. &c. Different aviaries are interspersed in various parts of the garden, which form resting-places to the delighted spectator, who is surprised at every turn by some new attraction. The grand conservatory, containing the larger carnivorous animals, lions, tigers, &c. appears one immense globe of glass, 300 feet in circumference, and is, indeed, a noble building. The animals occupy the centre part; the fronts of the dens painted to resemble rocky caverns. A space of fourteen feet wide round the entire circle is set apart for the accommodation of the public; bordering on which is a trench for gold and silver fish. Vines and various climbing plants are training round it. When finished, we may venture to pronounce it one of the most beautiful things of the kind in Europe. It is not only an exhibition, but a promenade, which may be enjoyed in the depths of winter. Another large building, in the same direction, the approach to which is through an avenue of trees, contains the principal domestic animals; zebras, fawns, alpacas, camels, ostriches, emews, &c. &c. In fine weather they take their pastime in paddocks attached to the building, where they are seen gamboling, frolicking, and approaching with the greatest familiarity all who visit them. If they are in bondage, it sits lightly upon them; they are evidently happy. On the other side of the gardens, the monkey-house is an object of great attention, and is very far superior to the one in the Regent's Park; inasmuch as the same accommodation and space will be afforded in the winter as in the summer. This, too, is a conservatory, and will possess all the advantages of the grand conservatory. Adjoining the monkey-house is a range of cages containing some splendid specimens of the eagle and vulture tribes. Many improvements are in contemplation; one of which will prove an inexhaustible source of amusement. It is intended to people the principal island with monkeys; where their various grimaces and frolics may be seen in all the freedom of their native state. A confectionary, a band of music, and a fine entrance from New street, Newington Place, may be mentioned as adding greatly to the convenience and pleasure of the scene of rational enjoyment. We do not despair of a botanical garden and a library, as auxiliaries to the attractions of this delightful spot. All will depend on the patronage of the public, and the liberal subscriptions of the nobility and gentry of the county of Surrey.

For "The Friend."

During the prevalence of the solemn visitation, now extended over our land, the writer of the following has observed in "The Friend," various remarks thereon, which have been so accordant with the views and feelings of Friends, and others, in this vicinity, that it is apprehended some little testimony of approbation therewith may not be unacceptable. It is believed that the sentiments that have through the above mentioned medium been made public, have not only been read with interest; but have been instrumental in producing a calmness of feeling and a deliberation in acting, at all times desirable, but particularly so in seasons of peculiar excitement and exigency.

Should the editor think proper either to make use of the following, or deem them inadmissible, they are at his disposal.

"If thou Lord, shouldst mark iniquities, O Lord! who shall stand?—But there is forgiveness with thee, that thou mayst be feared."

When by reason of the manifested judgments of a righteous God, "our spirit is overwhelmed within us;" when our "flesh and our heart faileth," then may we stretch out our hands unto the Lord with desire, that he would sanctify unto us every dispensation of his unerring providence. The present visitation is calculated to lead us into deep searching of heart; to awaken us to a renewed sense of the value of time, and of our obligations to Him, from whom we have deeply revolted. May an abiding sense of his mercy, and his mighty power, be manifested by an increasing concern to live in his holy fear: by a humble, reverent walk before him: by a faithful obedience to his commands, and strict watchfulness over our spirits in our intercourse with the world—thus evincing, that in our hearts, He is exalted above all other gods; for notwithstanding we may profess a belief in one only true God, yet if any created good is permitted to have dominion over us, we do *not* "give unto the Lord the glory due unto his name." This "glory," he has declared, he will not "give unto another," nor "his praise to graven images." As we are concerned to "walk in the light of the Lord," a progress will be experienced in the Christian course; and we shall be enabled to see what has hitherto been the engrossing objects of our affections; this discovery will lead us to the acknowledgment—"Other Lords beside thee have had dominion over us, but by thee only we will make mention of thy name."

The long-suffering—the forbearing mercy of our benevolent Creator, have been strikingly displayed. His blessings have been showered down upon us in rich profusion; but the question is to us, individually, as a people, and as a nation—Has our gratitude been commensurate therewith? Have we, in these several capacities, given tithes unto him, of all that we possess? Who amongst us can answer in the affirmative? But let not this scrutiny, nor the conclusion produced thereby, operate in any awakened mind as a discouragement. "If any man

lack wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not, and He will give it unto him :” but this application, we are required to make in *faith*, “nothing doubting.” “A good man’s steps are ordered of the Lord,” therefore, as it becomes our primary concern to walk uprightly, “redeeming the time,” we shall be safely conducted through the vicissitudes of life, and be enabled to endure with Christian magnanimity, those trials, which in the course of an unerring Providence may be meted out, or permitted to overtake us. The privileges of the true Christian are indeed inestimable ; “his place of defence shall be the munition of rocks.” Who does not feel, emphatically feel the need of such a shelter, in seasons of trial, affliction, and dismay ?

“When nature shakes—how soft to lean on heaven,
To lean on Him—on whom Arch-angels lean.”

Thou ! whose unslumbering, watchful eye
Thy workmanship surveys ;
Subdue each proud, rebellious heart
And tune our voice to praise.
Our impotence, in mercy, view—
Our confidence in thee, renew.

Thy holy aid to us impart,
And teach us to improve
Beneath thy righteous chastening rod,
Administered in love—
Proclaiming to the human heart,
That just, and wise, and true, thou art.

We ask, we humbly crave, that thou,
In mercy, soon may stay
The “pestilence that nightly walks,
And wasteth at noon-day !”
The raging billows, at thy will—
At thy command are smooth, and still.

To each afflicted heart, O Lord !
We pray thee to draw near :
Pour in the balsam of thy love
And wipe the sorrowing tear,
The widow’s cause thou wilt defend ;
And prove the helpless orphan’s friend.

For “The Friend.”

MILITIA SYSTEM.

In number 14 of the present volume of “The Friend,” a cursory notice was taken of a pamphlet by Enoch Lewis, entitled “Some observations on the Militia System,—addressed to the citizens of Pennsylvania ;” and at the same time a few extracts were inserted by way of specimen. The subjects of the rights of conscience—the hardships to which Friends are subjected, under the existing laws of Pennsylvania—the reasonableness of their claims to an exemption from military requisitions, and other correlative points,—are discussed with a clearness and force of reasoning, which I think irresistible ; and although the pamphlet is particularly addressed to Pennsylvanians, the matter of it has, in several important respects, a bearing interesting to professors of Christianity generally, Friends and others. I have, therefore, wished that the circulation of it might be more extended ; and, with that view, have marked off a number of additional passages for the purpose of their insertion in “The Friend.”

S. R.

The convention which in 1790 formed the present constitution of the state, fully recognised the declaration of the benevolent proprietor. In the ninth article, section 1, usually termed the declaration of rights, they declare, “All men are born equally free and independent, and have certain inherent and indefeasible rights, among which are those of enjoying and defending life and liberty ; of acquiring, possessing and protecting property and reputation, and of pursuing their own happiness.”

“Section 3. All men have a natural and indefeasible right to worship Almighty God, according to the dictates of their own consciences : no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent ; no human authority can, in any case whatever, control or interfere with the rights of conscience ; and no preference shall ever be given by law to any religious establishment or modes of worship.”

“Section 26. To guard against transgressions of the high powers we have delegated, we declare, that every thing in this article is excepted out of the general powers of government, and shall for ever remain inviolate.”

Here it is observable that the rights thus recognised are not considered as the boon of government, or derived from the social compact, but as natural and inherent, and therefore beyond the control of any human tribunal. It consequently follows, that every provision contained in the preceding articles must be so construed as to preserve these rights unimpaired.

In the third section we find the privilege of worshipping according to the dictates of our own consciences, and an exemption from the support of a disapproved worship or ministry particularly insisted upon. Hence it may be supposed that nothing was intended by this section except what relates immediately to worship and the support of ecclesiastical establishments. In fact, the attention of most who would appear to have examined the subject, seems to have been diverted from the general declaration, by a pursuit of the individual specifications. But as the rights of conscience are declared in broad and general terms, it would be extremely absurd to suppose the obvious meaning of such declaration to be limited or impaired by any special application. The deduction of a particular inference from a general proposition, is never supposed to destroy its force or generality. This section is substantially copied from the charter of 1701 ; and it is well known that in the time of W. Penn, and during several preceding ages, the rights of conscience had suffered greater encroachments from ecclesiastical establishments than from any other cause. His own personal sufferings, from this source, must have left deep and lasting impressions on his mind. Intolerance, in relation to worship, had deeply disgraced some of the other colonies. Hence the founder of Pennsylvania was anxious to close for ever, in this colony, that dreaded avenue of oppression. Hence he not only guaranteed the freedom of conscience in general terms, but removed the possibility of doubt in regard to ecclesiastical exactions, by a special

declaration. Though the same reasons did not operate to the same extent with the convention of 1790, yet as ecclesiastical usurpations still continued in the mother country, and apprehension of clerical ambition were not unknown in the state, a particular notice of the subject appeared judicious, if not absolutely necessary ; especially as its omission, after the ample declarations in the charter, might have been viewed with a suspicious eye. And indeed it is still remembered that the expectation of religious establishments, by legislative authority, was not, at that time, wholly abandoned.

To apply these facts and arguments to the case before us, we have only to suppose, what is certainly not impossible, that war, whatever its object or origin, may be as abhorrent to the consciences of some among us as any mode of worship in Christendom. If a Pennsylvanian can be as conscientiously opposed to a participation in wars, as to a disapproved worship or ministry, his constitutional exemption is as complete in the former case as in the latter. If the support of the latter cannot be extorted, from such citizen, by fine or imprisonment, without violating the constitution, neither can the former. If the impossibility of determining that a refusal to bear arms is really the result of conscientious persuasion, can furnish an excuse for imposing a penalty upon such refusal, the same reason will authorise the exactions of ecclesiastical demands. The secret motive for refusal is as impenetrable in the one case as in the other. To presume that a plea of conscientious scruple is insincere, and upon that assumption to found a right to impose a penalty, is to reverse an established principle of law, which always presumes innocence where guilt is not proved.

The law requiring the able bodied male citizens, within certain ages, to meet at stated times to learn the art of war, or to suffer in person or property for refusal, notwithstanding many of them may refuse compliance from conscientious motives alone, appears to be a direct and obvious violation of those rights which by the highest authority of the state are declared inherent and unalienable. Yet such laws exist, and if usage could establish their constitutionality, they might, perhaps, by this time have become constitutional. But that which is radically wrong cannot be made right by time or usage ; neither can contradictions be reconciled by repetition or age.

The constitutional ground usually taken in defence of these laws is to be found in the sixth article, section 2, viz : “The freemen of this commonwealth shall be armed and disciplined for its defence. Those who conscientiously scruple to bear arms shall not be compelled to do so, but shall pay an equivalent for personal service.”

By the eighth article, members of the assembly are bound by oath or affirmation to support the constitution. From these two articles it is inferred that the legislature are not at liberty to grant an exemption from military service on account of religious scruples.

It is however to be observed that the constitution which the members are bound to support, is to be taken as a whole. They are

not required to support one part at the expense of another. Neither are they required, in support of the constitution, to exercise an authority which is excepted from the general powers of government.

The provisions of the sixth article, above recited, must be considered either as imposing a duty upon the legislature, which they are not at liberty to decline; or as conferring a power to be exercised or not according to discretion. But in whatever light this article is viewed, it is important to remember, that the citizens are possessed of rights, solemnly declared to be inherent and unalienable, over which human authority has no control. The object of the convention, in the enumeration of these rights, avowedly was to prevent the abuse of the delegated powers. If, therefore, any obscurity in the expression should give rise to doubt as to the extent of these powers, here are certain boundaries, definitely marked in the ninth article, which are never to be passed. Whatever any preceding article may appear to authorise or require, every thing contained in this article is excepted out of the general powers of government, and to remain for ever inviolate.

If the authority or requisition to arm and discipline the freemen of the commonwealth for its defence, encroaches upon the rights solemnly recognised in the ninth article, such authority or requisition must be void. The ninth virtually repeals every thing, inconsistent with it, contained in the preceding articles. But if the sixth article admits of a construction compatible with the principles contained in the ninth, it is obvious that the legislative and judicial authorities are bound to give it such a construction. Or, if the legislature extend the application of the former article beyond the limits marked out in the latter, the judiciary, whenever the question is submitted to its decision, will be required to declare such extension unconstitutional and void.

The Epistle from the Yearly Meeting, held in London, by adjournment, from the 23d of the Fifth Month, to the 2d of the Sixth Month inclusive, 1832. To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,—Through the continued mercy of our Heavenly Father, we have been permitted again to meet in the character of a Yearly Meeting; and have often been made sensible of the value of Christian love, and of that outward fellowship by which we are connected in religious Society. We have also been enabled to go through the usual business of this meeting in harmony; and to conduct, in Christian condescension, many important deliberations for the right maintenance of our discipline, and for the advancement of truth and righteousness. We have received the usual testimonials of brotherly love, in epistles from our friends in Ireland, and the several yearly meetings of our Society in America.

We acknowledge our reverent thankfulness to the Preserver of men, that the pestilence which has visited various parts of this kingdom, since we last met, is now very much

diminished. The ravages of this disease have been far greater in other nations than in ours: hitherto the Lord, in his unmerited goodness, has stricken us very gently with his rod:—this may be only for a time. May we seriously consider, as a body of professing Christians, what share we have in the multiplied sins of our country, which do indeed justly render it deserving of the Divine chastisements. Solemn reflections have been awakened, in contemplating the nature of this scourge. “It is of the Lord’s mercies that we are not consumed, because his compassions fail not.” We earnestly entreat every one to improve this awful visitation; and not to forget how rapidly many in this, as well as in neighbouring countries, have been removed by it from time to eternity.

We feel a warm and affectionate concern that all may be fully awakened to the necessity of having an interest in Christ; of knowing him to be their Redeemer. Dear friends, may the Holy Spirit enlighten your understandings to a sense of the need of a Saviour; and may we all, with penitent hearts, look in simple faith unto the Lord Jesus “who, his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.” In boundless love He tasted death for every man: all that inherit eternal life, of every age, and of every nation under heaven, partake of the blessings of that redemption which comes through his sufferings and death: he gave himself for us, that he might redeem us from all iniquity, and purify us unto himself. How essential, then, is it to each of us, that we seek to be cleansed from every sin, and henceforward to live in all righteousness and holiness. This change of heart can only be brought about by the power of the grace of God: the Comforter, the Spirit of truth, is to guide us into all truth; Christ has declared himself to be the bread of life. He is not only the light of the world, but the life of men.

Dear friends, what do we individually know of that life which is hid with Christ in God? Is He the rock on which our foundation is laid? Do we feel Him to be our shepherd to lead us; our teacher to instruct us; the bishop of our souls to watch over us? Do we know him, in our own experience, to be the High Priest of our profession, who is touched with a feeling of our infirmities, and through whom we come unto God? Are we ingrafted into Him, the true vine; deriving nourishment immediately from him? Call to mind the history of his sufferings and death, for our sakes, as described by the Evangelists. It was the Son of God himself whose agonies are therein set forth: it was He “in whom are hid all the treasures of wisdom and knowledge.” Let this excite in your hearts a sense of the enormity of sin, seeing that in the perfect counsel of the Father, such a sacrifice was deemed needful for our salvation. These considerations, if justly entertained, will lead you to press after that purity of heart without which we cannot see God. Endeavour, in private retirement, to pour out your souls in secret supplication unto Him. It is recorded for our example, that Christ himself, in the days of

his flesh, withdrew at times from his disciples, and offered up prayer unto God. Remember also, for your comfort, that “the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.” Accept our blessed Lord in those offices which He is graciously willing to perform, to all who truly believe in Him.—Then, from a deep sense of temptation to evil, and of the corruption of the human heart, you will feel the necessity of bearing the cross of Christ, of living in true self-denial, and of walking in the narrow way which leadeth unto life.

In addition to the practice of the family-reading of the Holy Scriptures, the importance of which we deeply feel, be encouraged often to read them in private: cherish a humble and sincere desire to receive them in their genuine import; and, at the same time, dear friends, avoid all vain speculations upon unfulfilled prophecy. Forbear from presumptuously endeavouring to determine the mode of the future government of the world, or of the church of Christ. Seek an enlightened sense of the various delusions of our common enemy, to which we are all liable; ask of God that your meditations upon the sacred writings may be under the influence of the Holy Spirit: their effect, when thus read, is to promote an increase of practical piety, and a right performance of all our civil and religious duties, and not to encourage vain and fruitless investigations. Remember, dear friends, that they are “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” And, whilst we fully acknowledge that “all scripture is given by inspiration of God,” a view supported by sound and undeniable rational evidence, let us ever bear in mind, that it is only through faith which is in Christ Jesus that they are able to make wise unto salvation. As this precious faith is sought for and prevails, the evidence of the Spirit of God in our hearts most satisfactorily confirms our belief in the divine authority of these inestimable writings, and increases our gratitude for the possession of them, and for the knowledge of that redemption which comes by the Lord Jesus.

One of the evidences of our dependence upon God, and that we do indeed acknowledge Him, is the diligent attendance of our meetings for public worship. We are pained on hearing that numerous omissions in the right performance of this indispensable duty still exist. We would gladly persuade you, beloved friends, who are remiss in this important part of our Christian practice, closely to examine yourselves, and to strive to ascertain the cause of this neglect. Is it that you are not concerned for the salvation of your souls? Is it that you are disregarding the divine injunction, “Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might?” Has lukewarmness, or unconcern, in regard to religious duties, taken possession of your minds? or has the love of this world, or its deceitful allurements, the pursuit of its riches and its pleasures, the ascendancy in your hearts? Be aroused, we

beseech you, in the love of the gospel, to a close searching of the motives of your conduct. You are not in the habitual neglect of *all* our meetings for worship. Be earnest in spirit before the Lord, when you do attend; wait patiently upon him, ask for the assistance of his grace, that he may incline his ear unto you, and hear your cry: come before him under a sense of your past transgressions, and of the natural depravity of your own hearts; for, if this conviction prevail not, your state is truly alarming: apply in faith unto him, through Jesus Christ the righteous, our advocate with the Father. If an evidence of the love of God to your souls be not immediately granted, persevere and faint not. Then will you become careful to omit no opportunity of presenting yourself before the Lord from time to time with your assembled brethren and sisters.

Many are the instances, furnished in the history of our Society, of the Christian attainments of those who have duly attended our religious meetings, seeking, in deep prostration of soul, to draw nigh unto God, and to worship Him in spirit and truth. They have been favoured unitedly to partake of that meat which endureth unto everlasting life; and have returned from their silent assemblies with a humbling sense of the spiritual favours which they have received immediately from Him who is the way, the truth, and the life. "Instrumental ministry in the life and power of the gospel is a great favour to the church; but the distinguishing excellence of the Christian dispensation is the immediate communication with our Heavenly Father, through the inward revelation of the Spirit of Christ. Let us, therefore, submit to the baptizing operations of the Holy Spirit, which purify the soul and produce the capacity for communion with God." Earnestly beseech the Lord to grant you, in his mercy, the communion of the Holy Ghost; at the same time pray that you may be preserved in reverent humility; steadfastly looking unto the Lord Jesus. Live in the pure and holy fear of God, striving to keep all his commandments. Then will at times be granted an inward persuasion, that Christ is indeed your shepherd, and that you are of those who hear his voice; faith and hope in the gospel, which give stability to the soul, will be experienced; and being weaned from all inferior dependence, you may at times reverently apply the language, "Lo, this is our God: we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Our views of the simple and spiritual character of the gospel of Christ, and of his immediate government of his church, have led our religious Society conscientiously to refuse the payment of all ecclesiastical demands. We consider them as having their origin in the usurpation and exercise of a power which Jesus Christ never conferred; and, as it is a testimony to the supreme authority of our blessed Lord which we think it our duty to uphold, we earnestly exhort all our members to act in a meek and quiet spirit, and to maintain this testimony with consistency, as unto

God and not unto men. The amount of dis-tstraints under this head, as now reported, is upwards of twelve thousand six hundred pounds, exclusive of a small sum for purposes of a military nature.

Our conviction of the peaceable nature of the Christian dispensation has often been stated. We do not consider that the proper maintenance of this testimony prevents us from exercising our civil rights as members of the community, or interferes with our acting as good and faithful subjects. On the contrary, we believe that the Christian religion leads to the performance of all civil as well as religious duties, with the greatest propriety and advantage. At the same time we are convinced that, circumstanced as we now are on these islands, our members are especially called to watchfulness and circumspection: the risk is great, when political excitement prevails, lest he, who would desire to walk as becomes a Christian, may be led, step by step, to take part in proceedings which are not consistent with true religious principle, and may thus greatly hazard his growth in grace. We therefore tenderly, but earnestly, exhort all our dear friends to be very careful that they do not, by involving themselves in political questions, endanger their religious welfare, or that calmness of mind so important to the right performance of every Christian duty.

Dear friends, in conclusion, we cordially bid you farewell in the Lord Jesus. May we each be found increasingly faithful in our respective allotments in the church; adorning the gospel in our daily intercourse with men; possessing our souls in patience, and striving to maintain the unity of the spirit in the bond of peace. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, made you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Signed, in and on behalf of the meeting, by

SAMUEL TUKE,

Clerk to the meeting this year.

For "The Friend."

At page 158 and 173, volume 3. of "The Friend," were inserted some interesting particulars, respecting the little company of Friends located in the south-eastern part of France. The following epistle addressed to them, and which is copied from the manuscript book of "Fugitive Pieces" referred to in the last number of "The Friend," is worthy of a wide circulation, and will no doubt be read with avidity by those whose reminiscences extend to the period of the writer's valuable gospel labours in our own country, in which she left many seals to her ministry. R.

"To those who possess the like precious faith with myself,—the Friends about Congenies, St. Giles, &c. in the south of France.

"Beloved Friends,—As it is one peculiar privilege enjoyed by those who have been prevailed upon to submit to the visitations of

truth, that when absent in body they are often present in spirit; although they may be personally strangers to each other; you will not, therefore, wonder at this address, expressive of sympathy with you under your varied exercises, for many are the trials even of the righteous; it is through many tribulations that these enter the kingdom,—and as the Captain of their salvation was made perfect through sufferings, his followers ought not to expect an exemption therefrom;—for as gold is tried in the fire, so are acceptable men in the furnace of affliction; and it has been here the Lord has in all ages chosen his servants,—'I have refined thee, but not with silver, I have chosen thee in the furnace of affliction.' Thus may you lift up your heads in hope, thank God, and take courage; saying, in time of secret conflict, 'why art thou cast down, oh my soul! and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God.' May, therefore, the aged be strong, the middle aged be animated, and the youth encouraged, for the Lord is with Zion! the Lord will bless Zion!

"Under a renewed sense of our Heavenly Father's love, which has often led me to visit you in spirit, I salute those among you, that have known a covenanting with the Lord as at Bethel, wishing them often to have in remembrance this day of humbling visitation, whereby the dew of their youth, and the love of espousals may cover them, even in declining age; remembering that the race is not unto the swift, nor the battle to the strong, but those that hold out to the end shall be saved; be not therefore weary in well-doing, for in due time ye shall reap if you faint not.

"Much of the beauty of the Lord's family consists in his servants knowing their places, and keeping them. May you, beloved friends, humbly depend upon him, who having 'led captivity captive, and received gifts for men,' is willing to bestow them upon his devoted followers, for the benefit of his church and people. Yet previous to the exercise of these gifts, it is necessary to wait at spiritual Jerusalem, the quiet habitation, for the promise of the Father, by which you will be preserved from moving in the activity of the creature, and be enabled to distinguish your different services in his house. Thus qualifications will be received to stand for the cause of truth on earth; those that speak may speak as the oracles of God, and those that minister, do it of that ability which he gives, whereby the precious virtue of truth will accompany all your offerings, answering the life in the hearts of others, to the refreshing such whose ears can try words, as the mouth tastes meat, and who love to feel where words come from.

"Nor is the sanctifying operation of the divine spirit necessary only in the weighty work of gospel ministry, but also in supporting the discipline of the church, which was established by our predecessors under the same power; which qualified many of them to preach the glad tidings of salvation; and can only be maintained in the present day, by those that are under a measure of the baptizing influence of divine life. I feel solicitous for your growth

and establishment in the unchangeable truth, whereby 'wisdom and knowledge will be the stability of your times, and the strength of salvation,' that not only the youth among yourselves, but beholders at large, may have occasion to say, 'Happy is that people which is in such a case, yea, happy is that people whose God is the Lord.' Forget not, I beseech you, that retirement increases a Christian's strength, but even when your hands may be upon your labour, meditate in the law of the Lord, whereby your speech and countenance would often bewray you that you have been with Jesus. Thus you would be able to detect the various wiles of the adversary, and feeling the love of God shed abroad in your hearts, the unity of the spirit in the bond of peace will be maintained among you. 'For how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for ever more.'

"It is cause of thankfulness that the Lord is visiting the beloved youth, in a memorable manner, whereby if faithfulness is abode in, they will know his ways to be ways of pleasantness, and all his paths peace; and as they walk in humility and fear, they will be preserved from the many evils that abound in the world, both in principle and practice, and thus make glad the hearts of those who have stood longer for the truth, with the prospect of a succession of standard bearers, for that precious cause. Great are the advantages of an early dedication of heart; the language of wisdom is,—I love them that love me, and those that seek me early shall find me. These will assuredly find, that the Lord's favour is better than life, and his loving kindness than great riches; and though such in their progress through life, may have many deep exercises to pass through, both inwardly and outwardly, yet as faith and patience are preserved, the experience of the Lord's servants formerly will be theirs, which enabled them to say,—Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there should be no herd in the stalls, yet will I rejoice in the Lord, I will joy in the God of my salvation.

"I believe many Friends in this land* often think of you with affectionate sympathy, in the feeling whereof I recommend all classes among you, unto God and the word of his grace.

"And am your friend in the truth,

"DEBORAH DARBY."

* England.

It is (I think) a settled point, that whatever promotes our growth in grace is best for us, and I suppose we grow in grace just in proportion as we live simply on Christ. Therefore, whatever most effectually humbles us, and keeps up in our souls a practical conviction of our constant dependance on him, is best for us, though the means may be of such

a kind, as, in our imperfect apprehension, may threaten us with destruction.

S. HUNTINGTON.

The mind is never so sensibly disposed to pity the sufferings of others, as when it is itself subdued and softened by calamity. Adversity diffuses a kind of sacred calm over the breast, that is the parent of thoughtfulness and meditation.

THE FRIEND.

NINTH MONTH, 1, 1832.

Groaning as the press continually is with its multitudinous progeny,—some good, some bad, some indifferent—some of fair proportions and healthy stamina, others sickly, rickety, and not a few monstrosities, it becomes the duty of a journal attached to sound principles—friendly to virtue,—to exercise with in the sphere of its influence, a vigilant, wholesome supervision in these matters. We therefore with readiness insert the following communication:—

For "The Friend."

I have been pleased with many of the extracts published in "The Friend" from the various volumes of Harper's Family Library, a series which contains many valuable publications. The commendation often bestowed upon it in "The Friend" may lead many to suppose the whole series to be suitable for a family library. I think that many of the numbers are inadmissible; and the most so perhaps is their last publication, "The Lives of celebrated Travellers." The title is an attractive one, and I presume many will buy it without examination. Upon looking over it, I think the matter highly exceptionable from the loose tone of morals that pervades the book, and must therefore caution the readers of "The Friend" from receiving it into their libraries. A CONSTANT READER.

P. J. Gray's book, containing the decision of the judges, &c. in the Jersey chancery suit, is now ready for delivery at the places mentioned in our number for last week; and we are requested to state that copies have also been placed with Mahlon Day, bookseller, Pearl street, New York.

The annexed paragraph from a New York paper of the 22d ult. may perhaps have been passed over by many as mere incident,—to us, however, there is in it something solemn and teaching:—

"We are informed, that Mrs. Hadaway and Mr. Waters, of the Bowery theatre, who were both engaged in the performance last evening, this morning died of cholera. Some other members of the same corps, we understand, who reside at the same house in James street, have been attacked with the epidemic."—*Comm. Adv.*

This, in connection with other circumstances which have come under our observation—notes of preparation, it would seem, for a return to "revelry and dance and song," to theatrical exhibitions, and other devices to drown serious

thought, appears to us too sad evidence that the pestilence has not produced in many the effect designed, or a proper sense of gratitude for the mercy which has accompanied the chastisement.

Philadelphia Board of Health's Report, including City and Liberties.

Aug. 25, noon, New cases, 24—Deaths, 10	
26, do. 30— do. 6	
27, do. 21— do. 7	
28, do. 16— do. 2	
29, do. 20— do. 4	
30, do. 20— do. 3	
31, do. 23— do. 5	

Report of the Board of Health of N. York.

Aug. 24.—New cases, 45—Deaths, 20	
25 . 37 14	
26 . 50 23	
27 . 40 13	
28 . 41 10	
29 . 21 6	
30—Daily Report discontinued.	

The New York Board of Health, it appears, have published an invitation to the citizens to return home, and the papers state, that the city begins to assume its usual animated appearance. This, we should think, is rather premature, for although we believe that generally those who have gone into the country, have not gained much in point of greater security, yet perhaps some caution is requisite, not to be too precipitate in coming again within the influence of an infected atmosphere.

If E. cannot see any thing "objectionable" in the story of the beggar, we are equally at a loss to discover any valuable purpose there could be in the insertion of it.

We object to the dancing sort of measure of the lines signed Barclay, as not in keeping with so grave a subject.

DIED, at her residence, Vassalboro, Maine, 11th of 8 mo. 1832, HANNAH SLEEPER, widow of the late Moses Sleeper, in the 84th year of her age. For many years she filled the station of an elder in the religious Society of Friends, was zealously engaged for the advancement and prosperity of the cause of righteousness, and true in her allegiance to our Lord and Saviour Jesus Christ. At an advanced age she was enabled to bear the affliction dispensed to her in the bereavement of an affectionate husband, with the meekness and quiet resignation becoming the followers of the Lamb. On the day of her death she attended meeting at the distance of three miles, (a practice she was seldom known to omit,) being in usual health when she left home, but some time before its conclusion, felt a pain to extend from one arm to the other, which however was not so severe, but that she sat through the meeting, reached her own home, descended from her chaise as usual, without assistance walked in to the house, and seating herself in a chair, quietly expired in less than half an hour. Her death will be sensibly felt by a large circle of friends and acquaintances, to whom she was endearred, but we doubt not our loss will be her gain.

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For "The Friend."

AFRICAN DISCOVERY.

"Journal of an Expedition to explore the course and termination of the Niger, with a narrative of a voyage down that river to its termination, by Richard and John Lander, in 2 vols. 1832."

(Continued from page 370.)

The day after the journey described in our last number, our travellers visited the king of Kiama, whom they found "in an apartment sitting alone on buffalo hides; and we were desired to place ourselves near him. The walls of this apartment were adorned with very good prints of our most gracious sovereign, George the fourth, his late royal brother the Duke of York, Lord Nelson, the Duke of Wellington on horseback, together with an officer in the light dragoons, in company with a smartly dressed and happy-looking English lady. Opposite to them were hung horse accoutrements; and on each side were dirty scraps of paper containing select sentences from the Koran. On the floor lay muskets, several handsomely ornamented lances, and other weapons, all confusedly heaped together by the side of a large granite stone used for the pounding of pepper. These were the most striking objects we observed in the king's hut; adjoining which were others, through whose diminutive doors Yarro's wives were straining their eyes to catch a glimpse of our persons."

The travellers remained at Kiama several days, and witnessed, among other things, the ceremonies of a Mahomedan festival, and a horse race, performed in the presence of the king, in a style which quite eclipsed the feats of a similar kind that are exhibited by the barbarians of countries of much higher pretensions. On "Saturday the 5th of June," they bade adieu to Kiama; soon after leaving the town John Lander was taken ill of a remittent fever, which continued several days. The poor travellers were in a sorry plight. Their horses were lame and exhausted, their road was through a wild uninhabited country, and they were very short of provisions: the night of the 7th was thus passed:—"After a

long and tiresome journey, under a burning sun, we pitched our tent in the evening near a small stream. My brother was very ill, his fever having returned with increased violence; but he took no other medicine than a common soda powder, as I was fearful of our progress being retarded. A storm gathered over our heads a few minutes after the tent had been fixed, and presently burst with terrific violence. While it lasted we were occupied with the thoughts of our forlorn condition. The deafening noise of the thunder as it echoed among the hills, the overpowering glare of the lightning, the torrents of rain, and the violence of the wind, were truly awful." The next morning the effects of lying in the wet all night were visible in the increase of John Lander's disease; they were soon obliged to halt for the remainder of the day, but the day after resumed their journey at a slow pace. On the 10th, however, it seemed likely, that as far as the younger brother was concerned, their journey was nigh to its termination. His disease increased in violence, and he "fell into a kind of stupor, and an insensibility to surrounding objects, which did not leave him till afternoon, when his reason returned." "Towards evening," says Richard Lander, "he became worse, and I expected every moment was his last. During the few intervals he had from delirium he seemed to be aware of his danger, and entered into arrangements respecting his family concerns. At this moment my feelings were of too painful a nature to be described. The unhappy fate of my late master, Captain Clapperton, came forcibly to my mind. I had followed him into this country, where he perished; I had attended him at his parting moment; I had performed the last mournful office for him which our nature requires, and the thought that I should have to go through the same sad ceremonies for my brother, overwhelmed me with grief."

These mournful anticipations, however, were not realized. John's disease took a favourable turn in the night, and he recovered in a few days so as to be able to travel. On resuming their journey they passed "through thick forests, over hills, and through deep valleys," and the country continued woody during the day, until they arrived at Zallie, a "town surrounded by an excellent, and well-built clay wall, with turrets, which were by far the best they have any where seen, and outside of it was a broad and deep moat." After leaving Zallie, "they came to a fine extensive plain, on which stood a few venerable and magnificent trees. Numerous herds of antelopes were feeding, which, on hearing the report of their guns, bounded over the

plain in all directions." "From hence they first beheld the city of Boosa. At ten o'clock they entered the city by the western gateway, and discharged three pieces as the signal of their arrival."

They were introduced immediately to the king and the *midikie* or queen, who received them kindly. This chief is considered the most powerful of western Africa. The next morning, say they, "we visited the far-famed *Niger*, or *Quorra*, which flows by the city, about a mile from our residence, and were greatly disappointed at the appearance of this celebrated river. Black rugged rocks rose abruptly from the centre of the stream, causing strong ripples and eddies on its surface. It is said that a few miles above Boosa, the river is divided into three branches, by two small fertile islands, and that it flows from hence in one continued stream to *Funda*. The *Niger* here, in its widest part, is not more than a stone's throw across at present. The rock on which we sat overlooks the spot where Mr. Park and his associates met their unhappy fate. We could not help meditating on that circumstance, and on the number of valuable lives which have been sacrificed in attempting to explore this river, and secretly implored the Almighty that we might be the humble means of setting at rest for ever, the great question of its course and termination."

Having received explicit directions from the British government, to endeavour, by all the means in their power, to recover such of Mungo Park's papers as might have escaped destruction, our travellers remained some time at Boosa, and after diligent inquiry, succeeded in obtaining two or three books and memoranda which had been in Park's possession, but were unable to obtain his journal or any certain information respecting it. They, finally, concluded to postpone their voyage down the *Niger* for a short period, and to ascend that river as far as Yaoorie, a large town above Boosa, where they thought it not impossible that they might obtain further information respecting the papers they were in search of. It may be proper here to remark, that after leaving Boosa the *Niger* passes by Yaoorie, and is supposed to continue a northerly course for about five degrees of latitude, when it turns to the westward, passing by Timbuctoo, Silla and Sego, its sources being near the head waters of the river Senegal, which empties into the Western Ocean a little north of Cape de Verd. We extract the following sketch of their voyage to Yaoric:—"Our horses were conveyed across from here to the opposite side of the river, from whence they will be taken to Yaoorie by land, because the canoes of the natives

would be too frail a conveyance for them. These canoes are of great length, but the workmanship, employed in making and fashioning them, is exceedingly rude and careless. Owing perhaps to the want of proper trees of sufficient magnitude, they are made of *two* blocks of wood, which are sewn together by a thick cord, under which a quantity of straw is placed, both inside and out, to prevent the admission of the water; but the whole is altogether so clumsily executed, that every canoe in the country is always leaky."

"About mid-day, the workmen having finished our canoe, the baggage was presently put into it, and between twelve and one we embarked with our people, and were launched out into the river. The direction of this branch was nearly east and west; and we proceeded some distance down the stream for the purpose of getting into the main branch of the Niger, where there is deeper water. This object was soon attained, and we found it flowing from north to south, through a rich and charming country, which seemed to improve in appearance the further we advanced. We were propelled at a good rate up a channel, which, from half a mile in breadth, gradually widened to rather better than a mile. Beautiful spreading and spicy trees adorned the country on each side of the river, like a park; corn, nearly ripe, waved over the water's edge; large open villages appeared every half hour; and herds of spotted cattle were observed grazing and enjoying the cool of the shade. The appearance of the river for several miles was no less enchanting than its borders; it was as smooth as a lake; canoes, laden with sheep and goats, were paddled by women down its almost imperceptible current; swallows and a variety of aquatic birds were sporting over its glassy surface, which was ornamented by a number of pretty little islands. The heat of the weather distressed us greatly till the approach of evening, when large sandbanks and shallows engaged our attention. A little after eight P. M. we landed on the eastern bank of the river, not far from a small village, where we fixed our tent on a plot of rising ground, and having nothing to eat went supperless to bed." In the morning they again embarked upon the Niger, and "admired its delightful and magnificent appearance," for they had proceeded but a few hundred yards when the "river gradually widened to two miles, and continued so as far as the eye could reach." At this point they were probably five hundred miles from the sea by the course of the river, and more than that distance from its source, so that the Quorra may truly be said to be a noble stream.

We again quote from their journal:—"It looked much like an artificial canal; the banks having the appearance of a dwarf wall, with vegetation beyond. In most places the water was extremely shallow, but in others it was deep enough to float a frigate. During the first two hours of the day the scenery was as interesting and picturesque as can be imagined. The banks were literally covered with hamlets and villages; fine trees, bending under the weight of their dark and impenetrable foliage, every where relieved the eye

from the glare of the sun's rays, and contrasted with the lively verdure of the little hills and plains, produced the most pleasing effect. Afterwards, however, there was a decided change; the banks, which before consisted of dark earth, clay or sand, were now composed of black rugged rocks; large sandbanks and islands were scattered in the river, which diverted it into a variety of little channels, and effectually destroyed its appearance. About eleven o'clock, the dark clouds from the west foretold an approaching storm; and our boatmen used their utmost exertions in endeavouring to reach a village, or some place of security, before it should burst upon us; but in this hope we were disappointed, for in a very few minutes it blew a hurricane, accompanied by thunder and lightning of the most awful description, and the rain fell in torrents. It became, besides, so dark, that nothing could be clearly distinguished at the distance of only a few yards; we were wetted to the skin in a moment; and our canoe was in danger of sinking as we came abreast of a little fishing village on an island, close to the water's edge. We jumped on shore as soon as possible, and ran, without shoes or hats, into the first hut we came to, for protection from the storm. Here our unlooked for intrusion frightened away a poor woman, who rushed out of the hut as we entered it; but we commenced throwing off our dripping clothes, and displacing a pot of fish which was stewing over a few expiring embers, heaped up all the dry wood we could find. Not till then did we discover that our situation was little better than it had been in the canoe; the hut had two large open doorways opposite each other, through which the wind swept the rain, and filled it with pools of water. This was too much for us, and sallying out immediately, half dressed, we hurried towards a hut which we perceived at a short distance; but this was no better than that which we had left,—all seemed alike; and rushing back again through the pelting rain, we regained our deserted hut, and resigned ourselves to all its inconveniences. Our people shortly afterward came up to us, quite benumbed with cold and wet, and notwithstanding their distress, and our own comfortless condition, we could not forbear laughing at their comical and ragged appearance. Meantime the hostess and her husband, with several of the other villagers, summoned enough resolution to visit us, and by the way of a peace offering, they brought with them fire-wood and a small quantity of provisions. This enabled us to kindle two large fires in the hut, which, as the storm was abating, soon dried up the water; but we were unavoidably obliged to lie down in damp clothes. My brother and I sat up during the best part of the night, for we found it impossible to sleep, not only on account of myriads of mosquitoes, but the groaning and snoring of men, the barking and growling of dogs, an incessant drumming at an adjacent village, and the startling roar of a lion, which was prowling about our quarters near the whole of the night." The next day they proceeded up the river, "most of the villages on the islands, as far as Yaoorie,

it is said, are inhabited by the same race of people, and they are also scattered on the banks of the river. The women daub their hair with red clay, but they are too poor to purchase many personal ornaments, and the men use none whatever. They appear to have the necessaries of life in abundance; they are partial to agriculture, and cultivate large portions of land with corn, rice, and onions; besides which, fishing is carried on by them on an extensive scale, and numbers of the men go three days' journey up the Niger to catch fish. Most of their huts are supported on clay pillars, which are wonderfully small; or on stone slabs not more than an inch in thickness. The walls of the huts are only two or three inches in thickness; but these have no large doorways like that which we occupied; and instead of them, they are furnished with a small aperture near the roof, to which their owners are obliged to climb; and even then they cannot enter without great exertion. These huts approach nearer to the shape of a common English oven than any thing else we have ever seen. Situated between Boosa and Yaoorie, the inhabitants of most of the islands speak the language of those countries, but they have also one of their own, which none but themselves understand; a smattering of the Hausa tongue, which they have attained, is the only method of communication which is adopted in their trading transactions." The currents of rivers like the stream of human life, do not always run a constant and smooth course, and so our travellers found it in the present instance to their great trouble and toil. After leaving their wet lodging place, mentioned a few paragraphs before, they came to "a spot where it spread again into branches, and each channel was literally filled with dangerous rocks, sandbanks, and low islands, covered with tall rank grass. The appearance of them was extremely disheartening. We were conducted up the main branch of the river, but were soon obliged to land with our people, in order to lighten the canoe, which, after a deal of exertion, was lifted over a ridge of rocks into deeper water. During the greater part of the morning, indeed, our canoe was continually striking against concealed rocks, or running on hidden sandbanks, but sustained no apparent damage by the concussion; the only inconvenience we experienced from it, was the fatiguing one of being obliged to get out and in whenever it was found necessary. It therefore afforded us much pleasure to be landed about two o'clock in the afternoon, on the left bank of the river, for we were heartily tired of our morning's work, and felt highly gratified that it was over."

(To be continued.)

That friendship which makes the least noise, is often the most useful; and a prudent friend, is often of more service than a zealous one.

Religion prescribes to every miserable man the means of bettering his condition; it shows him that the bearing of his afflictions as he ought to do, will naturally end in the removal of them; it makes easy here, because it can make him happy hereafter.

From Flint's History and Geography of Mississippi Valley.

[The next passage we shall cite from this intelligent and entertaining writer, is from the section "Pursuits of the People;" and which, because of its length, will necessarily occupy part of two numbers. The diversity, and whimsical structure and arrangement of the river craft; the picturesque account of a boating voyage, and the influence, which, with its accompaniments, it has in the formation of character peculiar to the people on these waters; the busy and exciting and novel bayou scene at New Madrid in connection with the remarks relative to the actual and prospective changes ascribed to the introduction of steam navigation on the magnificent rivers of the west,—altogether form an exhibition which for variety, singularity and interest is in a manner anomalous, or scarcely to be paralleled.]

The greater part of the commercial intercourse of the country is yet with New Orleans, by the rivers and the Mississippi, in boats. These are so various in their kinds, and curious in their construction, that it would be difficult to reduce them to specific classes and divisions. No form of water craft so whimsical, no shape so outlandish, can well be imagined, but what, on descending from Pittsburgh to New Orleans, it may some where be seen lying to the shore, or floating on the river. The New York canal is generating monstrous conceptions of this sort; and there will soon be a rivalry between the east and the west, which can create the most ingenious floating river monsters of passage and transport.

The barge is of the size of an Atlantic schooner, with a raised and outlandish looking deck. It had sails, masts and rigging not unlike a sea vessel, and carried from fifty to an hundred tons. It required twenty-five or thirty hands to work it up stream. On the lower courses of the Mississippi, when the wind did not serve, and the waters were high, it was worked up stream by the operation that is called 'warping,'—a most laborious, slow, and difficult mode of ascent, and in which six or eight miles a day was good progress. It consisted in having two yawls, the one in advance of the other, carrying out a warp of some hundred yards in length, making it fast to a tree, and then drawing the barge up to that tree. When that warp was coiled, the yawl in advance had another laid, and so alternately. From ninety to an hundred days was a tolerable passage from New Orleans to Cincinnati. In this way the intercourse between Pittsburgh, Cincinnati, Louisville, Nashville, and St. Louis, for the more important purposes of commerce, was kept up with New Orleans. One need only read the journal of a barge on such an ascent, to comprehend the full value of the invention of steam boats. They are now gone into disuse, and we do not remember to have seen a barge for some years, except on the waters above the mouth of the Ohio.

The keel boat is of a long, slender, and elegant form, and generally carries from fifteen to thirty tons. Its advantage is in its small draft of water, and the lightness of its construction. It is still used on the Ohio and up-

per Mississippi in low stages of water, and on all boatable streams where steam boats do not yet run. Its propelling power is by oars, sails, setting poles, the cordelle, and when the waters are high, and the boat runs on the margin of the bushes, 'bush-whacking,' or pulling up by the bushes. Before the invention of steam boats, these boats were used in the proportion of six to one at the present time.

The ferry flat is a scow-boat, and when used as a boat of descent for families, has a roof, or covering. These are sometimes, in the vernacular phrase, called 'sleds.' The Alleghany or Mackinaw skiff, is a covered skiff, carrying from six to ten tons; and is much used in the Alleghany, the Illinois, and the rivers of the upper Mississippi and Missouri. Periogues are sometimes hollowed from one very large tree, or from the trunks of two trees united, and fitted with a plank rim. They carry from one to three tons. There are common skiffs, canoes and 'dug-outs,' for the convenience of crossing the rivers; and a select company of a few travellers often descend in them to New Orleans. Hunters and Indians, and sometimes passengers, make long journeys of ascent of the rivers in them. Besides these, there are anomalous water crafts, that can hardly be reduced to any class, used as boats of passage or descent. We have seen flat boats, worked by a wheel, which was driven by the cattle, that were conveying to the New Orleans market. There are horse-boats of various constructions, used for the most part as ferry-boats; but sometimes as boats of ascent. Two keel boats are connected by a platform. A pen holds the horses, which by circular movement propel wheels. We saw United States' troops ascending the Missouri by boats, propelled by tread wheels; and we have more than once seen a boat moved rapidly up stream by wheels, after the steam boat construction, propelled by a man turning a crank.

But the boats of passage and conveyance, that remain after the invention of steam boats, and are still important to those objects, are keel boats and flats. The flat boats are called in the vernacular phrase 'Kentucky flats,' or 'broad horns.' They are simply an oblong ark, with a roof slightly curved from the centre to shed rain. They are generally about fifteen feet wide, and from fifty to eighty, and sometimes an hundred feet in length. The timbers of the bottom are massive beams; and they are intended to be of great strength; and to carry a burden of from two to four hundred barrels. Great numbers of cattle, hogs, and horses are conveyed to market in them. We have seen family boats of this description, fitted up for the descent of families to the lower country, with a stove, comfortable apartments, beds, and arrangements for commodious habitation. We see in them ladies, servants, cattle, horses, sheep, dogs, and poultry, all floating on the same bottom, and on the roof the looms, ploughs, spinning wheels, and domestic implements of the family.

Much of the produce of the upper country, even after the invention of steam boats, continues to descend to New Orleans in Kentucky flats. They generally carry three hands; and perhaps a supernumerary fourth hand, a

kind of supercargo. This boat, in the form of a parallelogram, lying flat and dead on the water, and with square timbers below its bottom planks, and carrying such a great weight, runs on a shallow with a strong headway, and ploughs its timbers into the sand; and it is, of course, a work of extreme labour to get the boat afloat again. Its form and its weight render it difficult to give it a direction with any power of oars. Hence, in the shallow waters it often gets aground. When it has at length cleared the shallow waters, and gained the heavy current of the Mississippi, the landing such an unwieldy water craft, in such a current, is a matter of no little difficulty and danger.

All the toil, and danger, and exposure, and moving accidents of this long and perilous voyage, are hidden, however, from the inhabitants, who contemplate the boats floating by their dwellings on beautiful spring mornings, when the verdant forest, the mild and delicious temperature of the air, the delightful azure of the sky of this country, the fine bottom on the one hand, and the romantic bluff on the other, the broad and smooth stream rolling calmly down the forest, and floating the boat gently forward, presents delightful images and associations to the beholders. At this time there is no visible danger, or call for labour. The boat takes care of itself; and little do the beholders imagine, how different a scene may be presented in half an hour. Meantime one of the hands scrapes a violin, and the others dance. Greetings, or rude defiance, or trials of wit, or saucy messages, are scattered between them and the spectators along the banks. The boat glides on, until it disappears behind the point of wood. At this moment, perhaps, the bugle, with which all the boats are provided, strikes up its note in the distance over the water. These scenes, and these notes, echoing from the bluffs of the beautiful Ohio, have a charm for the imagination, which although heard a thousand times repeated, at all hours and in all positions, present the image of a tempting and charming youthful existence, that naturally inspires a wish to be a boatman.

No wonder that to the young who are reared in those remote regions, with that restless curiosity which is fostered by solitude and silence, and who witness scenes like this so frequently, the severe and unremitting labours of agriculture, performed directly in the view of such spectacles, should become tasteless and irksome. No wonder that the young along the banks of the great streams, should detest the labours of the field, and embrace every opportunity, either openly, or, if minors, covertly to escape, and devote themselves to the pernicious employment of boating. In this view we may account for the detestation of the inhabitants along these great streams of steam boats, which are continually diminishing the number of all other boats and boatmen, and which have already withdrawn probably ten thousand from that employment. We have seen what is the character of this employment, notwithstanding all its seductions. In no employment do the hands so soon wear out. It is com-

paratively but a few years since those waters have been navigated in any way. Yet at every bend, and every high point of the rivers where you go on shore for a moment, you may expect to see the narrow mound, and the rude monument, and the coarse memorial carved on an adjoining tree by brother boatmen, to mark the spot where an exhausted boatman yielded his breath and was buried.

"The bayou of New Madrid has an extensive and fine eddy, into which boats float almost without exertion, and land in a remarkably fine harbour. It may be fairly considered the central point, or the chief meridian of boats in the Mississippi valley. The bayou generally brings up the descending and ascending boats; and this is an excellent point of observation, from which to contemplate their aspect, the character of boating, and the descriptions and the amount of produce from the upper country. You can here take an imaginary voyage to the falls of St. Anthony, or Missouri; to the lead mines of Rock river, or to Chichago of Lake Michigan; to Tippicanoc of the Wabash, Orleanpoint of the Alleghany, Brownsville of the Monongahela, the Saline of the Kenhawa, or the mountains, round whose basis winds the Tennessee; or, if you choose, you may take the cheap and rapid journey of thought along the courses of an hundred other rivers; and in the lapse of a few days' residence in the spring, at this point you may see boats which have arrived here from all these imagined places. One hundred boats have landed here in a day. The boisterous gaiety of the hands, the congratulation of acquaintances, who have met here from immense distances, the moving picture of life on board the boats, in the numerous animals, large and small, which they carry, their different loadings, the evidence of the increasing agriculture above, and, more than all, the immense distances which they have already traversed, afford a copious fund of meditation. In one place there are boats loaded with pine plank, from the pine forests of the south-west of New York. In another quarter there are numerous boats with the Yankee notions of Ohio. In another quarter are landed together the boats of 'Old Kentucky,' with their whiskey, hemp, tobacco, bagging, and bale rope; with all the articles of the produce of their soil. From Tennessee there are the same articles, together with boats loaded with bales of cotton. From Illinois and Missouri, cattle, horses, and the general produce of the western country, together with peltry and lead from Missouri. Some boats are loaded with corn in bulk and in the ear. Others with barrels of apples and potatoes, and great quantities of dried apples and peaches. Others have loads of cider, that has been strengthened by boiling and freezing. Other boats are loaded with furniture, tools, domestic and agricultural implements; in short, the numerous products of the ingenuity, speculation, manufactures, and agriculture of the whole upper country of the west. They have come from regions thousands of miles apart. They have floated to a common point of union. The surface of the boats cover some acres. Dunghill fowls are fluttering over the roofs,

as invariable appendages. The piercing note of chanticleer is heard. The cattle low. The horses trample, as in their stables. The swine utter the cries of fighting with each other. The turkeys gobble. The dogs of an hundred regions become acquainted. The boatmen travel about from boat to boat, making inquiries and acquaintances, agree to 'lash boats,' as it is called, and form alliances to yield mutual assistance to each other on the way to New Orleans. After an hour or two passed in this way, they spring on shore, to 'raise the wind' in the village. If they tarry all night, as is generally the case, it is well for the people of the town, if they do not become rioters in the course of the evening; in which case, strong measures are adopted, and the proceedings on both sides are summary and decisive. With the first dawn all is bustle and motion; and amidst shouts, and trampling of cattle, and barking of dogs, and crowing of the dunghill fowls, the fleet is in half an hour all under way; and when the sun rises, nothing is seen but the broad stream rolling on as before. These boats unite once more at Natchez and New Orleans; and although they live on the same river, it is improbable that they will ever meet again on the earth."

Description of an African Tornado.

The seasons of Sierra Leone are divided into the wet and the dry. The latter is generally ushered in by the explosion of two or three tornadoes, which, although formidable in themselves, are still so long connected with the approach of a pleasant time, as that the inhabitants have sometimes prayed for their appearance. One of these strange commotions of nature is thus described by Dr. Boyle:—"A violent tornado appears to strangers a most appalling visitation, and produces an extraordinary effect upon their feelings. It consists of successive flashes of the most vivid lightning, tremendous shocks of thunder, rapidly and alarmingly reiterated, impetuous gusts of wind, and deluging rain. This terrific combination of the elements sweeps along the whole of the coast under consideration; but it occurs with peculiar force on what is called the windward coast, especially at Sierra Leone. Its approach is first discernible by the appearance of a small clear silvery speck, at a high altitude in the heavenly expanse, which increases and descends towards the horizon, with a gradual and slow, but visible motion. In its descent it becomes circumscribed by a dark ring, which extends itself on every side, and as soon as the silvery cloud approaches the horizon, veils it in impenetrable gloom. At the moment the elements seem to have ceased their operations, and the very functions of nature to be paralyzed; the atmosphere appears to be deprived of the spirit of vitality, and a sensation of approaching suffocation pervades and oppresses the physical system. The mind is wrapped in awe and suspense, but the latter is speedily relieved by the dark horizon being suddenly illuminated by one broad blaze of electric fluid; peals of distant thunder then break upon the ear, and rapidly approach, and increase in fervency and violence

till the shocks become appalling; when the thunder is at its loudest a tremendous gust of wind rushes with incredible and often irresistible vehemence from the darkened part of the horizon, not rarely in its course carrying away roofs of houses and chimney-tops, blowing down or uprooting trees, and laying the stoutest and largest ships on their beam ends, or sinking them under weigh or at anchor; and to that succeeds a furious deluge of rain, which falls in one vast sheet rather than in drops, and concludes this terrible convulsion. The lightning is of the most vivid description, and, contrary to what has been reported of it, seldom sheet-lightning, but forked and piccing, and often extremely destructive, both to things animate and inanimate. Its apparently doubtful, wild course, is sometimes directed to a large and lofty tree, and the foliage, at the points of contact, is blasted on the instant, the exposed branches are severed from the trunk, and probably the enormous trunk itself is rent to its basis and destroyed. When it comes in contact with a house, it frequently leaves it as great a wreck as ships have been seen to be on coming out of a severe action, or after a destructive storm; and occasionally the building entered by it may happen to remain untouched, and its inmates, some, or all of them, as the author has known to occur, perish under its scorching influence.

"Occasionally the spindle of a ship's mast, the most elevated part of it, may appear to be the point of attraction, and it will sometimes dart among the spars and cordage, harmless, descending till it reach the deck, when it suddenly quits the vessel by some aperture; and rapidly returning through another, seems to have acquired a new character with incredible velocity; for, steering its strange and rapid course into the main deck or hold, it will kill, maim or injure every thing animate or inanimate with which it comes in contact. Much good has unquestionably been effected by conductors; but those who have watched the progress of the electric fluid, will hold the theorist in no estimation, who does not make the atmosphere the first and most important point of consideration. The heavy peals, or rather the terrifying shocks of thunder, which follow the lightning, frequently not only shake the buildings in Freetown, but the very foundations on which they stand; and the reverberations from the surrounding mountains increase, if possible, the awe excited by elementary commotion. The succeeding rain, or rather deluge, is happily of short duration, and rushing down the various inlets and indentations in the adjoining mountains, it forms into streams even a few minutes after its commencement, which sweeps through the streets of Freetown with astonishing velocity, bearing with them all the exposed vegetable and other matter, in a state of putridity or decay. Such is the tornado, and it is by the preponderating power of its gusts, and the atmospheric influence of lightning and its rains, that noxious exhalations from the earth, and deleterious miasmata, before confined to the neighbourhood of their origin by opposed or light currents of air in the day, or attracted by the land (the more lofty the more attractive) in the night, are removed, and con-

sequently, the indescribably distressing feelings occasioned by a foul atmosphere, are superseded by comparatively pleasurable and enlivening sensations.

Edinburgh New Philosophical Journal.

SPANISH POETRY.

The following is a translation from a poem of Don Jorge Marique, on the death of his father, and derived from an article in the North American Review of April on "Devotional and Moral Poetry."

O, let the soul her slumbers break—
Let thought be quickened and awake;
Awake to see
How soon this life is past and gone,
And death comes softly stealing on;
How silently!
Swiftly our pleasures glide away,
Our hearts recall the distant day
With many sighs;
The moments that are speeding fast,
We heed not,—but the past,—the past,
More highly prize.

Our lives are rivers gliding free,
To that unfathomed boundless sea,
The silent grave;
Thither all earthly pomp and boast
Roll, to be swallowed up and lost
In that dark wave;
Thither the brook pursues its way,
And tinkling rill;
There all are equal—side by side
The poor man and the son of pride
Lie calm and still.

This world is but the rugged road,
Which leads us to the bright abode
Of peace above;
So let us choose that narrow way,
Which leads no traveller's foot astray
From realms of love.
Our birth is but the starting place,
Our life the running of the race;
We reach the goal,
When, in that mansion of the blest
Death leads to its eternal rest
The weary soul.

Behold of what delusive worth
The bubbles we pursue on earth,
The shapes we chase
Amid a world of treachery;
They vanish ere death shuts the eye,
And leave no trace.
Time steals them from us—chances strange,
Disastrous accident and change
That comes to all,
Even in the most exalted state,
Relentless sweeps the stroke of fate,—
The strongest fall.

Tell me the charms that lovers seek
In the clear eye and blushing cheek,
The hues that play
O'er rosy lip and brow of snow;
When hoary age approaches slow,
Ah, where are they?
The cunning skill, the curious arts,
The glorious strength that youth imparts
In life's first stage,—
These shall become a heavy weight,
When time swings wide his outward gate
To weary age.

Where are the high-born dames—and where
Their gay attire and jewell'd hair,
And odours sweet?
Where are the gentle knights that came
To kneel and breathe love's ardent flame
Low at their feet?
Where is the song of Troubadour,
Where are lute and gay tambour,
They loved of lore?
Where the merry dance of old,

The flowing robes inwrought with gold,
The dancers were?

So many a duke of royal name,
Marquis and count of spotless fame,
And baron brave,
That might the sword of empire wield,
All these, O Death! thou hast conceal'd
In the dark grave!
Their deeds of mercy and of arms,
In peaceful days or war's alarms,—
When thou dost show,
O Death! thy stern and cruel face,
One stroke of thy all-powerful mace
Can overthrow.

Unnumber'd hosts, that threaten'd nigh,
Pennon and standard flaunting high,
And flag displayed,
High battlements entrenched around,
Bastion, and moated wall, and mound,
And palisade,
And cover'd trench secure and deep,
All these can not one victim keep,
O Death! from thee;
When thou dost battle in thy wrath,
And thy strong shafts pursue their path
Unerringly.

For "The Friend."

Enoch Lewis on the Militia System.

(Continued from page 374.)

With regard to the meaning of the part of the sixth article above recited, it may be observed, that the expression, *the freemen of the commonwealth*, is general, and as applicable to those of one age, colour, or condition, as another; yet no legislature has ever construed the article as imposing an obligation even to attempt the arming of *all* the freemen of the commonwealth. In all the laws enacted ostensibly for the purpose of carrying this part of the constitution into effect, numerous exceptions are made. The vice president of the United States, the executive and judicial officers of the United States, members of congress, custom-house officers, stage-drivers employed in carrying the mail of the United States, ferry-men employed on any post-road, while in the actual performance of their duty, postmasters, inspectors of exports, pilots, and mariners actually employed in the sea-service, ministers of religion, teachers in universities, academies and schools, while so employed, and who have been so employed for at least one year before, members of the board of health, directors and controllers of the public schools of the first school district in this commonwealth, judges of the supreme and district courts, and courts of common pleas, the mayors and recorders of cities, and the menial servants of foreign ambassadors, ministers and consuls, sheriffs, jailers, and keepers of work-houses, together with all persons over forty-five years of age, and the whole coloured population of every age and condition, are, by the existing law of this commonwealth, exempt from militia service. And this catalogue, with slight variations, is found in all the preceding militia laws. The existence of such a class of exempts, is conclusive evidence that the legislature has always considered itself authorised to exercise a discretion in regard to the class of freemen who should be armed and disciplined for the defence of the state. If the sixth article is imperative on the legislature to cause the freemen of the commonwealth to be armed and

disciplined for its defence, without regard to the conscientious scruples of the citizens, where is the authority obtained to exempt at once so large a part? And from what clause of the constitution was the authority deduced by the legislature of 1816 and 1818, or any preceding one, to place on the list of exempts every man liable to perform militia service, who should omit or decline to become enrolled; and thus excuse, without inquiry, every man who preferred paying a fine to learning the military discipline?

But probably no objections to these exemptions have ever been raised on constitutional grounds. The citizens, however disposed they may have been to provide an efficient military defence, have acquiesced in the exercise of this discretionary power. And there can be no doubt but the legislature would be sustained by the public voice, in adding to this list all other freemen who have a reasonable plea for exemption, although the constitution should be as silent with regard to them as to those included in the preceding enumeration. If the members of the legislature do not violate their engagement to support the constitution, or outrage the feelings of their constituents by giving their votes in favour of releasing from military requisitions all such freemen as cannot perform those services without neglecting their other more important civil or religious duties, it is not easy to perceive why a similar indulgence may not be extended to those who are restrained from the performance of those services by the highest possible obligation. If a reasonable excuse can be and ought to be admitted, the general expression of the constitution notwithstanding, why should it be denied to those who have the best of all possible excuses, a thorough conviction of the unlawfulness of the practice? Even if the ninth article had been expunged from the constitution, and the second section of the sixth had ended with the first section, still we should find ample reasons, in the nature of the case, and the discretionary authority assumed by the legislature, to urge an exemption in favour of all those who seriously and conscientiously believe the bearing of arms to be inconsistent with their religious duty.

This very article, however, though pointed to as the immovable pillar of military requisitions, bears on its front the positive declaration that those who conscientiously scruple to bear arms shall not be *compelled* to do so. What is the meaning of this prohibition? Does it mean that they shall not, like the conscripts of France, be chained together and driven to the field at the point of the bayonet? Or does it mean that those milder modes of coercion, by which a strong repugnance is frequently overcome, shall not be adopted? Though the word is not technical, it will not be improper to observe how it is applied in other parts of the constitution. In the twelfth section of the first article we find the word used affirmatively. "A majority of each house shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and may be authorised by law to compel the attendance of absent members, in

such manner and under such *penalties*, as may be provided." This passage clearly indicates that, in the sense of the convention, a demand supported by penalties is a compulsion. It certainly will not be pretended that any harsher mode of compulsion was designed, or would be tolerated, than fine or imprisonment. Again, in the ninth section of the ninth article, "In all criminal prosecutions the accused hath a right to be heard by himself and his counsel, to demand the nature and cause of the accusation against him, to have the witnesses face to face; to have *compulsory* process for obtaining witnesses in his favour," &c. Here, as before, no *compulsion* beyond fine and imprisonment can be intended. The word is twice used negatively in the ninth article. First, in the third section already quoted, and next in the ninth, where it is declared that a man cannot be *compelled* to give evidence against himself. In both these cases the prohibition has always been understood to be complete, and no species of legislative compulsion, however mild, would in those cases be tolerated.

But it will be urged that the constitution declares, that those who conscientiously scruple to bear arms, shall *pay an equivalent for personal service*, and, therefore, the legislature has no authority to grant the exemption for which I contend. But will it be pretended that the legislature must require every man who conscientiously scruples to bear arms, to pay an equivalent for personal service? The duties of the legislature are always construed with a grain of allowance. This article must convict every legislature of this state, during the last forty years, of neglect of duty, or be construed as indicating what *may* be, rather than what *must* be done. If laws *must* be made, requiring the freemen of the commonwealth, who are conscientiously scrupulous of bearing arms, to pay an equivalent for personal service, that law must be general and include them all, for no exception is made in the constitution. But no such complete inclusion is to be found in any militia law ever enacted under this constitution. But does our present militia law require an *equivalent for personal service*, and for personal service alone? For we observe, that the authority is confined to that equivalent, and has no application to any thing but *personal service*. Can personal service be required or rendered in time of peace? What is personal service? It certainly requires no great share either of learning or sagacity, to distinguish between training as practised in time of peace, and actual service. And yet it is only by confounding them that the sixth article of the constitution can be pressed into the service of our militia system, as now applied in time of peace to those who are religiously restrained from bearing arms.

In the constitution of the United States, art. i. sec. 8, congress is authorised to "provide for calling forth the militia to execute the laws of the Union, suppress insurrections, and repel invasions." This is their service. And in the next paragraph, "to provide for organizing, arming, and disciplining the militia, and for governing *such part of them* as may be employed in the *service* of the United

States, reserving to the states respectively the appointment of the officers, and the authority of *training* the militia according to the discipline prescribed by congress." In the second article, second section, "the president is made commander in chief of the army and navy of the United States, and of the militia of the several states when called into the actual service of the United States." Here *training according to the discipline prescribed by Congress*, and the *service of the United States*, are clearly distinguished and placed under different authorities.

The militia law of 1822, now in force, after prescribing the course to be pursued in the organization and training of the militia, with the assessment, collection, and disposition of fines, proceeds at length in section sixty-one, &c. to describe the process, in case they should be required, for the service of the state or of the United States. In that event a particular classification is required. The occasions on which the governor may call the militia into actual service are also stated, in section sixty-two, to be, a rebellion or an actual or threatened invasion of this or a neighbouring state. It therefore appears, upon the very face and front of this militia law, that no authority can be derived from the constitutional provision, that those who conscientiously scruple to bear arms shall pay an equivalent for personal service, to make such demand from that class of citizens in time of peace; for the militia are only to be called into *service* in case of a rebellion, or threatened or actual invasion of this or a neighbouring state. If the legislature possessed authority to order fines to be assessed and collected from those who, from conscientious motives alone, absent themselves from the field on the days of training, that authority must be drawn from some other source than the sixth article of the constitution.

It is indeed difficult to conceive, that such a company of talented men as those who formed the constitution, would prohibit the legislature from compelling their peaceful citizens to learn the discipline of war; and yet in the same paragraph require, not merely permit, the adoption of a course towards the same class of citizens, substantially the same as one described in another part of the same instrument as a compulsory process.

For "The Friend."

The unction, evangelical spirit, and instructive tendency of the following epistle, although addressed to a people particularly circumstanced, may nevertheless claim for it a more general attention. It is well known, that formerly there was in Tortola an interesting little company of Friends: subsequently they have greatly diminished in numbers, if they have not totally ceased to exist.

R.

An Epistle to Friends in the island of Tortola.

"Dear Friends,—Though I am personally a stranger, and unknown to most of you, yet ye have been, of late time especially, so frequently the subject of close thoughtfulness to me, and with so much warmth as to engage

my mind to visit you in a collective capacity with this epistle, from some apprehensions of duty, and with an heart replenished with sincere good-will, in which I wish you the possession of that happiness which is everlasting.

"It was tidings of great joy to the living body of Friends in this land, to hear that the Lord Almighty was at work in your island, to beget children to himself, and that the same substantial virtue, which wrought upon many in this and other nations, to redeem and purify them a people to the praise of his great name, had also visited you with a day-spring from on high; and produced the same blessed fruits in a measure, even a death unto sin, and a new birth unto righteousness; and by the baptism of the Holy Ghost, brought them into the body whereof Christ is head.

"Oh! the tenderness, the fear, and watchfulness, which attended some of your souls in that day! A precious day of visitation, which ought for ever to be remembered; a day wherein the Lord allured some of you, and brought you into the wilderness; speaking comfortably to you, and in his own time gave you vineyards from thence. Some of you, I believe, have in remembrance those times of divine betrothing, and cannot but acknowledge it was the Lord's doing. Then the mind was humbled as in the dust, and a living concern arose to walk in white, and to enter covenant with the Lord your God; a covenant you then hoped would never be broken; in this simplicity of heart, the Lord's children are ever safest, Almighty power watching over them for good, and regarding them with a father's care.

"As individuals amongst you were thus engaged, the spiritual sympathy and fellowship of the one body spread over sea and land, and we became as epistles written in one another's hearts; and were baptized by the one spirit into the one body, wherein is the bond of peace, and the unity of saints; in this stood our rejoicing on your account; for it is not the accession of numbers to any name or distinction amongst men, but the gathering of souls to the everlasting Shepherd, which gives joy to the Lord's family in heaven and earth.

"Now, dear Friends, is not the dew of your morning at times brought to recollection, and its heavenly relish remembered, yet hath not a loss sensibly attended you, and the once promising plantation amongst you, become less fruitful and beautiful? If so, where shall we inquire for the cause? We shall not find any deficiency in divine compassion; but the loss hath been occasioned by a neglect to follow on to know the Lord in his own way and leadings; and a departure in heart from him hath ensued, whereby the work has been marred; and that goodness wherein the holy unchangeable One would have established you, and rendered a permanent blessing and beauty to you, hath been to too many as a morning cloud, and as the early dew it hath soon passed away.

"Such ever was the consequence of unfaithfulness to the discoveries of the pure light; weakness, revolt, and backsliding hath ensued, and when people have forsaken the fountain of living waters (which is open for sanctification and refreshment) all their labours and inven-

tions have been as broken cisterns that can hold no water, and the latter end of such, unless they return and repent, will be worse than their former unenlightened state.

"Bear with me, my dear friends, in this freedom; my soul longs for your help and restoration, that by and through you the great name may be exalted in those islands, and that part of the Lord's footstool may become glorious.

"Let, I beseech you, the seeming foremost rank amongst you look closely to their own steps; and consider carefully, whether they have not by some means contributed to the general decay of lively zeal and care, through their own declension and luke-warmness; for it is most certain, the faithfulness, or unfaithfulness of this rank, hath a very great influence over young and tender minds, as well as of those who may be more advanced in years than in experience, and yet not void of a secret relish for heavenly matters. Return therefore, I beseech you, O ye chiefs, amongst the people, to your first love, lest greater desolation ensue; and he who walketh in the midst of the seven golden candlesticks come unto you quickly, and remove yours out of its place; for why should the candlesticks remain, when the light and lustre of the candle is extinguished?

"And dearly beloved friends of the rising generation, and ye in the prime of your life, suffer and receive the word of exhortation, from one who tenderly loves you; remember your Creator, and your Judge. Let not the foolish amusements, or vain conversation of this world, turn you aside from your great and everlasting interest; remember there is not any thing in this world can lay the foundation of eternal peace. It is an earnest humble seeking after the sanctifying hand, and submission to its virtue, which can alone fashion you as vessels of honour, and fit you for the heavenly kingdom. Cherish the secret drawings of divine love; be not ashamed of its tendering, restraining effects. Why should you sell your souls for a thing of nought, for such will be the smiles and frowns of this world, in a day that is hastily approaching. Let not, therefore, the evil example of others, nor the reproach of the scornful prevail to your hurt; but retain the fear of God, which will keep the heart clean, and be an excellent enduring treasure, when every thing else shall vanish as a vapour.

"And it most certainly behoves you, Friends, who are natives of this land, and have had your education amongst us as a people, and been frequently directed to the heavenly monitor, to walk with great circumspection; ye are amongst a people who have been made partakers of the like precious truth with us, principally through the immediate reach of the divine hand. Will not their eyes be turned to look at your conduct, and to observe the fruits of your faith, by its prevalence in your lives and conversations. And if, instead of the blessed fruits of righteousness, the contrary should appear, and your conduct be the means of stumbling to any, and evil liberties be pursued by you, to your own and others' hurt, to such I testify in the name, and under an awful sense of the authority of the most High, it had

been better for them never to have known the way of righteousness. Heavy, very heavy, will be the weight of the complicated guilt of their own transgressions, and the transgressions of others made worse by their example. Wo, from a righteous and dreadful God, to those by whom such offences come!

"I make no doubt but there are amongst you an honest seed; an afflicted and poor people; some of the Lord's poor, who retain in some good degree their first love, and bewail the hurt of Zion. I beseech such stand fast in their own lots, abide in the truth and patience; be sober and hope to the end. Though the times be gloomy, the out-goings of the morning are of God; and he can and will in his own time cause the wilderness to become a fruitful field. Look not too much at the declension of others, lest your faith should fail, but stedfastly look to, and follow on to know the Lord Almighty, who remains for ever, and the defection of multitudes can by no means impair his unchangeable truth and righteousness. In a sense of the fresh extendings of ancient all-sufficient help, I most tenderly and affectionately salute you; may the scattered amongst you be brought home, and the negligent be roused to diligence, while yet a little day continues. Let the tender breathings still remaining be cherished, that they may gather strength, and enter with holy prevalence the ear of the Lord, and Father of his people. This is the sincere prayer of one concerned at heart for your restoration and stability in righteousness and peace for ever.

"SAMUEL FOTHERGILL.

"Warrington, the 17th of 3d mo. 1760."

From the Annual Monitor.

DAVID PRIESTMAN, *Malton, Yorkshire, England*, died in the 5th month, 1831, aged 81 years.

This beloved Friend filled for many years the station of elder. He was much concerned for the welfare of society, and the support of those testimonies that we, as a people, are called upon to bear. He was of a liberal mind, and active in the cause of benevolence: the instruction of poor children obtained his peculiar attention. He was a diligent attender of our religious meetings; and not unfrequently expressed a few words at or towards the close, and was engaged for the arising of the pure life in them; and this exercise he recommended to his friends at the last meeting he attended, which was on the 20th of the 3rd month last, concluding with the emphatic language: "Be thou faithful unto death, and I will give thee a crown of life."

From this time his strength rapidly declined; but with the exception of occasional sickness, he did not appear to suffer much. He was naturally of a cheerful disposition, and during his short illness was favoured with a peaceful serenity that rendered his society sweetly interesting; and he appeared to be much engaged in prayer and meditation. He often spoke of his precious friends, gone before to a blessed inheritance, sometimes adding: "O that I may be permitted to join them!"

When unable to read himself, he much enjoyed having the Holy Scriptures read to him, as well as other religious and instructive books; and, until within a short time of his decease, evinced a lively interest therein, his memory and mental faculties appearing unimpaired.

He several times, in short sentences, expressed his affectionate solicitude for the best welfare of his family and friends, and spoke of the overflowing of love that he felt for all mankind. The last evening that he was able to converse, he said to his near relatives: "I have had a hard struggle, and many a bitter pang, but oh, wonderful, wonderful mercy! the work is accomplished, but nothing of my own; O no!"

He spoke of the great mercy of the dear Redeemer, and of the necessity of coming to the Throne of Grace. At another time he said, in deep humility: "I believe my blessed Lord and master has prepared a place for me."

From the "Liberia Herald."

NATIVE AFRICANS.

The natives of this country are a well formed, strong and healthy people, possessing regular, and with some exceptions, intelligent features, loquacious and social with one another,—so gay, and fond of amusements and dancing, that it is rarely that you see one among them whose mind is subject to melancholy. And where that baneful traffic the slave trade does not exist, "the sin crying unto heaven," they are friendly to each other, and their kindred. Their wants are few, and easily supplied. Their lands are good, and bring forth, with comparative little labour, all that is necessary for the purposes of sustaining life, in abundance. Cotton grows almost spontaneous; they can make their own cloths in plenty, and of various colours. It is only where they are tempted by the sight of the slavers' goods, they think of becoming rich speedily; the African becomes dead to the feelings of humanity, nature, reason, and conscience, that voice of God in man; seizes upon by intrigue, deceit, or force, and sells his friends, neighbours, and even his own offspring, to men still more lost to all that is good in man.

Their dress is simple; and among the common people a cloth, from two yards to two yards and a half square, worn around the waist, extending a little below the knees, or thrown over the left shoulder, is a full dress for both sexes. The kings wear a kind of robe made large and without sleeves, the upper part of which is curiously worked with a needle, and often richly so. The women also paint their faces, arms and feet, with a species of chalk or pipe clay, mixed with palm oil. However, the Kroomen, who are rather a distinct class, and differ in their manners from other natives, wear less clothes. But then they are more enterprising, industrious and hardy. Numbers of them quit their country every year and come to this colony, or go to Sierra Leone, and other places wherever they can get work, living poorly, saving their earnings till they have amassed enough to return home, with which they usually do, in two or

three years. Every master of a vessel, who has visited this country, knows that as soon as his vessel appears in sight, the Kroomen board him in their canoes. Captains of vessels employ numbers of them in unloading their vessels, and when they discharge them, they always demand a letter of recommendation.

Rice, cassada and wild game, of which their forests abound, and fish, which are also plentiful, and of a good quality, are the principal articles of their diet; though they cultivate the plantain and banana; and raise cattle, sheep, goats, and a great many fowls in their towns and villages.

Their houses are built one story, (seven or eight feet high) some are round, others square, according to the taste or fancy of the individual who builds. The corner posts and studs being planted in the ground, the walls are formed by wattling in small branches of the mangrove, and smoothly plastering them with clay. The roof is thatched with branches of the bamboo, and where these cannot be obtained, with grass or leaves. At Grand Cape Mount, and the Gallenas, they are made large and comfortable.

Their towns are built without regard to regularity, the houses being clustered together, barely leaving, in some places, a pathway, but mostly kept clean and free from grass, herbageous weeds, and nuisances of any kind. And to fortify them against an attack of their enemies, their principal towns are barricaded around with logs of the cotton tree, set upright in the ground, and fastened together with strong vines that grow wild in the woods, and sometimes the rattans are interwoven in such a manner as not to be easily scaled, and bullet proof. For the cotton wood, when it is dry, is very light and spongy, and effectually resists a bullet or even a grape shot if fired from any distance. R.

CURIOUS FISH.—A small volume has been recently published in England, which contains many interesting facts and entertaining anecdotes. The following is an adventure in a sea bath in the Frith of Forth. The author says:—

"A friend and myself were bathing one morning, as we had done before, and determined to swim out and rest on a certain rock. He generally took the lead, and while following, I was suddenly struck as by an electric shock. I then discovered that I had swam on a gelatinous substance, about three feet in diameter, which proved to be a fish surrounded by stings. In a moment it covered or enwrapped me, so that every part of my body was stung, and I could only disengage myself by tearing the animal from me piece-meal, at the peril of my hands, which were just as if I had poured vitriol upon them.

"With great difficulty I swam back towards the shore; but when I reached the machine, I had not strength enough to dress; and was afterwards led home between two persons. A medical friend ordered an application of oil and vinegar. Intense agony, which I can compare to nothing but the being stung by thousands of wasps, continued for about eight hours; and had it not terminated then, I must have sunk beneath the torture. As soon as the pain from the surface of the body was mitigated, I felt an internal soreness, was unable to eat for days, and inflammation of the throat continued for a fortnight. Several of these creatures are seen on the sands left by the tide, for about a month in the year; and I observed no horse would tread on one, nor would children touch it except with a stick; but though the

inhabitants of Porto-Bello had heard of persons being slightly stung, the oldest of them had never met with a case parallel to mine."

AFFLICTING DISPENSATION.

Newark, N. J. September 4th.—Since the prevalence of the cholera, we have had occasion to notice more instances than one, in which this dreadful epidemic had alighted not only on one or two, but when the whole or the greatest part of a family have been suddenly hurried to the grave. A melancholy and afflicting instance of this kind occurred in this town, during the last week. At a time when public alarm had greatly subsided, and our citizens began to felicitate themselves on the prospect of a subsequent exemption from "the pestilence that walketh in darkness," a case of cholera was announced in Green street, in an English family of the name of Beecraft, a mechanic, of prudent habits. His son, Alfred, aged twelve years, was the first who sickened, and died on Tuesday morning. Imprudently, perhaps, he was not interred until the evening of the same day. During the night three others of the family sickened, all of whom died, and were interred the next day, viz. James Beecraft; Mrs. Beecraft, wife of Alfred, and in about an hour afterwards, Alfred Beecraft himself, the head of the family. Thus in the short space of two days, were a husband, a wife, a brother, and a child, prostrated by the hand of death, exhibiting a solemn instance of the instability of human life. Who will not drop the tear of sympathy at a scene so appalling; and who not lend a cheerful hand in support of four orphan children, the youngest of whom is only seven months old!

THE FRIEND.

NINTH MONTH, 8, 1832.

We have copied from the Liberia Herald of July 7th, a short article headed "Native Africans," which as a communication from one of the colonists, and also for the information it furnishes, is not without interest. From the same paper we extract the following:—

"On Saturday the 30th ult. the fine ship Jupiter, Captain Peters, arrived at this port in 45 days from Norfolk, Virginia, with one hundred and fifty-seven emigrants. Letters of introduction have been handed to us by Messrs. Simpson and Moore, who are sent by the Auxiliary Colonization Society of Natchez, Mississippi, with the approbation of the free coloured people of that place, to view the colony, and make report of their observation. We bid them welcome to our shores, and hope every facility will be afforded them, in their travels and inquiries, by our fellow citizens."

It is further stated that Charles Snetter, a deputation for the same purpose from the free coloured people of Charleston, South Carolina, had also arrived in the Jupiter. These deputies are coloured persons, selected for the occasion, and the report which they make on their return, will be looked for with interest. The arrival there by the same conveyance of James P. Thompson, from New York, is likewise announced, recommended "as a gentleman qualified to fill the responsible office of teacher of youth."

Our Board of Health having deemed it inexpedient to continue the daily reports of cholera cases and deaths, of consequence our weekly statement is omitted. We have it in our

power to say from good authority, that from the 2d to the 6th inst. inclusive—five days—the number of cases reported to the Board, was forty-seven—of deaths six. This is indeed a great reduction; for which the feeling of every heart ought to be that of humble gratitude to the all-bountiful Preserver; at the same time there remains enough to admonish against self-confidence, and to induce prudence.

At New York there is reason to fear the state of things is less favourable; verbal accounts by passengers in the steam-boats, would seem to imply that there has been a considerable increase of cases within the last week. A New York paper of Sept. 3d. remarks—"Persons returning from the country cannot be too careful about their mode of living, as imprudence, exposure, and fatigue, have recently given rise to some melancholy cases of cholera among individuals of respectability;" and then several cases of the kind alluded to, are mentioned by name.

It appears from various accounts lately received, that the cholera continues to afflict many places in England, Ireland, and on the continent of Europe. A friend has handed us the following extract from a letter dated London, 28th of 7th month last:—

"We have again had amongst us that awful pestilence the cholera morbus; our own circle has hitherto escaped its blast, and we deem it a mercy. But not so with all our friends; some of them have to mourn the sudden loss of near and dear ties; for it has not been confined to the poor and the dissolute in its return, this time; but has taken off many among the middle and higher classes of society."

The same letter says:—

"Jas. Backhouse and his companion Geo. W. Walker arrived at Hobart's town, [Van Dieman's Land,] in the early part of 2d month, and were kindly received."

FRIENDS' ASYLUM.

Visiting Managers for the month.—Edward B. Garrigues, N. W. corner High and Sixth streets; Samuel Bettle, 14, South Third street; John G. Hoskins, No. 180, Mulberry street.

Superintendants.—John C. Redmond and wife.

Attending Physicians.—Dr. Robert Morton, No. 116, South Fourth street; Dr. Charles Evans, No. 102, Union street.

The British Privy Council have confirmed the decree of the Governor General of India, against Suttees, the immolation of widows by burning.—*National Gazette.*

Q. was not in time for the present number—will appear in our next.

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For "The Friend."

The following account of a debate in reference to the punishment for murder by death, or banishment to a desolate island, in a formal parliament of the Windward Society Islands, convened for discussing and adopting a code of laws prepared by missionary Nott, by request of the natives, we extract from the *Voyages and Travels of D. Tyerman and G. Bennett*. Tyerman and Bennett, it may be well to state, were deputed by the London Missionary Society in the year 1821, to visit their missionary stations in the South Sea Islands, China, India, &c. The constitution of the isles provided, that the parliament should consist of one house, wherein each person should have one vote. The members were the adult male branches of the royal family, the same of the principal chief, these being hereditary legislators: to which, as popular representatives, were added two of their own body out of the adult male inhabitants of each Mataaina, or district, appointed by themselves. The discussion and *right* settlement, (we think,) of so important a question as the punishment for murder by persons, who but a few years since were untutored and ungovernable savages in the daily practice of offering human sacrifices to blocks of wood and stone, conducted with a spirit, and candour, and good sense which would do credit to more enlightened assemblies, may be read with instruction and interest by all, and encourages the hope that as civilized, as well as other nations of the earth come more and more under the influence of the irresistible energies of that divine grace which has so miraculously dethroned the powers of darkness, so long predominant in those islands, the same wise and humane views of punishment may prevail.

On the question being proposed, Hitoti, the principal chief of Papeto, stood up, and bowing to the president and the persons around him, said, "No doubt this is a good law"—(the *proposed* punishment was exile for life to a desolate island,) "but a thought has been growing in my heart for several days, and when you have heard my little

speech, you will understand what it is. The laws of England, from which country we have received so much good of every kind, must not they be good? And do not the laws of England punish murderers by death? Now, my thought is, that as England does so, it would be well for us to do so. That is my thought."

Perfect silence followed; and it may be observed here, that during the whole eight days' meeting of this parliament, in no instance were two speakers on their legs at the same time; there was not an angry word uttered by one against another; nor did any assume the possession of more knowledge than the rest. In fact, none controverted the opinion of a preceding speaker, or even remarked upon it, without some respectful commendations of what appeared praiseworthy in it, while, for reasons which he modestly but manfully assigned, he deemed another sentiment better.

After looking around to see whether any body were already up before him, Utami, the principal chief of Buanaauia, rose, and thus addressed the president: "The chief of Papeto has said well, that we have received a great many good things from the kind Christian people of England. Indeed, what have we not received from Beretane? (Britain?) Did they not send us (Area) the gospel? But does not Hitoti's speech go too far? If we take the laws of England for our guide, then must we not punish with death those who break into a house? those who write a wrong name? those who steal a sheep? and will any man in Tahiti say that death should grow for these? No, no, this goes too far. So I think we should stop. The law, as it is written, I think, is good; perhaps I am wrong, but that is my thought."

After a moment or two of stillness, Upuparu, a noble, intelligent, and stately chief, stood forth. It was a pleasure to look upon his animated countenance and frank demeanour, without the smallest affectation either of superiority or condescension. He paid several graceful compliments to the former speakers, while, according to his thought, in some things each was right, and each was wrong. "My brother Hitoti, who proposed that we should punish murder with death, because England does so, was wrong, as has been shown by Utami. For they are not the laws of England which are to guide us, though they are good; the Bible is our perfect guide. Now, Mitti Truter (the missionary Crook) was preaching to us on (naming the day) from the Scripture, 'He that sheddeth man's blood, by man shall his blood be shed,' and he told us that this was the reason of the law of Eng-

land. My thought, therefore, is not with Utami, but with Hitoti (though not because the law of England, but because the Bible, orders it,) that we ought to punish with death every one found guilty of murder." There was a lively exchange of looks all through the assembly, as if each had been deeply struck with the sentiments of the speaker, especially when he placed the ground of the punishment of death, not upon English precedent, but Scripture authority. Another chief followed, and "rising, seemed a pillar of state," one whose aspect, and presence, and costume of dress (richly native) made the spectators forget even him who had just sat down. His name was Tati; and on him all eyes were immediately and intensely fixed, while, with not less simplicity and deference to others than those who had preceded him, he spoke thus: "Perhaps some of you may be surprised that I, who am the first chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me. The chiefs, who have spoken before me, have spoken well. But is not the speech of Upuparu like that of his brother, Hitoti, in this way? If we cannot follow the laws of England, in all things, as Hitoti's thoughts would perhaps lead us, because they go too far,—must we not stop short of Upuparu, because his thoughts go too far likewise? The Bible, he says, is our perfect guide. It is. But what does that Scripture mean? 'He that sheddeth man's blood, by man shall his blood be shed.' Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am Tati; I am a judge; a man is convicted before me; he has shed blood; I order him to be put to death; I shed *his* blood; then who shall shed *mine*? Here, because I cannot go so far, I must stop. This cannot be the meaning of those words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing upright,—perhaps, I say, this is one of those which were thrown down. However, as I am ignorant, some one else will show me that, in the New Testament, our Saviour or his apostles have said the same thing concerning him that sheddeth man's blood, as is said in the Old Testament. Show me this in the New Testament, and then it must be our guide."

Much cordial approbation was evident at

the conclusion of Tati's speech, and its evangelical appeal seemed to remove some difficulty and doubt respecting the true scriptural authority applicable to the case. Next rose Pati, a chief and judge of Eimeo, formerly a high priest of Oro, and the first who, at the hazard of his life, had abjured idolatry. "My breast," he exclaimed, "is full of thought and surprise and delight. When I look round at this *fare bure ra*, (house of God,) in which we are assembled, and consider who we are that take sweet counsel together here, it is to me all *mea huru e*, (a thing of amazement,) and *mea aa foaia te aau*, (a thing that makes glad my heart.) Tati has settled the question: for is it not the gospel that is our guide? I know many passages which forbid, but I know not one which commands, to kill. But then another thought is growing in my breast, and if you will hearken to my little speech, you shall know what it is. Laws to punish those that commit crime are good for us. But tell me, why do Christians punish? Is it because we are angry, and have pleasure in causing pain? Is it because we love revenge, as we did when we were heathens? None of these: Christians do not love revenge; Christians must not be angry; they cannot have pleasure in causing pain—Christians do not therefore punish for these. Is it not that, by the suffering which is inflicted, we may prevent the criminal from repeating his crime, and frighten others from doing as he has done to deserve the like? Well, then, does not every body know that it would be a greater punishment to be banished for ever from Tahiti, to a desolate island, than just in a moment to be put to death? And could the banished man commit murder again there? and would not others be more frightened by such a sentence than by one to take away his life? So my thought is that Tati is right, and the law had best remain as it has been written."

One of the *'taata rii*, or little men, a commoner, representative of a district, now presented himself, and was listened to with as much attention as had been given to the lordly personages who preceded him. He said: "As no one else stands up, I will make my little speech, because several pleasant thoughts have been growing in my breast, and I wish you to hear them. Perhaps every thing good and necessary has been said already by the chiefs: yet as we are not met to adopt this law or that law, because one great man, or another, recommends it, but as we, the *taata rii*, just the same as chiefs, are to throw all our thoughts together, that out of the whole heap the meeting may make those to stand upright which are best, whencesoever they came—this is my thought. All that Pati said was good; but he did not mention that one reason for punishing, (as a missionary told us, when he was reading the law to us, in private,) is too make the offender good again if possible. Now if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow

there. But if we kill him, where will his soul go?"

Others spoke to the same purport, and in the result it was unanimously determined that *banishment*, not death, should be inflicted on murderers. It followed, of course, that the extreme exercise of magisterial power, to take away life, was excluded from every other case. Q.

From Flint's History and Geography of Mississippi Valley.
(Continued from page 380.)

The order of things in the western country naturally fosters a propensity for a floating life on the waters. The inhabitants will ultimately become as famous as the Chinese, for having their habitancy in boats. In time of high waters, at the mouth of the Ohio, we were on board an immensely large flat boat, on which was kept a town, which had figured in the papers as a place that bade fair to rival the ancient metropolis of the Delta of the Nile. The tavern, the retail and dram shops, together with the inhabitants, and no small number of very merry customers, floated on the same bottom. We have seen a large tinner's establishment floating down the Mississippi. It was a respectable manufactory, and the articles were sold wholesale and retail. There were three apartments and a number of hands. When they had mended all the tin, and vended all that they could sell in one place, they floated on to another. A piece goods store, united with a book store, is no uncommon establishment. We have heard of a large floating blacksmith's establishment, and of another in which it was contemplated to work a trip hammer. Besides the numerous periognes, or singular looking Spanish and French trading retail boats, commonly called 'chicken thieves,' which scour the rivers within an hundred leagues of New Orleans, there are on all the waters of the west retail trading boats. They are often fitted up with no inconsiderable ingenuity and show. The goods are fancifully arranged on shelves. The delicate hands of the vender would bear a comparison with those of the spruce clerk behind our city counters. Every considerable landing place on the waters of the Ohio and the Mississippi, has in the spring a number of stationary and inhabited boats, lying at the shores. They are too often dram shops, and resorts of all kinds of bad company. A severe inquiry ought to be instituted at all these points, respecting the inmates and practices of these floating mansions of iniquity.

There is no portion of the globe where the invention of steamboats should be so highly appreciated, as in the Valley of the Mississippi. This invention deserves to be estimated the most memorable era of the west; and the name of the inventor ought to be handed down with glory to the generations to come. No triumph of art over the obstacles of nature has ever been so complete. But for this invention, the valley might have sustained a nation of farmers and planters, and the comforts, the arts, refinements, and intelligence of the day, would have made their way slowly from New

Orleans to the lakes, the sources of the Mississippi, and the Rocky Mountains. Thousands of boatmen would have been slowly and laboriously warping, and rowing, and cordelling their boats, in a three months trip up these mighty and long streams, which are now ascended by steam boats in ten days. It may be safely asserted, that in many respects, the improvements of fifty years without steamboats, were brought to this country in five years after the invention. The distant points of the Ohio and the Mississippi used to be separated by distances and obstacles of transit more formidable in the passing than the Atlantic. These points are now brought into juxtaposition. Distances on the rivers are not, indeed, annihilated; but they are diminished to about an eighth of their former extent; and their difficulties and dangers are reduced even more than that. All the advantages of long rivers, such as variety of soil, climate, productions, remain divested of all the disadvantages of distance and difficulty of ascent. The day that commemorates this invention should be a holiday of interest, only second to that which gave birth to the nation.

It is, perhaps, necessary to have something of the experience which we have had, of the slowness, difficulty, and danger, of propelling boats against the current of these long rivers, fully to estimate the advantages of this invention. We have ascended the Mississippi in this way for fifty days in succession. We have had but too much of the same kind of experience on the other streams. We considered ten miles a day as good progress. It is now refreshing, and it imparts a feeling of energy and power to the beholder, to see the large and beautiful steamboats scudding up the eddies, as though on the wing. When they have run out the eddy, and strike the current, it is a still more noble spectacle. The foam bursts into a sheet quite over the deck. The boat quivers for a moment with the concussion, and then, as though she had collected energy, and vanquished her enemy, she resumes her stately march, and mounts against the current five or six miles an hour. We have travelled ten days together between New Orleans and Louisville, more than an hundred miles in a day against the stream. The difficulty of ascending used to be the only one that was dreaded in the anticipation of a voyage of this kind. This difficulty has now disappeared, and the only one that remains, is to furnish money for the trip. Even the expense, considering the luxury of the fare and accomodation, is more moderate than could be expected. A family in Pittsburgh wishes to make a social visit to a kindred family on Red river. The trip, as matters now stand, is but two thousand miles. Servants, baggage, or 'plunder,' as the phrase is, the family, and the family dog, cat, and parrot, all go together. In twelve days they reach the point proposed. Even the return is but a short voyage. Surely we must resist strong temptations, if we do not become a social people. You are invited to a breakfast at seventy miles distance. You go on board the passing steamboat, and are

transported during the night, so as to go out in the morning, and reach your appointment. The day will probably come, when the inhabitants of the warm and sickly regions of the lower points of the Mississippi, will take their periodical migrations to the north, with the geese and swans, and with them return to the south in the autumn.

We have compared the most beautiful steamboats of the Atlantic waters with those of the Mississippi; and we have seen none, which in splendour and striking effect upon the eye, and the luxury and comfort of accommodation, surpass the Washington, Philadelphia, Lady of the Lake, Florida, and some others on these waters. We have been amused in observing an Atlantic stranger, who had heard us described by the phrase, 'backwoodsmen,' taking his first survey of such a steamboat. If there be any ground of complaint, it is, that so much gorgeousness offends good taste, and seems to be in opposition to that social ease and comfort, which one would desire in such a place. Certainly, there can be no comparison between the comfort of the passage from Cincinnati to New Orleans in such a steamboat, and a voyage at sea. The barren and boundless expanse of waters soon tires upon every eye but a seaman's. And then there are storms, and the necessity of fastening the tables, and of holding to something to keep in bed. There is the insupportable nausea of sea sickness, and there is danger. Here you are always near the shore, always see the green earth; can always eat, write, and study undisturbed. You can always obtain cream, fowls, vegetables, fruit, fresh meat, and wild game, in their season, from the shore.

A stranger to this mode of travelling would find it difficult to describe his impressions upon descending the Mississippi for the first time in one of these steamboats which we have named. He contemplates the prodigious construction, with its double tiers of cabins, and its separate establishment for the ladies, and its commodious arrangements for the deck passengers and the servants. Over head, about him, and below him, all is life and movement. He contemplates the splendour of the cabin, its beautiful finishing of the richest woods, its rich carpeting, its mirrors and fine furniture, its sliding tables, its bar room, and all its arrangements for the accommodation of a hundred cabin passengers. The fare is sumptuous, and every thing in a style of splendour, order, and quiet, far exceeding most city taverns. You read, converse, walk, or sleep, as you choose. You are not burdened by the restraint of useless ceremony. The varied and verdant scenery shifts about you. The trees, the green islands, the houses on the shore, every thing has an appearance, as by enchantment, of moving past you. The river fowl, with their white and extended lines, are wheeling their flight above you. The sky is bright. The river is dotted with boats beside and below you. You hear the echo of their bugle reverberating from the woods. Behind the wooded point, you see the ascending column of smoke rising over the trees, which

announces that another steamboat is approaching you. The moving pageant glides through a narrow passage, between an island, thick set with young cotton woods, so even, so beautiful, and regular, that they seem to have been planted for a pleasure ground, and the main shore. As you shoot out again into the broad stream, you come in view of a plantation, with all its busy and cheerful accompaniments. At other times you are sweeping along for many leagues together, where either shore is a boundless and pathless wilderness. A contrast is thus strongly forced upon the mind, of the highest improvement and the latest pre-eminent invention of art, with the most lonely aspect of a grand but desolate nature—the most striking and complete assemblage of splendour and comfort, the cheerfulness of a floating hotel, which carries, perhaps, hundreds of guests, with a wild and unlimited forest, it may be an hundred miles in width, the abode only of bears, owls, and noxious animals.

The Mississippi may be fairly considered as the grand trunk of water communication; and the Missouri, Illinois, Ohio, White, Arkansas, and Red rivers, the main arteries. Each of these again has its own system of circulation. To the lakes, and the immense distances of the highest boatable waters of the Alleghany, Monongahela, Kenhawa, Cumberland, Tennessee, Yazoo, Mississippi, Missouri, Arkansas, and Red rivers, add communications with all the shores and rivers of the northern lakes, the gulf of St. Lawrence, and the Atlantic sea board, by the Ohio and Erie canal, and the Pennsylvania canal; and the numerous connections of all the western boatable waters by canals, to which these will naturally give birth; and we may safely assert, that this valley is a sample entirely by itself on our globe, of the ease and extent of inland water communications. New Orleans cannot have less than 40,000 miles of interior navigation on all her lakes, bayous, and hundreds of boatable streams, without taking into view the added extent of the northern lakes, which will be connected with her by the Ohio canal. For water communication she has no rival nor compeer; and she may be justly denominated the queen of rivers. The whole western country is as strongly marked off from any other region by the number and extent of its navigable waters, as it is by the greater magnitude of its valley.

For "The Friend."

Having often met with allusions to the Russian manner of ablution by means of steam, my attention was at once attracted to an article in a late number of the Edinburgh New Philosophical Journal, on the subject; and having been amused myself by the perusal of it, am induced to forward an abstract for insertion in "The Friend." It may be truly denominated a sweating process, and would seem to require no small share of firmness to encounter it, yet bating the *birch rod*, part of the ceremony, the effect upon the whole, I should think, must be pleasurable, and in some cases, perhaps, salubrious.

R.

Account of the Russian Vapour-Bath, by T. S. Traill, M. D.

"The existence in Hamburgh of two establishments where the Russian Vapour-bath is used, brought to my recollection the descriptions given by Acerbi, and other travellers, of the intense heat and sudden transition to cold, so much relished by the nations of northern Europe, and raised my curiosity to experience, in my own person, the effects of this singular species of bathing. I was further induced to take this step from finding myself suddenly oppressed with a violent feverish cold, which raised my pulse considerably above 100°, and rendered me little able to join the public dinner-table in the Apollo Saal.

"Accompanied by two friends who wished to make the same experiment, I repaired to the *Alexanderbad*, which is under the direction of its proprietor, a Jewish physician, who had liberally opened it gratuitously to the members of the Society of *Naturforscher*, then assembled at Hamburgh. We were ushered into a very neat saloon, provided with six couches, beside each of which stood a dressing table, and a convenient apparatus for suspending the clothes of the bather. Here we undressed, and were furnished with long flannel dressing-gowns and warm slippers, after which we were all conducted into a small hot apartment, where we were desired to lay aside our gowns and slippers, and were immediately introduced into the room called the bath, in which the dim light, admitted through a single window of three panes, just sufficed to show us that there were in it two persons, like ourselves, in *puris naturalibus*; one of whom was an essential personage, the *operator*; the other a gentleman just finishing the process by a copious effusion of cold water over his body. This sudden introduction into an atmosphere of hot steam was so oppressive, that I was forced to cover my face with my hands, to moderate the painful impression on the lips and nostrils, and was compelled to withdraw my head, as much as possible, from the most heated part of the atmosphere, by sitting down on a low bench which ran along two sides of the bath. I soon felt that it would be absolutely impossible to endure the contact of any sort of covering in a temperature so high.

"The bath-room is about 15 feet long, by about as much in breadth. It is lined with wood, rendered quite black by constant immersion in hot steam. On two sides it has three tiers of benches or rude couches, each of which is calculated to hold two persons with their feet toward each other; so that twelve persons might bathe at the same time. The lowest bench projects farthest into the room; they rise two feet above each other; and each has a wooden pillow at the ends.

"In one corner, at the farther end of the apartment, stands the furnace, which is supplied with fuel from without, and has a thin arch of fire-brick turned over the fire, against which the flame reverberates, until the arch is red hot. Over this arch is built a small brick chamber, the only aperture to which is by a small door about two feet long, and fifteen inches wide, opening nearly to the level of the arch. To increase the heated surface,

numerous small earthen jars or broken pottery are piled on the arch, and all are kept up to a low red heat. On these a basin of water is occasionally dashed; and the clouds of steam which instantly issue from the door of the heated chamber, form the source of heat employed to maintain the temperature of the bath.

"In the corner opposite to the furnace is a reservoir of cold water, into which the person who manages the bath frequently, during our stay in the bath, plunged to cool his surface, a precaution not unnecessary for an individual who is exposed daily eight hours, stark naked, to a temperature quite oppressive to the uninitiated. Yet this exposure and this alternation cannot be unhealthy; for I never saw a more athletic man than this person, who informed me that he had been constantly engaged in this occupation for sixteen or eighteen months.

"The centre of the ceiling of the bath-room is perforated by numerous holes which allow a copious shower-bath of cold water to descend on the head of the bather, when a valve, managed by a cord, is opened.

"Such is the apparatus necessary for a Russian vapour-bath.

"After remaining some time in the bath, the first sensations of oppressive heat subsided, and I ascended to the second tier of benches, the wood of which, however, was somewhat cooled by the plentiful affusion of cold water. At each remove this operation is repeated; otherwise the contact of the wood would be insupportable to the skin. It is needless to say, that the perspiration very soon began to run from every pore, not merely as a moist exhalation, but ran off in copious streams. This greatly moderated the sensation of heat.

"After lying extended for some time on the second tier of benches, a bucket of cold water was dashed on the upper one, and we removed there; but the heat, so near the ceiling, was fully as oppressive as on first entering; and I found it necessary to allow the air to enter my nose through my fingers. If I inhaled it with the mouth wide open, I felt an oppressive heat in my chest; but, by degrees, even this degree of heat became supportable, though I never was able to sit upright on the upper bench, so strong was the temperature of the humid atmosphere close to the ceiling.

"While we were groping our way from bench to bench, the assistant, more than once, plunged headlong into the cold bath to refresh himself, ere he commenced on us the next part of his professional occupation.

"We were, one by one, requested to descend to the second tier; and the assistant, grasping in his hand a bundle of birch rods, began assiduously to whip his patients, who lay extended on the bench at full length, from head to heel. This application differs essentially from the well remembered scholastic birch discipline; for the leaves are left on the twigs, and the sensations produced in no way resemble the effect of the instrument employed in English schools to convey a *fundamental* knowledge of Greek and Latin into the *heads* of our youth. In fact, this species of whipping is performed very dexterously with a sort of brushing motion, from the shoulders down-

wards; and the application becomes general over the body and limbs, as the bather turns on his wooden couch. The sensations produced by this operation are agreeable, and are very far from producing that excessive redness of the surface described by Acerbi.

"The operator now anoints the whole body with a liquid mild soap; and, after again mounting to the upper tier for some time, we descend one by one to the middle of the floor, where a powerful affusion of cold water from the shower bath in the ceiling removes every vestige of soap. This sudden affusion of cold water is remarkably grateful: it is scarcely possible to describe the effect, which is highly exhilarating and refreshing.

"It is usual again to undergo the steaming after the temperature of the bath is increased by the affusion of water on the glowing pottery in the furnace. For this purpose, the operator opens the door above described, and placing us out of the direction of the immediate efflux of the steam, he dashes, in successive jets, a small bucket of water into the furnace. The apartment is instantly filled with clouds of steam, at a high temperature; and when the door of the aperture is closed, we resume our places on the benches, gradually proceeding to the highest, as we become inured to the temperature. From the upper tier we finally descend to have the cold shower bath repeated; after which we leave the bathing-room, are rubbed dry by assistants in the small heated apartment, where we resume the flannel dressing-gown and slippers, and are reconducted to the saloon, where we find the couches spread with blankets; and we recline for half an hour in a most profuse perspiration, and in a state of luxurious langour, and mental tranquillity.

"The effect of the Russian vapour-bath is to accelerate the pulse, which soon regains its natural standard on leaving the bath; and, when I took it in a highly feverish state, I was within an hour after entirely free of fever, and able fully to enjoy the philosophic soirée that evening.

"The process of the vapour-bath is completed by a plentiful supply of towels, with which we gradually dry the surface, while we are well *rubbed* down by an assistant. We then resumed our dress, and retired to a coffee-room, where there was a plentiful supply of newspapers, and had a cup of good coffee.

"I received from the liberal owner permission to examine his splendid establishment of vapour and shower baths devoted to females. The vapour-bath resembles that already described, but is much neater. The variety of shower-baths surprised me. They are of every conceivable form, from the powerful stream to the minute drizzling of water from orifices as fine as a needle, which jet tiny streams of warm or cold water, at the option of the bather, in every possible direction on her person. By means of polished brass arms, curved so as to enclose the body, moveable by universal joints, connected with a cistern, and perforated with innumerable minute holes, a *cross-fire* of jets, (if I may be allowed the expression,) is kept up on any part of the body. If the bather inclines to sit, a perforated seat is placed on a

large flat trough, which collects and carries off the water, jets of water play from the various moveable arms from each side, from above, and from below, so that every part of the surface is bedewed. A general stop-cock commands the whole flow of water, while each brazen-rod is under the control of one appropriate to itself. These are at the disposal of the bather; and each trough or bath is surrounded by curtains to screen the person from the eyes of the assistant.

"Similar shower-baths are appropriated to gentlemen. The whole forms one of the most elegant and perfect establishments of the kind I have ever seen, and is a source of emolument to the spirited proprietor.

"I inquired anxiously into the medical efficacy of the Russian vapour-bath, and found that in chronic rheumatism, in the stiffness of limbs consequent on gout, and other long continued inflammations, in some cases of palsy, in various cutaneous diseases, it is a most powerful and valuable remedy. While in the establishment, I saw an invalid enter, who informed me, that, after severe acute rheumatism, of several months' duration, he was so lame that he had been carried by two persons into the bath; but that, after five or six times undergoing the discipline I have described, he could walk alone as well as I saw him, (he had walked, aided by a stick, from his house to the bath,) and appeared confident that in a little time he should entirely recover the power and flexibility of his limbs.

"From all I could learn in Hamburg, I am inclined to consider the Russian vapour-bath as a most valuable remedy in some chronic diseases, and regret that we have not a similar establishment in any of our medical charitable institutions."

For "The Friend."

THE AMERICAN SNOW BIRD.

I have observed, that the Snow Bird not only breeds but remains all summer in the northern counties in this state. They cannot endure great heat, which will account for their withdrawing to the north of the mountains as soon as winter is over. The district in which I have observed them, is the very elevated lands which lie along the head waters of the Susquehanna; this of course is comparatively cool, and the unrivalled denseness of the forests must also aid in preserving them from the fervid rays of the sun. But even there they often appear to suffer much from the noontide heat on clear days in summer. At such a time they may be seen perched under shelter of the densest foliage they can find, their feathers ruffled, their wings drooping, and scarcely animation enough in them, to enable them to fly if you approach. What myriads of these enliveners of winter must be bred in our country. I have made many excursions through different parts of it, and I never remember at the approach of a snow storm to have seen a single house for man or beast, that had not at least one flock of them about it.

I have been led to these remarks by an article which I have observed in a late paper,

and which, I think, would interest the readers of "The Friend." A SUBSCRIBER.

From the Raleigh Register.

MESSRS. EDITORS:—There are some things in the history of nature involved in mystery and obscurity. Some can be explained by the scientific reasoning of learned men, and others depend on certain facts, which have never been discovered or investigated. In the course of one's life, various objects are presented to our view, calculated to awaken our curiosity, and arrest our attention. The habits of the American snow bird were unintelligible to me from infancy. I concluded, however, that my ignorance would be dissipated when manhood advanced, and that the books of ornithologists would tell me all about the little blue bird with two white feathers in its tail. To my surprise, these only taught me what I knew before. According to them, the snow bird is remarkable for the obscurity which hangs round its history. On the first approach of winter, it suddenly makes its appearance in very numerous flocks, about the fences and hedges, and the uninhabited houses of plantations. The inclemency of the weather seems to make it court the society of man. No one could heretofore tell me whence it came, or whither it went. Some supposed it to be another bird, which, by some mysterious and irresistible power, entirely changed its plumage. My doubts are now removed, and I am no longer compelled to believe the incredulous stories of the conversion of frogs and field sparrows into snow birds. They migrate to the mountains in summer, both for the purposes of propagation and of enjoying an atmosphere congenial to their nature. They cannot live in hot climates, and excessive cold will destroy them. When the mountains become uninhabitable, by the congelation of ice and snow, and the berries which serve them for sustenance are destroyed, they pay their compliments to us of the plain.

The following facts I derived from Gov. Stokes, in one of his interesting accounts of his own history. As one of the commissioners to survey the boundary line between North Carolina and Tennessee, he passed over the Smoky Mountain, for a distance of about eight miles. It is so thickly covered with trees and under-growth, as to be almost impassable; and ground whortleberries are its chief production. Bears and numerous other wild beasts resort to it as a place of refuge when pursued by the hunters; and on the whortleberry bushes snow birds build their nests. The providence of God is nowhere more conspicuous, than in the protection of the innocent inhabitants of the Smoky Mountain. From some cause or other, snakes do not establish their abode there, to devour the helpless callow of the apparent rightful owners of the shrubs and underwood. When this bird visits us, it delights to hover near stacks and meadows, feeding on the seed which they contain; while in very bleak weather, when the earth is covered with snow, it may be attracted to the windows of a house, by placing a few crumbs on the sill—the desolation around causing it to forget its natural fear of

man. A feeling of melancholy crosses the mind, and a mournful sadness depresses the heart, when the wide and dreary landscape, deserted by all the other light tenants of the barren air, is only enlivened by the presence of the pitiful snow bird. Yet, even in the bitterest season, it is always gay and lively; and the scenery around seems to have no saddening effect on its cheerful heart. What a lesson was I taught!

While left, in childhood's rainbow hours,
I've watch'd thee at the parlour pane,
Hiding thee from ruthless showers,
'Till vernal airs shall breathe again.

O, how my youthful eyes would strain,
Pursuing in the wayward track;
How oft I've spread the attractive grain,
To bring thy wandering pinions back!

Yes, gentle bird! I mind the time,
Thou sportedst round my window seat—
Thoughtless of evil as of crime,
Pleas'd, it would seem, my face to greet.

And feeding with confiding stay,
On tiny crumbs I threw to thee;
'Twere base, 'twere cruel to betray
A bird that ne'er had injur'd me!

There breathes an everlasting power,
Unknown, but felt; unseen, but heard;
He clothes each tree, he tints each flower;
His arm protects my darling bird.

Let winter come with stormy voice,
Let snow wreaths crown each highest hill;
He bids thee in the storm rejoice,
He sees, protects, and feeds thee still.

For "The Friend."

Believing that the permanency of our republican institutions so entirely depends upon the *virtue* and intelligence of the people, would it not be wise as well as humane in congress to enact a law, similar to the following English bill, for the benefit of the thousands of poor ignorant children who are now employed in our numerous factories?

Factory Bill.—The principal provisions of Mr. Sadler's bill to regulate the labour of children and young persons in the mills and factories of the United Kingdom, are the following:

"Whereas it is necessary that the hours of labour of children and young persons, employed in the mills and factories of whatever description, should be regulated, inasmuch as it has of late become a practice in many such mills and factories, to employ a great number of children and young persons, of both sexes, an unreasonable length of time, and late at night, and in many instances all night, to the great and manifest injury of the health and morals of such children and young persons—

Be it enacted that "no person under the age of twenty-one years, shall be allowed to work during the night; that is to say, between seven o'clock in the evening and six in the morning, in any of the mills or manufactories of the United Kingdom."

That "no person, under the age of eighteen years, shall be employed in any mill or factory, in any description of work whatsoever, more than ten hours a day, nor more than eight hours on a Saturday."

That "there shall be allowed to every child or young person, in the course of the day, at least one hour and a half for meals and rest:—

That "no child shall be employed in mills or factories, in any description of work whatsoever, before nine years of age:—

That "the ceiling and walls of mills and factories shall be whitewashed every year:—

That "the ceiling shall be of — height:—

That offenders against this act "shall forfeit a sum not exceeding 20*l.* nor less than 10*l.*:—

"Only one penalty shall be recoverable in one day."

From the "Co-operator."

THE FACTORY CHILD.

An interesting little poem, attributed to Richard Oasthey, Esq. of Fixby Hall, has just issued from the press under the above title. It is a work which does credit to the heart of the writer, and adds another to the many obligations which the victims of the woollen factory system are under to him. The simplicity and unaffected style of the poem is not one of its least commendations. We extract the following:—

Poor gentle Mary goes with her heart oppress'd,
Hungry and tir'd: high heaves her pensive breast;
Her little hands besmear'd with dye and oil,
Depict the drudg'ry of her infant toil:
Her youthful face how ting'd with anxious care!
Her strength how weaken'd by the tainted air!
No language can her secret griefs reveal;
Yet hearts there are that do not pity feel.
Her rights to plead, and to set forth her wrongs,
Would furnish matter for ten thousand tongues;
E'en Brougham's eloquence would greatly fail
To paint her woes!—Her own plain artless tale,
The simple statements of her infant tongue,
Speak louder facts than ever bards have sung.

Such tender lambs, ere seven short years have pass'd,
Must shiver in the morning's wintry blast;
While others sleep and laugh their griefs to scorn,
These children, early, wretched, and forlorn,
Must leave their beds and to the factory go,
Thro' wind and rain, or thro' the trackless snow,
Their feet benumb'd, their fingers pinch'd with cold,
Such state of suffer'ing scarcely can be told.
Ah, see their haggard looks! their frozen tears!
Their inward anguish but too plain appears!
See in their hearts conflicting passions war!
None but a mother feels pure nature's law.
Behold that slender form, the first sad week,
Stretch forth her infant hands her clothes to seek—
"Oh, father, is it time?"—then drops her head;
Again she starts in terror from her bed.
The bell* begins, with fear her bosom quakes,
And ev'ry nerve within her frame awakes.
Half dress'd she runs (ye pious masters, hear!
There must be punishment, or why this fear?)
In breathless haste, and oft goes wet to skin;
Then asks some elder girl her frock to pin.
But if too late, a demon in man's form,
Whose countenance bespeaks the gath'ring storm,
With hands uplifted strikes the unfeeling blow,
And in one moment lays the captive low.
O'ercome with grief and fear, her spirits faint;
She dares not weep, nor utter a complaint.
For six long days the child is forc'd to hear
The bellish words of those who curse and swear—
All words obscene which mortals can invent:
Then on the Sunday to the school is sent.
But what impressions can instruction make?
Worn out with toil, she cannot keep awake.

* The factory bell.

No man knows what he can do, till he is firmly resolved to do whatever he can. When men have thought themselves obliged to set about any business in good earnest, they have done that which their indulgence made them suppose impossible.—*M. Review*, 1750.

DIED, on fifth day morning, the 13th inst., in the 77th year of her age, DOROTHY LARGE; relict of the late Ebenezer Large, of this city.

For "The Friend."

JOHN GRIFFITH.

I have seen with approbation, extracts from the Journal of John Griffith, at different times inserted in the pages of "The Friend." This narrative of a devoted Christian minister's travels and labours in the work of the gospel, I esteem among the most valuable of that instructive class of publications; it is replete with evidence of a clear understanding and great depth of experience in religious concerns. The brief testimony respecting him from the monthly meeting of Witham, in Essex, England, of which he was a member, declares, that his ministry was "sound, powerful, and clear;" that in discipline he was "diligent and judicious." And this opinion of his eminent qualifications for religious service, is fully corroborated by the following letter of David Hall, recorded at page 144 of the Journal. Of David Hall it may be inferred, from a previous passage in the Journal, that he was in the capacity of a teacher of youth at Skipton in Yorkshire. The letter is thus introduced:—"Next day I had a very comfortable open meeting at Bradford, and went to Keighley, which was also an open satisfactory meeting. There I received from my worthy friend David Hall, by the hands of his wife, a truly substantial and encouraging letter: as it contains matter of weighty instruction, I willingly give it a place here, not doubting but it will be very agreeable to some readers, and think it cannot hurt any."

He judged wisely; and I venture to offer it as a rare specimen of epistolary writing—excellent in matter—easy, energetic, and beautifully idiomatic and figurative in style.

D.

Esteemed and well beloved Friend,

In the sweet spirit and fellowship of the everlasting and glorious gospel of peace, I hereby kindly salute thee, and thy dear companion and fellow-labourer in the acceptable work thou art now engaged in; not forgetting his worthy consort Margaret, when thou seest her. Be not at all discouraged on any account, for I trust thy good Lord and master whom thou serves, who made thee willing to leave thy outward habitation and little ones, and to traverse the rugged ocean with thy life in thy hand, as an ambassador in Christ's stead, to preach glad tidings of good things to the meek; to call upon and rouse the indolent and careless; to direct the straying sheep unto the fold of rest; to raise the drooping ones that are now too low, and endeavour to bring down the lofty that are too high, to the true centre, even the midst of the path of judgment: in short, to bring unto us the pledges of thy master's love and thine, and to receive ours; who, after he had in his wisdom and counsel, suffered thee to be taken captive* for the trial of thy faith, in mercy ransomed thee as an evidence of his power, will never leave thee nor forsake thee. I have unity with thy spirit, gift, and with the manner of the administration thereof. I entreat thee, dear brother, keep to thy

steady bottom way. The present state of the church loudly calls upon us, for the entire resignation, faith, hope, charity, and patience, of the ministers of the gospel.

The diversities of gifts, operations, and administrations, from the one spirit, are beautiful and serviceable: as the stars in the firmament are not all of one magnitude, have not all one station nor degree of lustre, but are each ornamental and serviceable in their respective places and seasons. The Lord bless thee, be thy shield and exceeding great reward in time here, and in eternity hereafter. Now as the apostle, in a paternal way, advised his son Timothy to drink no longer water, but use a little wine for his stomach's sake and his often infirmities: I desire, as thou servest not an austere man or hard master, but the most merciful and bountiful King of kings and Lord of lords, thou wilt take due care of thyself, and rightly consider thy constitution. Do not drive on too fast in this cold climate and season of the year; consider, nets are not always to be spread and cast into the sea, but sometimes to be mended and repaired. Thou finds the good seed lies low in many bosoms, and many meetings; experience teaches thee that where and when our Master suffers, who said, "where I am, there shall my servant be," we ought to be content to suffer with him; that when he reigns, we may also reign with him: shall the servant think to reign, when and where his Lord and master suffereth? There are, my dear friend, thou knowest, times of sitting at the king's gate, a safe, honourable, and profitable situation, previous to advancement; they that are faithful in this low, safe sitting, in due time receive a call from the king to put on his royal robes, mount his horse and ride around, which is a high dignity and a high day; yet those so favoured must not expect always to sit in that saddle, nor always to be clothed with that royal apparel, but as certainly dismount, as ever they mounted; and must by no means forget the road to the honourable king's gate, and their honourable seat there. We should be glad to see thee here once more. Pray write to us. My wife joins with me in dear love to thee, and those above mentioned. I am thy truly affectionate friend,

DAVID HALL.

Skipton, the 19th of 10th month, 1748.

From the Annual Monitor.

JOHN BROADHEAD, of Leeds, (England,) died, 2d month, 1830, aged nearly 69 years.

The memory of this esteemed Friend, whether we contemplate his character in a civil or religious point of view, will long be cherished by those who were acquainted with him.

Born in a retired part of the country, near Huddersfield, his education was exceedingly limited; but naturally endowed with a strong mind, he found means, as he grew up, by reading and accurate observation of men and things, so to cultivate his understanding as greatly to compensate for this disadvantage; and eventually he obtained a well digested fund of useful knowledge. He was the author

of several small tracts, calculated to ameliorate the condition of the poor, by inculcating habits of industry, temperance, and economy.

He began business with only a small capital; but by persevering diligence and strict integrity, he was enabled, through the divine blessing, not only to realize a competency for his declining years, but for contributing liberally to the support of many public institutions. His private charities also were extensive, and regulated by a careful discrimination, consistently with the moderate but sound views with which he set out in life, he early withdrew himself from business upon principle; and devoted much of his time and attention to relieve the distresses, and promote the comforts of his fellow creatures.

Accustomed to a patient examination and comprehensive view of whatever subject engaged his attention, whether originating in his own mind, or submitted to his consideration by others, he was cautious in his decisions. His acknowledged prudence and discretion, aided by experience, qualified him in no common degree to assist by his advice and counsel, in a way which generally commanded the confidence of those who applied to him for that purpose. Indeed such was the estimation in which his judgment was held, that he was often consulted by many to whom he was personally unknown. He was not only master of his own talents, but possessed the power of finding out the talents of others, and of rendering them subservient to the accomplishment of his views and purposes. These views, when compared with those of others, might at times appear singular; but they uniformly tended to exalt the character, and promote the happiness of mankind.

As a member of our religious Society, he was sincere and consistent, and highly serviceable in the meeting in which he resided. He was for many years in the station of overseer, and by his services proved himself eminently qualified for the office.

Deeply sensible to whom he was indebted for the numerous blessings he enjoyed, he was a good example in the attendance of meetings appointed for divine worship; and on the week days, in order to afford an opportunity for all his family to attend, he was, for many years during the latter part of the time he was in business, in the regular practice of shutting up his shop; evincing therein a self-denial and a sense of religious obligation, worthy of the serious attention of all.

In meetings for discipline he took an active part; and, convinced of the great importance of a proper exercise of the discipline, he was steadily concerned to maintain it in the right authority, and to promote, upon the solid ground of conviction, the support of the various testimonies peculiar to us. His observations often indicated great clearness of judgment, and, especially as he advanced in years, increased weightiness of spirit.

For a period of more than thirty years previous to his decease, he was the faithful, zealous, active friend and supporter of the institution at Aekworth. To the superintendent and other branches of the family, his visits were peculiarly acceptable. He was

* He had been captured at sea.

thoroughly acquainted with the discipline and economy of the institution, and manifested his solicitude for its welfare, not only by counsel in cases of difficulty, but by a variety of active services, which will long endear his memory to the inmates of that large family.

The health of this dear Friend had been gradually declining for some years; but until within a few months of his decease, he regularly got out to his own meeting. When from increasing weakness he was wholly confined to the house, his patience was truly exemplary; and he was mercifully preserved in a sweet frame of mind, and enabled to look forward with pious resignation and humble hope;—hope founded, not upon any good works which he had been enabled to perform, for these were very low in his estimation, but solely upon the mercy of God in Christ Jesus. He was often drawn thankfully to number his blessings, and to commemorate the goodness of his heavenly Father, mercifully extended to him all his life long. When near the solemn close, he took an affectionate leave of his dear wife; and on being asked how he felt, he replied: "Comfortable, very comfortable;" the sweet serenity of his countenance, which at the time was remarkable, affording to his surviving friends an additional evidence that his end was peace.

Iron Steam Boat.—A steam vessel has just been completed for the East India Company, built of wrought iron, by Maudsley & Co. It is intended for towing on the Ganges. The whole is of iron except the deck, which is of plank; she is flat-bottomed; the iron half an inch thick, in large plates, is rivetted together by curiously-contrived rivets on an improved method. Her length is 125 feet, and she is about 24 in breadth, and 11 between decks. The number of rivets used in building this vessel is upwards of thirty thousand, and it is expected she will not draw more than one foot eleven inches of water. The steam-boats at present on the Ganges are found not to answer, on account of some worm which eats into the wood, and in a few years destroys them. She has been seven months building, and latterly 300 men have been employed on her; and, when her steam-engine is on board, with all the apparatus and the fittings up, it is computed that she will have cost £20,000. Her steam-engine is sixty horse power. She is the first iron steam-boat that ever floated on the Thames.

Steam Carriages.—On Friday, Mr. Walter Hancock, of Stratford, made the first public experiment with his new steam-carriage. Several scientific gentlemen attended, from London, and sixteen of them took their seats in the two bodies. The carriage, guided by Mr. Hancock in front, was put in motion by his turning a lever connected with the steam-cock of the boiler, and proceeded through Stratford, up the hill, to the Green Man, on the Forest, at a steady pace of eight miles an hour. He then turned short, and returned to the factory within forty minutes, after running about seven miles in the pleasantest manner, and with a perfect sense of security to every one in the

carriage. In fact, the experiment was most successful, and we may henceforward look to the rapid introduction of a safe and greatly improved mode of travelling, leading to a very important revolution in the domestic economy of nations. The carriage in question has two bodies for sixteen passengers, and two seats for outside ones. This double body occupies a length of ten feet, and the engine-house and apparatus about eight feet in the rear. The quantity of fuel consumed during this trip was about two and a half bushels of coke, the fire being fed behind. The stock of water converted into steam was about three barrels, or one hundred gallons. The height of the vehicle is nine feet, and it stands three feet eight inches from the ground. The boiler is of the description called tabular, and in this engine it consists of twelve chambers, each distinct, and formed of the best charcoal-iron, so that no explosion is probable, and if any took place, it could only be of one of the chambers, and inconsequential. This carriage is built for the Greenwich road, and it will perform that journey in half an hour. The facility of stopping is perfect, and its traverses on a crowded road are effected with a far greater surety than in any carriages drawn even by the best trained horses. It turns in the shortest compass, and, in fact, possesses all the best qualities of a modern-built carriage. Other carriages with omnibus bodies, to carry fourteen passengers, are now building, of somewhat lighter construction, which are intended to travel about twelve miles an hour. As the engine is placed in the rear of the carriage, and the boiler and fire at the extremity, no inconvenience is experienced by the passengers from noise, heat, or smoke, and the sensation is precisely that of travelling in any other carriage.

Tabular View of Schools in the Ionian Islands.

From a statement presented to the Senate of the Ionian Islands, Sept. 15, 1831, I have extracted the following general account of schools for boys in the seven Islands, on the Lancasterian System.

ISLANDS.	SCHOOLS.	SCHOLARS.
—	—	—
Corfu	27	1127
Paxo	5	199
Santa Maura	12	369
Cephalonia	24	944
Ithaca	7	435
Zante	37	1010
Cerigo	5	194
Total	117	4278

OBITUARY.

DIED, at his residence, in Starksborough, Addison county, Vermont, on seventh day morning, the 28th of seventh month, 1832, DAVID CARPENTER, a respectable member of the Society of Friends, aged thirty-two years. He was violently seized of a bilious complaint on the 1st of third month, which terminated in an affection of the lungs, and he bore this painful illness with patience and resignation. In the forepart of it, he underwent much anxiety and con-

flict of mind, on account of his everlasting welfare, often saying that his Lord had forsaken him, and that he sometimes thought he was cast off for ever; yet, after wading through deep baptisms of spirit, was favoured with entire resignation to the dispensation of Providence in the result of his disease. Toward the close of his life, he at different times observed to some of his relatives, that he believed his measure of suffering was nearly full; and that he should rejoice when the time of his release came. Being greatly distressed by difficulty of breathing, he frequently expressed a fear lest he should not be favoured with patience suitable for the occasion. And we doubt not, but his immortal spirit is now at rest with the righteous of every generation.

—, the 26th of 7th month last, in the 71st year of her age, DESIRE WOOD, late wife of Jonathan Wood, of Marion Township, Marion county, Ohio, known in places of her former residence by the name of Desire Osborn. She was a respectable member of the Society of Friends, generally beloved by all that knew her; in character truly a peace-maker, and the sympathy and attention to the poor, the sick and afflicted, which hath conspicuously marked her useful life, is worthy of imitation. Many who have been objects of her tender regard no doubt will remember her with feelings of tenderness, and unite in the belief, that the language is applicable to her, "Blessed are the dead that die in the Lord, from henceforth, yea saith the spirit, for they rest from their labours and their works do follow them."

The 24th ult. was interred at Ghent, state of New York, in the 78th year of his age, AMOS CARPENTER, who died the preceding day, having been ill of the disorder which terminated his existence about twelve days.

He was one of the very few in his particular meeting, who remained with Friends, and after the separation took place they met at his house, when his health would permit, which for many years had been delicate, and since the year 1828 confined him to his own habitation.

At times he laboured under the pressure of much bodily suffering, which he endured with patience and equanimity of mind, evincing that his dependance was placed on the Lord, being at times enabled gratefully to commemorate his tender mercies and gracious dealings with him.

This dear friend was educated amongst the presbyterians, and remained many years an esteemed member of their community; and being earnestly engaged to press after reconciliation with God, through the merits and mediation of Jesus Christ our Lord, he became gradually weaned from external dependencies, and attached himself to the religious Society of Friends, and was admitted a member of the monthly meeting of East Hoosack.

Some time after his second marriage he removed with his family to Clinakill, (now Ghent,) and became a member of Hudson monthly meeting, and by that meeting was acknowledged as a minister.

He was a firm believer in the fundamental doctrines of Christianity, and deeply pained when he apprehended many of his fellow professors were swerving therefrom, and he felt constrained to expostulate with and warn them of the awful consequences which would inevitably ensue.

He was a man of great integrity and uprightness, and it grieved him to see in others a departure therefrom. To many of his relatives and friends his memory will remain precious, and whilst they call to mind his cheerful acquiescence with the will of his heavenly Father, his readiness to do good to all, his care to visit and aid the sick and afflicted, the comfortable persuasion is felt—that his purified spirit hath gained admittance into that glorious city where there shall in no wise enter any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life.

DIED, the 22d of 6th month last, in the 77th year of her age, PHEBE HUBBS, a member and elder of Little Egg Harbour monthly meeting. She was firm in her attachment to order and sound principles.

—, the 20th of 7th month last, PHEBE WILLITS, widow of Eleakim Willits, in the 80th year of her age. She was favoured with a continuance to the last of that stability and evenness of disposition which so peculiarly attended her through life.

THE FRIEND.

NINTH MONTH, 15, 1832.

In regard to the cholera we continue to have great cause for humble thankfulness in this city,—for the last seven days up to yesterday, there have been but two deaths from that cause reported to the board of health.

The number of deaths by cholera in the city of New York, during the week, ending on seventh day the 8th inst., is stated at 201.

At Baltimore the report for the 24 hours, ending at 10 o'clock on the 7th inst., the number of deaths by cholera is stated at 55—23 white, and 32 coloured, since which the number has diminished—being from 20 to 24 per day.

At Washington, D. C. the average number per day about 12. The disease has extended to Georgetown.

The panic created by the ravages of the cholera in Scotland, appears to have exceeded even that experienced in this city, as its attacks, in Glasgow, were not confined to the destitute and intemperate, but were indiscriminate.

The Glasgow paper says—"It is no uncommon thing for a man to part with his friend in the evening, and in the morning to hear that he is in his grave; persons in robust health are suddenly attacked, and in a few hours fall beneath its pressure. The alarm is greatly aggravated by the mysterious nature of the disease, which sets the best medical skill at defiance."—*New York Paper.*

Cholera in England and Scotland.—August 3d. Total number of cases up to this day, 24,088, deaths 9,057.

Notwithstanding we have already inserted a short notice respecting the death of the late estimable Judge Ewing, we doubt not the following additional testimonials to his worth will be interesting to our readers:—

OBITUARY.

"Died in Trenton, on the morning of the 5th ult., in the 53d year of his age, the Hon. CHARLES EWING, Chief Justice of the Supreme Court of the State of New Jersey. Without any known predisposition in habit or weakness of constitution, or even the suspicion of imprudence, this eminent citizen has been removed by the prevailing epidemic. A stroke, as unexpected as it is awful, has taken him, in the prime of strength and usefulness, from the midst of a people who were unanimous in their veneration of his character.

"It would be superfluous, in the State of New Jersey, to characterize the late Chief Justice as a man of large acquirements, sound judgment, indefatigable diligence, and incorruptible honesty. In all these points, his eminence was not merely acknowledged, it was proverbial. To live so many years in the public service, without a breath of imputation upon his prudence, his patriotism, his integrity, or his benevolence, is something more than the common lot, even of good men. And it was attained by the deceased, only, by his being what he appeared to be, an impartial, upright, and faithful citizen; and indeed, when he was called from an extensive practice to that high judicial place, which he so ably filled, he was so far from needing to assume any new guise of integrity or public spirit, that he simply acted out the principles of all his precedent life. To a firmness in the performance of duty, which defied all influences, whether of

expansion and strength which are very rare. He shone, where many who are great in public often fail, in the domestic circle. He was as much the object of sincere veneration at his fireside, as upon the bench.

"The Chief Justice was a man with whom no one dared to trifle, for his character over-awed insolence itself, yet there was no rigour in his demeanor or discourse.—Minutely observant of all that is demanded by decorum, and strictly regular and dignified in all his pursuits, he was forbearing, courteous, and serene. No man was more truly—in all the tender import of these terms—the husband, the father, or the friend. In this circle his place can never be filled.

"Among the thousands who have chosen Mr. Ewing, in former years, to be their confidential agent, and the depository of their menace or entreaty, he united that undissembled modesty which is observed, in a multitude of instances, to be coupled with genuine greatness.

"The retired life to which Judge Ewing was led, kept him out of the public view, so far as was consistent with extensive business. Had he yielded to the importunity of those who knew him best, his virtues and talents would long since have been exhibited to a larger circle of admirers. The seclusion, however, which he loved, while it concealed some of his excellences, gave to others an counsels, none could ever complain of levity, indifference, or neglect; still less of disingenuousness, imprudence, or ignorance. Uprightness, independence, regularity, caution, were engraven upon his conduct. As he was in no respect a visionary, to engage him in a novel enterprise, might, perhaps, have been difficult, but to detach him from it after conviction, was impossible. He was not accessible by the avenues of ordinary influence; he knew too much of men, to be either alarmed or flattered;—but there were motives to which he never failed to respond; they were those of reason, obligation, and benevolence.

"We have long looked at his character in various lights, and have wondered at the extraordinary balance of its symmetrical parts. It was this symmetry which contributed, in some degree, to repress that eulogy, which, even during his life, might have been expected. An eccentric character would have presented more prominent points; but in his there was a depth of clear understanding, which was incompatible with eccentricity. The elaborate decisions of the Chief Justice will continue to be admired—by scholars, for their classical felicity and logical acumen; by jurists, for their legal soundness and extensive research; and by the country, for their practical wisdom and irreproachable justice.

"The immortal part of our venerated friend has left us, with the lively hope of meeting him in a more perfect state.—While he was among us, he was, in belief and practice, a Christian. He despised the pretended philosophy of infidelity, as the cant of ignorance and vice. He revered the Holy Scriptures as divinely inspired and authoritative documents. As he was educated in the principles of our most holy religion, and in riper years had em-

braced them upon personal inquiry and conviction, so he took various occasions to give his public suffrage in their favour, and was enabled by divine grace in the last hour of agony and trial, to testify to their efficacy, in triumphancy over death."—*N. J. State Gazette.*

MEETING OF THE BAR.

Immediately after the meeting of the Court of Common Pleas, of the county of Burlington, held at Mount Holly, on the 2d Tuesday of August:

On motion of GARRET D. WALL, the Court adjourned—and the Bench and Bar, together with many respectable citizens of the County, assembled in the Court room, and organized by appointing THOMAS SWAIM, Esq., presiding judge of the Court *Chairman*, and Gen. SAMUEL J. READ, *Secretary*.—

Whereupon, GARRET D. WALL announced the object of the meeting to be, to pay respect to the memory of the deceased CHARLES EWING, *Chief-Justice of the Supreme Court of New Jersey*—and moved that a committee of two of the members of the Bench, and three of the Bar, be appointed by the chairman for that purpose; SAMUEL L. SOUTHARD, *che Attorney-General*, seconded the motion, which was unanimously agreed to, and thereupon the chairman appointed John Larzalere, George W. Tucker, Samuel L. Southard, Abraham Brown, and Garret D. Wall, Esquires, the committee.

The committee made the following report:—

Assembled for the first time since the death of Charles Ewing, Esq., Chief Justice of the Supreme Court of New Jersey, the Bench and the Bar of the county of Burlington, before proceeding to the discharge of their appropriate duties, feel it alike due to the feelings of themselves and the whole community, to pause and offer their sincere tribute of respect to the memory of so distinguished a Jurist, and so amiable and excellent a man. For more than twenty years we witnessed his labours at this bar—and the extensive knowledge of his profession, high moral probity, prudence, and gentlemanly deportment, which shed a lustre upon his profession—and endeared him to all. When called upon to preside in the Supreme Court, his sound practical common sense, great sagacity, extensive learning, and love of justice, aided by an industry the most exemplary and praiseworthy, deserved and commanded the friendship of his associates, and the confidence and support of the public—while the courtesy of his manners, the moderation of his temper, and his strict impartiality, endeared him to the bar. His private life was without reproach; his honour without a stain; and his political and civil career straightforward and steady. His social kindness, the simplicity of his manners, and the goodness of his heart, won and received the heart-felt homage of all. In the midst of his usefulness, and while his mind was expanding to the full reach of his high official duties, and imparting to the jurisprudence of our state the invigorating principles of his enlightened intellect and learning—he has been suddenly called from us. For such a man, as well in respect to the memory of the dead, as for animating the living with the importance of a more pure devotion to the public good, and the ennobling views of life, and high professional character, it becomes us to mourn.—Therefore,

Resolved, That in respect to our brother, Charles Ewing, the members of this meeting, who are accustomed thus to mourn, will wear the usual badge of mourning for thirty days—and as a perpetual memorial of him whose virtues and learning have adorned the bar and the bench, that the proceedings of this meeting be entered upon the minutes of this court.

Resolved, That the Secretary of this meeting do furnish, to the family of the late Chief Justice, a copy of the proceedings of this meeting, and express to them our feelings of sympathy and condolence for their bereavement.

Resolved, That the proceedings of this meeting be published in the newspapers printed in this town.

THOMAS SWAIM, Chairman,
SAMUEL J. READ, Secretary.

THE FRIEND.

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For "The Friend."

Some Account of the Life of Baron Canstein.

In a late number of the paper called the Sunday School Journal, and Advocate of Christian Education, is a well written biographical sketch, from which the following has been abstracted, retaining the language of the original, with the exception of a few slight variations. It is interesting, as exhibiting a lively example of devotedness to Christian principles in the higher walks of life; and curious, for the evidence it affords of a much earlier application of stereotype printing in the multiplication of copies of the Holy Scriptures, than perhaps most of us were aware of.

R.

"The name of this excellent man deserves to be more extensively known. He was one of those individuals who may be safely held forth as models which all may be exhorted to imitate. There was in him a large share of that peculiar self-consecration to the service of God which is so seldom seen in men of his standing, but which is so clearly demanded by our Lord from all his professed followers.

"It is to be lamented, that we have so little account of his life and character. Were we more familiar with his internal as well as external history, we should doubtless find much that would be deeply interesting and instructive. Still, we have enough to make it worth while to set him before the minds of the readers of the Sunday School Journal, that they may be stimulated by his bright example to a greater diligence in the service of the best of Masters.

"Charles Hildebrand, Baron Canstein, was born in Lindenberg, Germany, A. D. 1667, of noble parents. His father had been from early youth in high offices under the government of Brandenburg, and was a man of pre-eminent piety. He educated his son with the utmost care in the principles of Christianity, and had the happiness to find in him a mind of no ordinary quality. His progress in his studies was rapid and satisfactory, though we have no reason to believe that his childhood was free from those sins which are observed so often in the young.

"At the age of thirteen, Charles was called to part with his excellent father by death. On his dying bed he exhorted his son in the lan-

guage of David to Solomon,—'I go the way of all the earth; be strong therefore, and show thyself a man, and keep the charge of the Lord thy God.' Upon a younger son he did not forget to lay his commands, and to bestow his blessing at the same time, in the language of another dying patriarch. After this, Charles was educated under the eye of his pious mother, until he had made sufficient progress in his studies to prepare him for the university. While there it does not appear that he manifested any particular impression of the importance of religion. He devoted himself to the study of the law, and after three years, finished his course with credit. He then spent two years in travelling through various parts of Europe, by which he was very much improved in knowledge, and every way fitted to enter into some important sphere of exertion.

"He was chosen about this time by Frederick the First, king of Prussia, groom of the bedchamber, an office only occupied by young men of rank. After some time spent in this situation, he entered the army as a volunteer, at a time when the king of Prussia was engaged in a war with the French. This step, which, from all human appearance, removed him farther than ever before from those influences which bring men to the knowledge of the truth, was the means employed by God to arrest and save him. During the campaign he was seized with a sickness, which lasted for a whole month, and brought him nigh to death. While in this situation, he made a solemn promise to God, and in the hearing of his attendants, to give it additional weight, *that if God would deliver him from that sickness, he would serve him all the remainder of his life.* Such vows are often made upon sick beds, under the influence of an awakened conscience, but are commonly soon forgotten when health is restored. But it was not so with Canstein. His life was spared through the goodness of God, and that life was henceforth devoted to his service.

"Upon his return to Berlin he met with the pious Spener, then resident in that city, to whom he made known his feelings and his views. Spener directed him to the Lamb of God, and showed him the path of life in which he was resolved to walk, but which he had not yet found; and his instructions were so blessed to the inquirer by the spirit of God, that he was soon able to perceive the beauty and fitness of salvation, and to accept of Christ as offered to him therein. Canstein always spoke of Spener afterward as his spiritual father, and esteemed him one of the greatest and best of men. It was about this time that the theological faculty was formed

at Halle, consisting of Francke, Breithaupt, Auten, and others of kindred spirit with Spener; and Canstein, eager for knowledge of divine truth, and resolved to grow daily in grace through its instrumentality, went to that place, and spent some time in the study of theology. His fortune was ample, and not needing to pursue any business for his support, he gave himself up to his Master, desiring only to be made use of for his glory. At this time he wrote in his Greek Testament, 'Thou art all to me, Oh God!' indicating both his state of feeling and his strength of purpose to live for God alone.

"How rarely in the history of our world has it been seen that the rich and noble have thus given themselves to the service of the Saviour! How strong that love must have been which led the subject of this narrative to forsake *entirely* the prospect of worldly advancement, that he might be uninterrupted in his endeavours to honour God!

"In the year 1707, Baron Canstein was married to a lady of his own rank, and of kindred spirit. By this marriage he was introduced into a new sphere of usefulness, in which he fully acted his part, and under the Divine blessing, was the means of doing much good. This union was the means of greatly increasing his happiness, during more than ten years, when it was destroyed by the death of his wife. This dispensation was deeply afflicting, but he endured it with the meekness of one who could say from the heart, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' 'I will receive,' said he in his diary, 'whatever thou, Lord, shalt lay upon me for the glory of thy name, that I may willingly and cheerfully perform all thy will in this life. When that is finished, receive thou me to thyself. As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness.' March 4th, 1718.

"From this time until the hour of his death he seems to have become more and more weaned from the world, and devoted to God. Some short extracts from his diary at different times make this, as well as his habitually devout frame of mind, quite manifest.

"March 2d. Again I have learned something of justification by faith alone—that where sin hath abounded, there the grace of God will much more abound to him who meekly reposes on Him.

"Since the conflict through which I have lately passed, I have had a sweet assurance that my Saviour is my righteousness, and that there is no condemnation to those who are in him. Truly the Lord is good and gracious. Should any one see this diary after

my death, let him attend to the lesson here taught—the justification of the sinner by faith—and let him praise God for the grace manifested to me.’

“In another year he writes, ‘I was determined to commence some work on the New Testament; for what motives God knows best. Lord! as thou hast given the will, so give the ability to accomplish it. Thou knowest my weakness, glorify thy strength therein. My eyes are to thee, cast me not away from thy presence.’

“The work he here speaks of was a harmony of the gospels, which appears to have been well executed, and useful. It was, besides his *Life of Spener*, and a book of hymns, the only work he ever published.

“On the occasion of losing a considerable amount of property, he says, ‘God has been pleased to visit me with losses of temporal possessions. May it please him to teach me all his will, that I may do and suffer it. May I be made more acquainted, in this providence, with his wisdom, goodness, and truth, and have made up to me in spiritual things what I have lost in temporal.’

“The last record in his diary is upon occasion of his arriving at Berlin, and is this,—‘Upon this journey the Divine goodness has been especially manifested to me. Oh! that I may be increasingly devoted to the Lord.’

“In the year 1719 he was taken with a disease, which, in the course of about three weeks, terminated his life. During his sickness he displayed the most delightful and edifying submission to the will of God, as well as the possession of the ‘strong consolation’ of the true believer.

“One example of this last mentioned experience is somewhat peculiar. Speaking one day of the mercy of God which had been manifested to him during his sickness, he stretched out his hands, and burst into a flood of tears. They were tears of joy and gratitude for what he called ‘the ineffable mercy’ of God to such a sinner as he. Upon this occasion, he directed that his funeral sermon should be upon the text 1 Tim. i. 16. In this state of mind he remained for the few days he lived, exhorting all around him, and sending messages of consolation and encouragement to friends at a distance, and exhibiting the sustaining power of the gospel in the most distressing times. He was visited and attended by the most eminent physicians, and for a time their efforts seemed to promise his restoration; but he finally sunk under the power of disease, and peacefully departed, without doubt, to be for ever with the Lord.

“His works of charity were many, but of them we cannot speak as fully as might be desired, for those only are known which were made public after his death by the objects of them. Doubtless he performed many acts of this sort, which will be unknown to man until the great day of reckoning. He appears to have spent *all his property* (for he had no children) in doing good to others.

“In the university of Halle, Francke had formed a class of twelve students of the best talents, who were to devote themselves to the

study of biblical and oriental literature. This class was called *the college of sacred literature*, and commonly consisted of men who were unable to support themselves; often, indeed, mere pupils of the orphan house. Many of these were supported by Canstein alone, and nothing seemed to give him greater pleasure than thus to serve his Lord. When any of the students offered him their thanks for this kindness towards them, he used to silence them by saying, ‘I owe it—I owe it—my stewardship demands it of me.’ So truly did he consider himself but a steward of his King. One of the members of that college, Professor J. H. Michaelis, who has given the world one of the best editions of the Hebrew Bible, and a commentary upon it exceeded by none, owed his life, to all human appearance, to this same liberality; for by it he was supported for a year and a half, while endeavouring to regain his health, worn down by excessive application.

“Many such instances might be cited, and that this benevolence was habitual we know from the fact mentioned of him that he was in the habit of holding a weekly conference with two of his particular friends, the object of which was *to inquire for ways of doing good*, and that when money was needed, it was always ready.

“But the scheme which has most distinguished the name of Canstein was his undertaking to supply the poor with the Holy Scriptures, by printing and selling Bibles at such a rate that they could be purchased by the most needy.

“When the idea suggested itself to his mind, he seems to have wisely concluded that the purpose would be better attained by encouraging the people to buy, than to put the Bible into their hands as a gift. At the same time he thought that some plan might be adopted by which it might be offered to them so cheaply as to put the possession of it within the reach of all. The thought finally arose, in meditating on the subject, that if *stereotype* plates could be procured, without too great expense, the end would be attained, for then all the cost of a book would be the price of the paper and the press work. The price of such plates would of course be at that time very great, but the plan being one that commended itself to all, Canstein published a little pamphlet, in which he laid it before the public, and invited the co-operation of the friends of the Bible. He first proposed to try the experiment with the New Testament alone, and if it succeeded, to attempt the printing of the whole Bible. He promised to receive and be responsible for any sums of money which might be given in aid of the object, and to give a frequent report of the number of books printed, &c. The translation which he proposed to print was that of Luther.

“The idea seems to have been original with Canstein. It was indeed not unknown in Holland at this time, for there the Bible had been printed in the manner proposed by him, but with so little success that the plan of stereotyping fell into disuse there, and although the plates used at that time are still in existence in Holland, the advantages of stereotype plates

seem to have been unknown, (until about the beginning of the 19th century,) except in the Canstein establishment.

“His proposals were received with great approbation, and considerable sums of money were immediately advanced for the aid of the enterprise; besides what he furnished himself. One donation amounted to 3818 rix dollars, a truly princely present, and, as it afterwards appeared, of princely origin, for though it came without name through the hands of Francke, it was found eventually to have been sent by Prince Charles of Denmark, brother of Frederiek, king of Prussia. The surprising favour which the object met with, under the divine blessing, encouraged Canstein greatly in his undertaking. After a number of preliminary steps had been taken, a proper superintendent of the printing establishment, and other helpers and friends secured, among whom Professor Francke was the most important, the making of the books was commenced in 1712. The first edition printed was of the New Testament, and was in number 5000, and the calculations were so made, that after paying the necessary expenses of printing, &c. (except the stereotype plates,) each Testament, it was found, could be sold at the very low price of *two groschen*, equivalent to about eight or ten cents of our currency. This was what Canstein had hoped and wished, and it was with great joy that he found himself soon able to print a second and a third edition of equal size, and circulate them throughout the country. To the fifth edition was added the Psalms of David, and the book thus enlarged was sold at the same price. The whole Bible was soon put to press in a duodecimo size, and eventually stereotyped. A year or two after, an octavo Bible was also stereotyped, and was sold for about ten groschen. The price of the 12mo. Bible was only six groschen, or about twenty-five cents.

“The benevolent scheme, although it had its difficulties to encounter, eventually prospered to a great extent. The writer of the account from which this sketch is taken, speaks of it as, at his day, (1795,) in a flourishing condition. He states the editions and copies published at that time, from the commencement of the enterprise, to have been:

In large folio,	2 editions,	4,500 Bibles.
In quarto,	4 “	14,150 “
In large octavo,	99 “	510,146 “
In small octavo,	3 “	28,209 “
In Duodecimo,	215 “	1,102,878 “
		1,659,883
Of the New Test. in Duo. 158 edi.		829,115
Of the “ “ in other sizes,		54,775
Of the Psalms alone,		16,000
		2,559,773

“There is a lesson taught by this very imperfect narrative, which it is to be desired might be imprinted upon the mind of every follower of Christ. It is this,—when an individual puts into operation any plan for the advancement of the kingdom of Christ, how small soever its beginning may be, he is sending abroad an influence which may become in course of time, vast beyond human comprehension.”

DREAMING.

From Abercrombie's Enquiries concerning the Intellectual Powers, &c.

The peculiar condition of the mind in dreaming appears to be referable to two heads:—

1. The impressions which arise in the mind are believed to have a real and present existence; and this belief is not corrected, as in the waking state, by comparing the conception with the things of the external world.

2. The ideas or images in the mind follow one another according to associations over which we have no control; we cannot, as in the waking state, vary the series, or stop it at our will.

One of the most curious objects of investigation is to trace the manner in which the particular visions or series of images arise. When considered in this view, a great variety may be observed in dreams. Some of those which we are able to trace most distinctly appear to be the following:

1. Recent events, and recent mental emotions, mingled up into one continuous series with each other, or with old events, by means of some feeling which had been in a greater or less degree allied to each of them, though in other respects they were entirely unconnected. We hear, perhaps, of a distressing accident; we have received some unpleasant news of an absent friend; and we have been concerned in some business which gave rise to anxiety: a dream takes place, in which all these are combined together; we are ourselves connected with the accident; the absent friend is in our company; and the person with whom the business was transacted also appears in the scene. The only bond of union among these occurrences was, that each of them gave rise to a similar kind of emotion; and the train was probably excited by some bodily feeling of uneasiness, perhaps an oppression at the stomach, at the time when the dream occurred. Without this, the particular series might not have taken place at all; or some of the elements of it might have occurred in a totally different association. The absent friend might have appeared in connection with old and pleasing recollections, combined perhaps with persons and events associated with these, and without any reference to the painful intelligence by which the attention had been directed to him. We meet a person whom we have not seen for many years, and are led to inquire after old friends, and to allude to events long past. Dreams follow, in which these persons appear, and other persons and occurrences connected with them; but the individual, whose conversation gave rise to the series, does not appear in it, because he was not connected with the particular chain of events which was thus recalled into the mind.

A woman who was a patient in the Clinical Ward of the Infirmary of Edinburgh, under the care of Dr. Duncan, talked a great deal in her sleep, and made numerous and very distinct allusions to the cases of other sick persons. These allusions did not apply to any patients who were in the ward at that time; but, after some observation, they were found to refer correctly to the cases of individuals who were there when this woman was a patient in the ward two years before.

II. Trains of images brought up by association with bodily sensations. Examples of this kind are of frequent occurrence. By the kind attention of my friend Dr. James Gregory, I have received a most interesting manuscript by his late eminent father, which contains a variety of curious matter on this subject. In this paper, Dr. Gregory mentions of himself, that, having on one occasion gone to bed with a vessel of hot water at his feet, he dreamed of walking up the crater of Mount Etna, and of feeling the ground warm under him. He had at an early period of his life visited Mount Vesuvius, and actually felt a strong sensation of warmth in his feet when walking up the side of the crater; but it was remarkable that the dream was not of Vesuvius, but of Etna, of which he had only read Brydone's description. This was probably from the latter impression having been the more recent. On another occasion, he dreamed of spending a winter at Hudson's Bay, and of suffering much distress from the intense frost. He found that he had thrown off the bed-clothes in his sleep; and, a few days before, he had been reading a very particular

account of the state of the colonies in that country during winter. Again, when suffering from tooth-ache, he dreamed of undergoing the operation of tooth-drawing, with the additional circumstance that the operator drew a sound tooth, leaving the aching one in its place. But the most striking anecdote in this interesting document is one in which similar dreams were produced in a gentleman and his wife, at the same time, and by the same cause. It happened at the period there was an alarm of French invasion, and almost every man in Edinburgh was a soldier. All things had been arranged in expectation of the landing of an enemy; the first notice of which was to be given by a gun from the castle, and this was to be followed by a chain of signals calculated to alarm the country in all directions. Further, there had been recently in Edinburgh a splendid military spectacle, in which five thousand men had been drawn up in Prince's Street, fronting the castle. The gentleman to whom the dream occurred, and who had been a most zealous volunteer, was in bed between two and three o'clock in the morning, when he dreamed of hearing the signal gun. He was immediately at the castle, witnessed the proceedings for displaying the signals, and saw and heard a great bustle over the town from troops and artillery assembling, especially in Prince's Street. At this time he was roused by his wife, who awoke in a fright in consequence of a similar dream, connected with much noise and the landing of an enemy, and concluding with the death of a particular friend of her husband's, who had served with him as a volunteer during the late war. The origin of this remarkable concurrence was ascertained, in the morning, to be the noise produced in the room above by the fall of a pair of tongs which had been left in some very awkward position in support of a clothes-screen. Dr. Reid relates of himself, that the dressing applied after a blister on his head having become ruffled so as to produce considerable uneasiness, he dreamed of falling into the hands of savages, and being scalped by them.

To this part of the subject are to be referred some remarkable cases in which, in particular individuals, dreams can be produced by whispering into their ears when they are asleep. One of the most curious as well as authentic examples of this kind has been referred to by several writers: I find the particulars in the paper of Dr. Gregory, and they were related to him by a gentleman who witnessed them. The subject of it was an officer in the expedition to Louisbourg in 1758, who had this peculiarity in so remarkable a degree, that his companions were in the constant habit of amusing themselves at his expense. They could produce in him any kind of dream by whispering into his ear, especially if this was done by a friend with whose voice he was familiar. At one time they conducted him through the whole progress of a quarrel, which ended in a duel; and, when the parties were supposed to be met, a pistol was put into his hand, which he fired, and was awakened by the report. On another occasion they found him asleep on the top of a locker or bunker in the cabin, when they made him believe he had fallen overboard, and exhorted him to save himself by swimming. He immediately imitated all the motions of swimming. They then told him that a shark was pursuing him, and entreated him to dive for his life. He instantly did so with such force as to throw himself entirely from the locker upon the cabin floor, by which he was much bruised, and awakened of course. After the landing of the army at Louisbourg, his friends found him one day asleep in his tent, and evidently much annoyed by the cannonading. They then made him believe that he was engaged, when he expressed great fear, and showed an evident disposition to run away. Against this they remonstrated, but at the same time increased his fears by imitating the groans of the wounded and dying; and when he asked, as he often did, who was down, they named his particular friends. At last they told him that the man next himself in the line had fallen, when he instantly sprang from his bed, rushed out of the tent, and was roused from his danger and his dream together by falling over the tent-ropes. A remarkable circumstance in this case was, that after these experiments he had no distinct recollection of his dreams, but only a confused feeling of oppression or fatigue; and used to tell his friends that he

was sure they had been playing some trick upon him. A case entirely similar is related in Smellie's Natural History, the subject of which was a medical student at the university of Edinburgh.

A singular fact has often been observed in dreams which are excited by a noise; namely, that the same sound awakes the person, and produces a dream which appears to him to occupy a considerable time. The following example of this has been related to me:—A gentleman dreamed that he had enlisted as a soldier, joined his regiment, deserted, was apprehended, carried back, tried, condemned to be shot, and at last led out for execution. After all the usual preparations a gun was fired; he awoke with the report, and found that a noise in an adjoining room had both produced the dream, and awaked him. The same want of the notion of time is observed in dreams from other causes. Dr. Gregory mentions a gentleman who, after sleeping in a damp place, was for a long time liable to a feeling of suffocation whenever he slept in a lying posture; and this was always accompanied by a dream of a skeleton which grasped him violently by the throat. He could sleep in a sitting posture without any uneasy feeling; and after trying various expedients he at last had a sentinel placed beside him, with orders to awake him whenever he sunk down. On one occasion he was attacked by the skeleton, and a severe and long struggle ensued before he awoke. On finding fault with his attendant for allowing him to lie so long in such a state of suffering, he was assured that he had not lain an instant, but had been awakened the moment he began to sink. The gentleman after a considerable time recovered from the affection. A friend of mine dreamed that he crossed the Atlantic, and spent a fortnight in America. In embarking on his return, he fell into the sea; and, having awoke with the fright, discovered that he had not been asleep above ten minutes.

For "The Friend."

The following extracts from the Second Quarterly Report of the Ladies' Branch of the Union Benevolent Association, have been made for publication in "The Friend." The whole report, as published in Hazzard's Register, is interesting and encouraging.

CITY.—District, No. 1. The secretary of this district remarks, that "it is believed the Fuel Saving Society will meet with general approbation, from the industrious and deserving. Nine coloured families have agreed to make deposits. They reside in one court, and might be held up as patterns, for habits of order, industry, and regularity."

The following facts will show, that the principle on which this society acts, is a reforming and elevating principle. The same secretary adds, that "the visitors found, in First month last, a poor woman in a suffering condition. Her husband had deserted her, leaving one quarter's rent due, and in debt for bread, milk, groceries, &c.; and two small children, the oldest not three years of age, dependent on her for support. From that time, (First month) until the 1st of Fourth month, she paid her rent, by her own earnings. The Catholic Society and a few visitors paid the arrearage for rent. Since the 1st of Fourth month, she has redeemed her quilt from the pawn-broker; paid \$9 towards the recovery of an article on which she had taken up money; paid debts to the amount of \$7, and at the expiration of this quarter, with her present prospect, it will be in her power to pay her rent again. She was assisted with one quarter cord of wood, cold provisions, and old clothing. She was sick two weeks, and at

that time received a few groceries. We think she will support herself when clear of debt, if we can obtain constant employ for her. She is sanguine of success, and says she is happy, now she is noticed." This individual is a seamstress, and owes her present comparatively comfortable circumstances to the counsel of her visitors. The same secretary says, "visitors mention *one* man, whose wife and children were reduced to want by his intemperance, who appears to have been so much ashamed of the circumstance, after it claimed their attention, as to renounce the practice of using strong drink; from that time (about five months) he has maintained his family, and is now able to lay up money."

District, No. 2.—One female has placed \$14 in the Saving Bank. The same, "on being asked, if she could read, replied in the negative, adding, she would most willingly give all she had in the world if she could;"—her earnestness so interested one of the visitors, that she has undertaken to teach her, and the strict attention and grateful feelings evinced by this hitherto poor neglected woman, have been an ample reward for the time spent.

District, No. 4.—One of the visitors mentions the case of a mother with an infant, sixteen months old—lost to all the proprieties of life, forsaken by her friends, her abode without a parallel for uncleanness and confusion. The same visitor remarks, "Since our last visit, she seems to have been aroused; her room presents a very different appearance. She has been once, *we know*, to a place of worship." Though very far still from the desire of the visitors, they are not without hope that the reformation will progress. It is with peculiar pleasure, we notice the indefatigable exertions of two visitors of this district, who were anxious to obtain an asylum for a respectable, but very indigent and suffering widow, whom they found last winter in the need of the necessities of life. Her husband had been a merchant in this city, but was reduced to poverty by indorsing and repeated losses. These visitors of the widow proposed to procure a resting place for their interesting charge, in the "Widows' Asylum." In a few days they raised the sum of \$40, the necessary entrance money, and now they have the happiness of visiting their aged friend, not to listen to the tale of her woes, and witness the pinchings of poverty, but to hear her express the gratitude of her heart, for a home, freed from anxiety for the future.

District, No. 6.—The visitors of this district, have perhaps paid more attention to the subject of deposits than any other, and, as will be seen, they have been more successful.

One hundred and thirty-seven persons have deposited for fuel, to the amount of about \$145. They continue to deposit. One of the visitors remarks, that many of the least comfortable class of persons have contributed, and appear anxious to save a trifle from week to week.

District, No. 8.—The father of a family, who gave himself up to habits of intemperance, has, it is hoped, through the influence of the visitors, reformed. For several months, he has entirely abstained, and though strong inducements were offered to him to abandon his

wise resolve, he continues sober. In addition to the above, a single visitor in this district says, "I have found in my section, ten sober, industrious men, doing well for their families. One has deposited \$5 for fuel. The remaining nine promise to deposit. Eight industrious widows, who are earning their living. Two of them have placed their rent in my hands, to be paid monthly.

Three girls, whose father has deserted his family, have been placed at service. Also, under care, seven sick and infirm females, six of whom are widows. Two men have left their families in distress. Other three are idle, and intemperate, to whom assistance or counsel is of no avail. In one or two of the above mentioned cases of sickness, aid has been received from the Guardians of the Poor, and from the Methodist Female Society.

This detailed statement, will give some idea of the varied duties of a visitor of the Union Benevolent Association.

NORTHERN LIBERTIES.—District, No. 2. and 4, under the care of the same committee.

Of forty-eight families under visitation at present in these districts, twenty-six are Americans, six Germans, four Irish, one French, one English, ten coloured. Causes of impoverishment, generally, sickness and want of employment; in two instances, intemperance; one loss by fire. Six out of forty are stated as industrious; some indolent; and a number infirm.

A quarter of a cord of wood was given as late as the month of May, to an industrious but very indigent woman, whose employment is *making vests, at 12½ cents each*. The most unwearied industry will never place its possessor above a state of dependence, until labour is paid for.

MOYAMENSING.—No report has been received from Moyamensing, since the close of the first month of the present quarter. This is owing, it is believed, to the absence of the secretary from the city. The report closing at that time states,

Three hundred and forty-two visits paid to the poor.

Sixty-four children placed at school.

Forty persons deposit for fuel.

From the preceding reports, it appears that twenty-two persons have been provided by the visitors with permanent employment; nineteen children have been placed at service; one hundred and eighty-eight children at school; three persons have deposited with their visitors for rent; seven have deposited in Saving Bank; and three hundred and twenty-four for fuel. The number provided with employment, is comparatively small, but the visitors have made use of the Reference Office, and thus lessened their labour in this respect.

The amount of moral influence exerted it is impossible to report, but this may in some measure be judged of by things that *admit* of calculation.

Complaints have occasionally been made, that the visitors do not relieve the poor. It is true, that they do not comply with every request, for they are better judges of the circumstances of those they so frequently visit, than those who merely *hear* a tale of distress, and call

for relief. Until the public can rely on the judgment of the members of the Union Benevolent Association, (and we hope they will endeavour to gain public confidence,) and withhold or give at their recommendation, (who, visiting the same families from week to week, ought to know their circumstances,) the great work we contemplate, viz. the suppression of pauperism, will not, we fear, be accomplished. But, *with* the co-operation of the public, the plan, if persevered in, will, doubtless, under the blessing of the Most High, effect the end proposed.

For "The Friend."

Enoch Lewis on the Militia System.

(Continued from page 382.)

But to return to the constitutional provision under review. It might be reasonably expected that those who plead this provision as an excuse for the imposition of fines upon the conscientiously scrupulous, as well as others, would be prepared to show that the means adopted for attaining the object proposed by the convention, were suited to the end. Are the freemen who conform in every respect to the requisitions of the militia law, *disciplined* for the defence of the commonwealth? Do those who attend on the days of training, join the ranks, and perform the evolutions required, actually learn the military art? To urge the obligation of requiring an *equivalent* from those who are absent, while those who are present neither perform any *service* nor acquire a capacity for doing it, is to trifle rather than to argue. When we look at our present militia law, so far as it appears applicable to a state of peace, and observe the minuteness of its provisions; the careful formation of the state into military divisions; the organization of brigades, battalions and regiments; the appointment and duties of officers; the pains taken to secure the enrolment of all the citizens liable to perform militia service; the assessment and collection of fines; and all the etceteras running through about forty octavo pages, and then reflect upon the result, even in a military point of view, of all this legislation, this cumbrous and expensive machinery, we may well exclaim, in the language of Horace,

Parituri montes nascitur ridiculus mus.

Scarcely any person acquainted with the subject pretends to believe that militia trainings, as practised in this state, are any thing better than a ridiculous farce. The object with most who attend is, not to learn to be soldiers or to acquire a knowledge of the military discipline; *but to save their fines*. Being myself no military man, I shall, instead of my own remarks on the effect of militia trainings, produce the testimony of others who may be fairly presumed to understand the subject more perfectly.

A few years ago, a set of queries, connected with military affairs, was addressed by the secretary at war, in a circular to numerous military officers in various parts of the United States. One of these queries was in these words:

"From your experience are frequent mus-

ters advantageous to the great body of the militia?" From the answers returned the following are selected.

Pennsylvania. General T. Cadwallader. I do not consider frequent musters as advantageous to the great body of the militia. No correct instruction is received at such musters, and their effects on the morals of the people is positively injurious.

General R. Patterson. They are disadvantageous.

Col. J. G. Watmough. Nothing can be more entirely inefficient than the militia under the existing organization. Attend a militia muster, under its most favourable circumstances in a retired country situation, and drunkenness and every species of immorality is the order of the day.

Col. H. J. Williams. All the musters at which I have been present, so far from being "advantageous," were always scenes of the lowest and most destructive dissipation, where nothing was to be acquired but the most pernicious habits. Our militia are worse than useless.

Major Jos. R. Ingersoll. Assemblies of the idle and dissipated, thus convened, do no good; and the neglect of work by the industrious poor does much harm.

Col. P. A. Browne. Four, six, or eight days' training in a year can never make a soldier, but it may make a drunkard and an idler. It ought to be entirely abolished.

Maryland. General R. Harwood. My experience of musters is considerable, having attended them as commander of the twenty-second regiment for many years, and I am decidedly of opinion that they are disadvantageous to the militia. They tend to corrupt the morals of the people, and no information can be derived at them.

Virginia. General J. H. Cooke. They are, instead of schools of practice, schools of insubordination and vice, where the first and simplest duties of a soldier are rarely if ever taught.

General J. Harvie. According to the present system, militia musters are decidedly injurious.

General A. Smyth. Frequent musters of the militia are of no advantage. They produce a serious loss of time.

North Carolina. General B. Daniel. The discipline of the militia can sustain no injury by any change in this respect, as they require none under their present mode of training.

South Carolina. General J. B. O'Neal. The regular militia are too much in the habit of regarding their company musters as an irksome duty, which confers no distinction, and is of no value. So that they have the name of mustering, and are exempt from the fine imposed by law, it is all that is desired.

Connecticut. General E. Huntingdon. Musters, as at present conducted, are of no benefit to the soldiers, or to any body else, merely affording a *red letter day*, or day of dissipation, to the vicinity of the parade ground.

Louisiana. Gov. H. Johnson. From my experience, frequent musters, as generally

practised, are detrimental, rather than advantageous to the militia.

Illinois. Gov. E. Coles. Frequent musters are injurious to society, and are of little benefit to the militia. But little military information is gained, bad moral habits are acquired, and much time is lost.

Ohio. General W. Murphy. Militia musters of privates in time of profound peace are useless.

Massachusetts. Col. T. Pickering. Of the utter inefficiency of two, three, or four days' training in a year, every observer possessing any military knowledge is competent to pronounce. I have ever considered the militia musters as a waste of time for those who actually assemble, while thousands are heavily taxed by fines for non appearance, and vexed in their collection.

Maine. Col. Jos. Sewall. The occasion not unfrequently calls together more spectators than troops, and the time, in many instances, is unfortunately spent in indulgences that are prejudicial to the morals of the community. I am, therefore, of opinion that frequent musters, as they are at present regulated, are not advantageous to the great body of the militia.

New Jersey. General D. Elmer. These trainings produce but little, if any practical benefit.

Rhode Island. N. Howland, Esq. The motives which prompt to the acceptance of a commission are for the sole purpose of exemption from duty after one or two years' service. Some accept from motives of ostentation, and a desire of military rank or title: but titles are so numerous and of so little value, that this number is at present small. Few have hope of improving a militia that is the object of derision and contempt with the very individuals who compose it.

These testimonials, from men scattered through more than half the states in the Union, are sufficient to prove that even in the view of military men, our militia musters have not the poor negative credit of doing no harm. Nearly similar testimony could have been produced from several other states. In all the answers before me, the advantage of frequent musters is either positively denied or very partially and doubtfully admitted, while the injury arising from them is clearly and unhesitatingly asserted. The fact, deducible from these extracts, that neither the general government nor the state legislatures, have been able to devise and introduce a code by which they could place the militia on, what would be called in military phrase, a respectable footing, suggests a belief that there is something intrinsically defective in the attempt. Neither labour nor ingenuity can accomplish impossibilities. The people of the United States are probably too much inured to freedom to be drilled into machinery by a compulsive process.

THE FRIEND.

NINTH MONTH, 22, 1832.

We lately informed our readers that several Associations have been formed, auxiliary to

the Tract Association of Friends of Philadelphia. It has been thought desirable for their information as well as that of other Friends, to insert also a list of all the tracts now on hand at the Depository, No. 50, North Fourth street, and we accordingly give it a place today. We take occasion at the same time, again to express the wish, that the example of those Friends who have formed auxiliaries may be extensively followed. In every neighbourhood of Friends, however few in number, it is surely deserving of consideration, how far any may hold themselves exempt from taking part in a plan, capable of so much good with very little means; and in which each one, no matter how obscure, may be the happy instrument, by the delivery of a tract, to raise some drooping mind, to arouse the lukewarm and the careless, or to point the repentant wanderer to the only true fold of rest and peace.

THE DECISION.

Subscribers and purchasers (only) of Foster's Reports can obtain the Decision completing that work (gratis) at the book-stores of Uriah Hunt, 19, North Third street, or Nathan Kite, 50, North Fourth street, or of William Salter, office of "The Friend." The prompt and neat manner J. J. Foster has published the Decision, we have no doubt, will be very satisfactory to the subscribers and purchasers of his Reports, and justly entitles him to their thanks.

The extracts inserted relative to the Union Benevolent Association speak forcibly in favour of the efficacy of the system pursued by that institution.

After the proofs of our last sheet had undergone the usual inspection, some change in the arrangement of the last page was directed. The attention of the principal being called off by sickness in his family, the hand entrusted with the business made a sad job of it, which was not observed until the greatest part of the impression was completed. To remedy the defect, we have in the present number reprinted the obituary of Judge Ewing.

The initial letters, *t*, and *c*, of the 24th and 25th lines from the top of the third column of the same page, if transposed, will render intelligible another defect from the same cause.

It may not be improper further to remark, that, an apparently slight mistake, in setting the types, at all times incident to the conducting of a public Journal, such for instance as the addition or suppression of a single letter, may occasion a material blemish. These errors we have sometimes pointed out under the head of errata, and whenever we have omitted to do so, we must trust to the liberality of our readers.

DIED,—on the 21st of the 8th month at her father's residence in Hopkinton, Rhode Island, in the 22d year of her age, HANNAH, daughter of our friend John Wilbur, who is now engaged in a religious visit to Friends of Great Britain. She endured a lingering illness with great patience and resignation to the divine will, evincing through her confinement that her mind was stayed on the Lord. By a memorandum found since her decease, it appears that previous to her sickness, she had passed through many close mental conflicts, known only to her heavenly Father, which there is cause to believe were sanctified to her. Near the close of her time she remarked that she had a great desire to see her dear father return [from Europe,] but that she had now no desire to stay longer, and that all was well with her." She then quietly passed away, to join, as we humbly trust, the general assembly and church of the first born, whose names are written in heaven.

For "The Friend."

ON THE PURSUIT OF BUSINESS.

The Society of Friends have a query which is directed to be answered yearly by their meetings, the object of which is, to incite the members to an examination, whether a larger portion of their time and attention is not devoted to the pursuits of business, than is consistent with the duties they owe to their Creator, and to civil and religious society.

"Are Friends careful . . . to keep to moderation, in their trade or business?"

The more I reflect on the nature and constitution of man, his ultimate destiny, and the strong bias he has to become engrossed with temporal cares, the more wise and salutary this question appears. The world is going on at a rapid rate some would say, in a course of improvement, but in this I am not so clear. However, every thing now is to be done on a grand scale; and what would once have been considered a large and profitable business, is now looked upon as a petty, contemptible concern, scarcely worth attending to. The great object seems to be to compress the business of a lifetime into the short space of a month or a year; and to buy and sell as much as possible in a given period of time. Other things keep pace with this enormous extension of business,—spacious stores and dwelling houses must be rented or bought,—horses and carriages must be kept, and families brought up in a style of living, commensurate with the commercial importance which the masters of them assume. Extravagance and waste are the necessary concomitants of such a state of things; and it is not at all improbable, that *want* will by and by thrust herself into the company.

My object in hinting at this state of things, is to say, that the Society of Friends is not entirely exempt from the mania. Many of its members have taken leave of the moderate views and simple habits which characterised their forefathers; and with these have lost the calmness and equanimity, that stability of character, and that happy exemption from hurry and anxiety in business, for which they were once remarkable. "*Moderation* in trade or business," does not now mean what was once understood by it; but is taken to signify as large a business as a man can conduct *profitably*, by devoting himself to it with all the diligence and alacrity of which he is capable; and the more money he makes, the more fully he is satisfied that he is really doing a very prudent, safe, and moderate business. If you mark the steady, persevering vigilance with which every opening for money-making is watched—the care and anxiety engraven on the countenance—the quick business step—the adroitness and management in driving a bargain, the rising up early, and lying down late, with which many Friends pursue their avocations—a stranger would surely be ready to conclude that such men consider it better to lose their own souls, than not to become rich, and that merchandise and money-making are to be their employ for eternity. For a Friend to be engaged in business, involving a capital of one, two, or three hundred thousand dollars, is considered not at all out of the way;

and if he should not be worth a fourth part of either of those sums, and for all the balance be risking the property of others; yet even this is overlooked, provided he manages it so as to make money, and keep clear of embarrassment. Young men are immersed in the pursuit of business, as soon as they are capable of taking part in it, schooled in all the trick and management that usually accompanies it, and are brought up to consider it as the great concern of life. Inured to the store or the counting house, or the market, their ideas become circumscribed by the narrow limits of money calculation; and when the period of lawful age emancipates them from the thralldom to others, it is only to plunge as deeply into it on their own account. I have often mourned over young men of excellent mental endowments, cultivated minds, and considerable religious sensibility, who, by this system of training, have been lost to religious society, and indeed to every other useful and benevolent purpose; given up, soul and body, to the service of mammon. It would be well if some of the elder and middle aged members of society would seriously and impartially put this query to themselves, whether their pursuit of business is in moderation, or whether it does not engross their affections and attention to a degree, which renders religion and religious concerns insipid and irksome. I fear this is too much the case, even with some who make considerable profession of religion, and who observe with no inconsiderable strictness all the external characteristics of the Friend—but whose conduct and converse out of meetings evince that their affections are not set on things above, nor are their hearts and treasures in heaven. Far be it from me to sit as the accuser of the brethren, or to pass indiscriminate judgment on the Society; I wish to include myself, when I say, that I believe too great an attachment to the things of this world, and too eager a pursuit of them, is one of the principal causes that has eclipsed the brightness of our Society, and spread lukewarmness and listlessness, as respects its vital interests, among the members. And if ever we are favoured to see a revival, to behold a return of the zeal and devotedness, the ardent piety and love to God and man, which distinguished our worthy predecessors, we must be weaned from the world and its pursuits, have our hearts and affections transferred from earth to heaven, and become as fervent in spirit, serving the Lord, as we are now active and zealous in the accumulation of estates, for ourselves and our children. To be diligent in business is proper and commendable, but it was for higher purposes that we were created. To serve and glorify our Creator, to do good to his creation, and honour him with our substance, by devoting it to promoting the comfort and happiness of our fellow creatures, as stewards of Him, "whose is the earth and all the fulness thereof," are the great objects for which we have our existence: and if we keep them steadily in view, as our *primary aim*, as the great business and concern of life, we should be far less exclusively devoted to the promotion of our own ease and pleasure, and to the ac-

quisition of wealth. Instead of the spacious and splendid mansions which we are preparing or occupying, as though our home and heaven was here, we should be content with that simple manner of life, which, while it embraces real comfort and convenience, involves far less expense and trouble, and more nearly comports with the self-denial and simplicity of a humble Christian. Our time and talents would be primarily devoted to our Lord and Master, and so ardent and earnest would be our desire to discharge the duty we owe him, that, in the strong and forcible language of Scripture, "it would be our meat and our drink to do his will." If we contrast the short and uncertain period of human life, with the endless duration of eternity, and consider how little beyond food and raiment we can enjoy while here—that the surplus will be of no use to us in the world whither we are hastening, and that riches left to children often prove a curse instead of a blessing, it may serve to weaken our attachment to wealth, and moderate us in the prosecution of worldly business. In looking over some of the advices issued by the Society, at different periods, I have thought the revival of the following, at the present time, might not be unprofitable.

"Let none strive, nor covet to be rich in this world, in these changeable things that will pass away; but let your faith stand in the Lord God who changes not, that created all, and gives the increase of all." 1676.

"It is desired that such among Friends as are endowed with plenty of outward substance, be timely and tenderly advised to do good therewith, in their day and generation, especially with regard to the poor; that the tokens of your charity may be good precedents to generations to come." 1696.

"And let all be exhorted to abide under the daily cross, whereby the earthly mind may be crucified, which hath its delights and ease in vanity, pride, and covetousness; that Friends, being preserved out of those things wherein the enemy hath had, and has, his kingdom, and too plainly lays his snares to hinder their holy progress, may every where be more and more a retired, serious, plain, and self-denying people; growing in the grace and knowledge of God, and our Lord Jesus Christ, and exalting his spiritual kingdom in their souls." 1699.

"As our Lord and Saviour Jesus Christ exhorted and warned to beware and take heed of covetousness, which is idolatry, we are concerned that all among us may take heed of pride, covetousness, and hastening to be rich in the world, which are pernicious and growing evils: let them be watched against, resisted, and suppressed in the fear and dread of Almighty God, and have no place or countenance in his camp." 1720.

"And as it hath pleased the Lord to favour many amongst us with the outward blessings of this life, in so plentiful a manner that we are placed in a capacity of doing much good, and of exercising offices of Christian love and charity to the comfort and assistance of the poor and needy; we earnestly recommend to the practice of those whom God hath so

favoured, the excellent advice given by the apostle: 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.' ** 1750.

"We fear that some of our youth are training in habits of expense in attire, furniture, and attendance, which are not only inconsistent with the simplicity of the gospel, but a constant call for much of that property which would be better employed in feeding the hungry; and of that time, which might be occupied in visiting and cheering the habitations of human misery. 'The trimming of the vain world,' said our worthy elder William Penn, 'would clothe the naked one.' It is not however with such only that we plead, on behalf of the indigent. We wish those who are generally consistent in appearance and manners with our self-denying profession, to be clear that a due proportion of their time and substance is spent in the relief of distress." 1798.

"Dear friends, in times of outward prosperity there are snares to be avoided, as well as duties to be fulfilled. One of those snares seems to us to be a too eager, and therefore unlawful, pursuit of lawful things. Such a pursuit prevents the mind from rising in living aspirations to God, the giver of every good and perfect gift; indisposes it for duly assembling with his devoted servants to wait upon Him, and worship Him; and causes 'the volume of the book' of sacred Scripture—that record of truth which was written aforetime for our instruction—to be seldom perused. Such a pursuit also, if general, spreads devastation over religious Society. But, Friends, we entreat *you*, 'seek ye first the kingdom of God, and his righteousness; and all these things,' said our blessed Redeemer, speaking of necessary things, 'shall be added unto you.' Then would your assemblings together be seasons of heavenly consolation; your hearts would be enlarged in that gospel love, that knows no bounds to its desire of human happiness; ye would covet that others might partake with you of the enriching joy; and ye would be careful that not any trifling impediment prevented the due attendance of your own families. 'Come,' would ye say by your example, if not in words, 'Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths.' † 'Come and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten.' ‡ 1802.

"Now, dear friends, hear, we beseech you, the word of exhortation. What hinders the advancement of our Society, in its Christian progress; seeing the holy High Priest of our profession is willing to lead us to complete

sanctification? What, but the carnal mind, operating in various, and in specious forms? We do not tax all who embark in large concerns in trade, with an undue desire after riches; but we much fear that the effect, which their schemes are likely to have upon themselves and their connections, as affecting their condition both religious and civil, is not duly regarded. The love of money is said in Scripture to be the root of all evil; and we believe it may be shown, that honest industry and moderation of desire are roots of incalculable benefit to the humble Christian." 1805.

"We would mention one subject, which at this time has been under our notice; a caution to all, to use moderation in their manner of living; and in this way to seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive, and often hazardous schemes in trade. By these latter means the mind becomes encumbered, and unfitted for religious service, yea, often for religious thought, and for breathing daily after the spiritual riches, which are to be enjoyed in close communion with God. And let us beseech you to consider, how distant from the state which endeavours to stand resigned to give up all, if required, is that state which indulges itself in ease to the full extent of its power, or is endeavouring by multiplied adventures in trade, to acquire that power which it covets for the purpose of worldly enjoyment. We believe however, and we are glad in believing, that there are numbers who act upon sounder principles than these; who knowing, as saith the apostle, 'that the fashion of this world passeth away,' are really desirous of using 'this world as not abusing it.' 1810.

"That contentment which characterises the pious Christian, is a treasure which we covet for all our members; and we especially desire, that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses, which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children, principles of moderation and economy suited to their future expectations, it would, under the divine blessing, not only conduce to their preservation, but promote their safety and comfort in life. We are far from wishing to discourage honest industry; and further still from countenancing in any degree a spirit of avarice. We are not insensible, that the situation of many of our members is such, as renders necessary to them a diligent attention to the concerns of this life. Christian simplicity and self-denial we would, however, earnestly recommend: these attained, the object which, in this respect, we have at heart for all our dear friends, will be accomplished." 1815.

"Dear Friends, we still fear that some amongst us are too earnest in the pursuit of the things of time. We entreat these to con-

sider whether they may not thereby cause the way of truth to be evil spoken of by others. May we all be loosened from the spirit of this world: may we also be careful that all our transactions in business be such as will bear the strictest investigation of upright men; and be sure that we have a reasonable prospect of fulfilling all the pecuniary engagements which we contract. And should any, in consequence of diminished profits, be tempted to extend their concerns in trade, let them carefully examine their motives; and trust in the Lord for his blessing, even on a very limited provision, rather than endanger their advancement in the Christian course, by becoming too deeply involved in the cares and toils of this life." 1822.

"Speculations of any kind, which may seem to hold out the prospect of a rapid accumulation of wealth, greatly endanger that tranquillity of mind to which we have alluded. They often involve in perplexities, which disqualify us for exercising a patient dependence upon Him, from whom cometh our strength. They are very apt to lead into acts unbecoming the character of upright men; and in some cases their effects are deplorably felt by innocent sufferers. They expose to the danger of violating our religious testimonies, to the simplicity of the gospel of Christ: and they often arise from the love of money, and encourage that eager pursuit after riches, which is inconsistent with the character of a people, who believe in the necessity of being redeemed from the spirit of this world.

"We are aware that many of our dear friends may at the present time, in seeking for a fair means of gaining a livelihood, and in the regular conducting of their outward concerns, be subjected to peculiar difficulties. In the competition of trade, they may be tempted to do that which endangers their own peace of mind, and disturbs the harmony of society. We would tenderly counsel all these, whilst they cherish a disposition to honest industry, to let their wants be few; to keep to habits of moderation and economy, but at the same time abhorring covetousness; and, above all, so to live and so to act, that they may be able to place a humble reliance on the blessing and care of the Almighty; and to follow the exhortation of the apostle, 'In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.' And we desire that a Christian example in others, who are not subjected to the same difficulties, may strengthen them in their resolutions." 1824.

"He that is concerned to support the character of a follower of Christ,—and who amongst us would disclaim this character?—ought to be earnest in his endeavour, that accessions of wealth do not disqualify him for the discharge of every duty. Those who, whilst honestly and diligently endeavouring to provide for their families, have to encounter many difficulties, have a strong claim on the sympathy of their friends: yet they need not fear, as they continue to place their whole trust in our Heavenly Father, but that he will care for them in such a way as he sees meet. But if any, whether of the more

* 1 Tim. vi. 17—19. † Mic. iv. 2. ‡ Jer. i. 5.

affluent, or of those who cannot be ranked in this class, are deviating from safe and regular methods of business, if they are carried away by uncertain and hazardous, though plausible schemes for getting rich, if they yield to a desire rapidly to enlarge their possessions—such are in imminent danger. They cannot justly expect the blessing of the Most High on such pursuits: their spiritual eye becomes dim; and they do not perceive with clearness the light which would enable them to perfect holiness, in the fear of God. And we believe, that if there were a due attention to this light, there would be a larger proportion of our members qualified to fill the stations of elders, and overseers amongst us. When the duties of these offices are faithfully discharged, it greatly tends to the edification of the body in love. How beautiful and how safe would be our condition, if we were all endeavouring, each in his proper allotment, to walk in humility and devotedness of heart before the Lord." 1825.

"And we would tenderly invite those who may have acquired a competency of outward substance, to watch the proper period at which they may withdraw from the cares of business, and when disengaged from the regular concerns of trade, to beware how they employ their property in investments which may involve them anew in care and anxiety. We affectionately desire that neither these nor other cares may disqualify them from acting the part of faithful stewards, in the employment of time, their talents, and their substance, or from being concerned above all things, through watchfulness unto prayer, to have their lamps trimmed, and oil in their vessels; that when the solemn close of life shall come, they may, through redeeming love and mercy, be prepared to enter into the joy of their Lord." 1826.

OBITUARY.

"Died in Trenton, on the morning of the 5th ult., in the 53d year of his age, the Hon. CHARLES EWING, Chief Justice of the Supreme Court of the State of New Jersey. Without any known predisposition in habit or weakness of constitution, or even the suspicion of imprudence, this eminent citizen has been removed by the prevailing epidemic. A stroke, as unexpected as it is awful, has taken him, in the prime of strength and usefulness, from the midst of a people who were unanimous in their veneration of his character.

"It would be superfluous, in the State of New Jersey, to characterize the late Chief Justice as a man of large acquirements, sound judgment, indefatigable diligence, and incorruptible honesty. In all these points, his eminence was not merely *acknowledged*, it was *proverbial*. To live so many years in the public service, without a breath of imputation upon his prudence, his patriotism, his integrity, or his benevolence, is something more than the common lot, even of good men. And it was attained by the deceased, only, by his being what he appeared to be, an impartial, upright, and faithful citizen; and indeed, when he was called from an extensive practice to that high judicial place, which he so ably filled, he was so far from needing to assume any new

guise of integrity or public spirit, that he simply acted out the principles of all his precedent life. To a firmness in the performance of duty, which defied all influences, whether of menace or entreaty, he united that undissembled modesty which is observed, in a multitude of instances, to be coupled with genuine greatness.

"The retired life to which Judge Ewing was led, kept him out of the public view, so far as was consistent with extensive business. Had he yielded to the importunity of those who knew him best, his virtues and talents would long since have been exhibited to a larger circle of admirers. The seclusion, however, which he loved, while it concealed some of his excellences, gave to others an expansion and strength which are very rare. He shone, where many who are great in public often fail, in the domestic circle. He was as much the object of sincere veneration at his fireside, as upon the bench.

"The Chief Justice was a man with whom no one dared to trifle, for his character over-awed insolence itself, yet there was no rigour in his demeanor or discourse.—Minutely observant of all that is demanded by decorum, and strictly regular and dignified in all his pursuits, he was forbearing, courteous, and serene. No man was more truly—in all the tender import of these terms—the husband, the father, or the friend. In this circle his place can never be filled.

"Among the thousands who have chosen Mr. Ewing, in former years, to be their confidential agent, and the depository of their counsels, none could ever complain of levity, indifference, or neglect; still less of disingenuousness, imprudence, or ignorance. Uprightness, independence, regularity, caution, were engraven upon his conduct. As he was in no respect a visionary, to engage him in a novel enterprise, might, perhaps, have been difficult, but to detach him from it after conviction, was impossible. He was not accessible by the avenues of ordinary influence; he knew too much of men, to be either alarmed or flattered;—but there were motives to which he never failed to respond; they were those of reason, obligation, and benevolence.

"We have long looked at his character in various lights, and have wondered at the extraordinary balance of its symmetrical parts. It was this symmetry which contributed, in some degree, to repress that eulogy, which, even during his life, might have been expected. An eccentric character would have presented more prominent points; but in his there was a depth of clear understanding, which was incompatible with eccentricity. The elaborate decisions of the Chief Justice will continue to be admired—by scholars, for their classical felicity and logical acumen; by jurists, for their legal soundness and extensive research; and by the country, for their practical wisdom and irreproachable justice.

"The immortal part of our venerated friend has left us, with the lively hope of meeting him in a more perfect state.—While he was among us, he was, in belief and practice, a Christian. He despised the pretended philosophy of infidelity, as the cant of ignorance and

vice. He revered the Holy Scriptures as divinely inspired and authoritative documents. As he was educated in the principles of our most holy religion, and in riper years had embraced them upon personal inquiry and conviction, so he took various occasions to give his public suffrage in their favour, and was enabled by divine grace in the last hour of agony and trial, to testify to their efficacy, in triumphancy over death."—*N. J. State Gaz.*

Tracts at the Depository, No. 50, N. Fourth Street.

- No. 1. Memoir of John Woolman, 24 pages.
2. On the Universality of Divine Grace, 16.
3. Thoughts on the Importance of Religion, 8.
4. A Summary of the Principal Evidences for the Truth and Divine Origin of the Christian Revelation, 36.
5. The Ancient Christian's Principle, or Rule of Life set forth. To which is added an Extract from Anthony Benezet's Preface to the Plain Path to Christian Perfection, 12.
6. Christian Instruction, in a Discourse as between a Mother and her Daughter. By John Wigham, 16.
7. Extracts from Dr. Benjamin Rush's Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind, 16.
8. A Christian Memento, with Observations on some of the Prevalent Amusements of the Day, 12.
9. Memoirs of Lucy A. Pancoast, 4.
10. It has been concluded to discontinue Tract, No. 10, and one to supply its place has not yet been decided on.
11. Religious Duties, consisting chiefly of Extracts from the Holy Scriptures, 24.
12. Little Sins, a Dialogue. To which is added, an Abstract of an Interesting Conversation, 8.
13. On the Nature and Efficacy of the Cross of Christ, 16.
14. A Memoir of H— G—, late of Philadelphia: being a striking Instance of the Influence of Divine Grace on the Mind, 8.
15. Remarks on the Doctrine of the Influence of the Holy Spirit, 8.
16. Short Biographical Notices of Samuel Emlen, James Pemberton, Daniel Bowley, jr. Thomas Rutter, and Job Thomas, 16.
17. Brief Hints to Parents on the Subject of Education, 16.
18. "Swear not at all;" or the Injurious Tendency of Oaths, and their Inconsistency with Reason and Christianity, 8.
19. The Power of Religion; exemplified in the Life, Sickness, and Death of Job Scott, 16.
20. Observations on Theatrical Amusements, 8.
21. An Address to those who have the care of Children, 4.
22. Christianity and Infidelity contrasted, 12.
23. Extracts from the Memoirs of Caroline E. Smelt, 16.
24. On Worship, Ministry, and Prayer, 16.
25. Evidences of the Truth of the Christian Religion deduced from the Miracles of our Lord and Saviour Jesus Christ, 24.
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For "The Friend."

COMETS.

The regularity of the celestial phenomena, and the mild and grateful light of the starry heavens, are fitted to dispel all sense of terror from the human mind, and inspire it with calm and elevated thoughts. There are two exceptions to this general remark; the eclipses of the sun and moon, and the appearance of comets. A little observation and philosophy robbed the first of their terrors, while the latter have continued to the present day to alarm the nations. It will be recorded as a singular circumstance, humiliating to the pride of knowledge of the nineteenth century, that in its thirty-second year, the anticipation of the return of a comet was sufficient to strike terror into the public mind, throughout a large portion of the most highly civilized countries of Europe, to such a degree as to render it necessary for public scientific bodies to endeavour to allay the excitement. The French board of longitude having directed M. Arago, one of the most distinguished of the French Academicians, to prepare a popular account of the exact state of knowledge respecting comets, he has published a little tract, from a translation of which by Professor Farrar the following sketch has been chiefly drawn up.

In the planetary system, what is most remarkable is, the general uniformity of the motions, and the nearly parallel position of the orbits of the planets. The comets seem to have been created to try what degree of disturbance was consistent with the security and permanency of this beautiful system, for they strike through it in all directions, with inconceivable velocity, apparently heedless of the consequences of their incursions.

The verification of Halley's prediction of the return of the comet of 1682, was the most brilliant triumph of the Newtonian philosophy. This comet was ascertained, by observation and calculation, to have the following orbit. Its motion was retrograde; the angle which the plane of its orbit formed with the plane of the earth's orbit (its inclination as it is called,) was $17^{\circ} 42'$. The longitude of the point of intersection of the two planes (the node,) was $50^{\circ} 48'$; the longitude of that point of its orbit in which it was the nearest the sun, (its

perihelion,) was $301^{\circ} 36'$, and its distance from the sun at that time was .58; that is, was to the earth's mean distance, as .58 is to 1.

The astronomers of that age were busy in applying their newly discovered modes of calculation to all the celestial phenomena, and ransacked the ancient records for observations of every kind. They accordingly calculated the elements of the orbit of every comet, which had been carefully observed.

Among these Halley found three comets, with the following orbits. The comet of 1607, observed by Kepler and Longomontanus, viz. inclination $17^{\circ} 2'$, longitude of the node $50^{\circ} 21'$, longitude of the perihelion $302^{\circ} 16'$, perihelion distance .58; motion retrograde. In 1531, Apian observed a comet, the elements of which were found to be as follows; viz: Inclination $17^{\circ} 56'$, longitude of the node $49^{\circ} 25'$, longitude of the perihelion $301^{\circ} 39'$, perihelion distance .57, motion retrograde. The almost exact agreement of these elements, and the equal intervals of 76 years at which the comets appeared, left no doubt in the mind of Halley, that they were the same comet, and he therefore predicted its return after another interval of 76 years. Subsequent calculations of the disturbing force of Saturn and Jupiter, enabled him to reduce the range of error in the estimate, to thirty days more or less from the middle of April 1759. It accordingly appeared as predicted, and if ever there was an occasion in which one could wish the life of an individual prolonged far beyond the allotted span of our days, it was on this; and we cannot help regretting that the illustrious astronomer did not survive, to enjoy in his own person the most exquisite sensations with which philosophy ever rewarded a votary; the complete verification of so daring a prophecy. The second return of this celebrated comet will be in the year 1835, and it will pass its perihelion on the 16th of the 11th month. Previously to 1531, the same comet had been seen in 1456, and probably in 1305, 1230, 1006, 855, and in the year 52, before the Christian era. These several appearances of the comet are all noted in history for their magnitude and splendour. In 1456 its tail was 60° long, and prayers were offered up in all the Romish churches, to avert the threatened danger. In 1682 it had a tail of 30° , and its appearance was very brilliant. The appearance in 1759 was under circumstances of unfavourable position, and was not very conspicuous. Arago is of the opinion that its luminous matter has been constantly decreasing, and that we shall not again see it as the horrid meteor, which has so often terrified the nations.

The second comet, the return of which was predicted, was that observed by Messier in 1770. It was found that this comet had a period of five years and a half; yet to the great mortification of men of science, it did not appear as predicted, nor is there any record of a comet, the elements of the orbit of which agree with it. Subsequent researches have solved the mystery. It is proved from the investigations of La Place, that the short revolution of this comet was caused by the attraction of Jupiter. A German astronomer has shown that in 1767, the comet was 58 times nearer to Jupiter than to the sun, and that when it was returning to us in 1779, it was about 500 times nearer to that planet than to the sun, the attractive force of which on the comet was not a two hundredth part of that of Jupiter. He has further proved that previous to its approach to Jupiter in 1767, it described an elliptical orbit in a period of *fifty years*; that the disturbing attraction of that planet bent it into a small orbit, with a period of $7\frac{1}{2}$ years, and that on its second return in this path in 1779, the same attraction altered its course, and that it now revolves in an ellipse with a period of 20 years, the least distance of which from the sun is 314 millions of miles; a distance at which it is beyond the reach of our vision.

The next comet whose period has been calculated is that known by the name of Encke's comet. It was discovered at Marseilles in 1818 by Pons, and its parabolic elements were found to agree with those of a comet which appeared in 1805. Encke of Berlin having calculated its orbit as an ellipse, proved that its revolution was performed in twelve hundred days. The correctness of his calculations has been fully verified, and the comet has been observed in all its subsequent returns, viz. in 1822, 1825, and 1829. Its last re-appearance was in the early part of the present year, and the public papers announce that it has been seen by an observer in South America, the position of the comet being unfavourable to observation in the northern hemisphere. Encke's comet is very small, its light is feeble, and it is invisible to the naked eye. Its least distance from the sun is about one third, and its greatest four times that of the earth. The inclination of its orbit is $13^{\circ} 22'$, and it passed its perihelion on the 6th of the 5th month 1832.

A comet which circumstances have invested with unusual interest, is that which is now within the precincts of the earth's orbit. It is known by the name of Biela's comet, having been first seen by that astronomer at Johannisburg, at its last appearance in 1826. Upon calculating its parabolic elements, they were

found to coincide with those of comets observed in 1772 and 1805. The more rigid estimate of an elliptic orbit gave the period of its revolution, six years and eight months. Its nearest approach to the sun, (the mean distance of the earth being 1.) is .884, and its greatest removal 6.19. The inclination of its orbit to the ecliptic is $13^{\circ} 13'$, and it will pass the perihelion on the 28th of the 11th month next. No trace of a tail has been observed at any of the former visits of this comet, which is simply nebulous. Its diameter at the time of its appearance in 1805, as determined by the celebrated Olbers of Bremen, was more than five times that of the earth, or 40,000 miles. It is ascertained that it will cross the plane of the ecliptic on the 29th of the ensuing month, before midnight, and its distance at that time from our orbit, will be about two and a third of the earth's diameter, or 18,500 miles, so that a portion of the earth's orbit will be then included within the nebulous atmosphere of the comet. The earth itself will not cross this part of its orbit for more than a month afterwards, namely, until the 30th of the 11th month in the morning, so that the nearest approach of the comet to us will be more than *forty-eight millions of miles*.

So accurate are the observations, and so perfect the methods of calculation of modern astronomers, that the utmost reliance may be placed upon these results. "I hasten to assure the public," says the distinguished astronomer, whose pamphlet I am using, "that a mistake of a month, in determining the time when a comet reaches its node, is impossible."

It is this comet which has excited such a panic throughout Germany, and let me add through certain parts of our own country.

The astronomer Olbers published a note, which soon found its way from the scientific journals into the newspapers, in which he stated that it would cross the earth's orbit, at a distance less than its own semidiameter. It would seem that the earth's orbit was mistaken by many for the earth itself, and paragraphs to this effect were widely circulated through the newspapers. It was announced that it would strike the earth and break it to pieces, and the greatest consternation began in consequence to prevail. The pamphlet before us is well adapted for the purpose for which it was written—the allaying of these fears; and it is well worthy the perusal of all who take an interest in astronomical researches. With respect to the comet itself, which must ere long be, if it is not now visible, it may be stated that it will be brightest about the middle of the 11th month. It is at the present time to be searched for south of Capella, and about equidistant from that star and the Pleiades, and is travelling eastward at a rate which keeps its hour of rising nearly uniform.

The nature of comets continues to be, as it has ever been, a subject of fruitless conjecture for astronomers. In the mean time observations are slowly accumulating facts from which hereafter the inductive philosophy will enable us to build a system more according to nature than our present dreams. That some of the

comets possess but little density and attraction is clear from the fact, that that of 1770, which was itself so powerfully disturbed by the attraction of Jupiter, produced not the slightest variation in the motion of his satellites. Many comets are mere nebulous masses, through which the smallest stars are visible. Where there is a central opaque nucleus the nebulous envelope nearest to it is faintly illuminated, and appears extremely rare; while at some distance it becomes suddenly brighter, like a luminous ring extending on all sides of the nucleus. Two and even three of these concentric rings with dark intervals have been observed. These nebulous atmospheres are of prodigious extent. That belonging to the beautiful comet of 1811 was twenty-four thousand miles thick, and the semi-diameter of the nucleus twenty-nine thousand miles. The diameter of the nucleus of several comets has been measured; that of the comet of 1798 was 28 miles, and that of the smaller comet of 1811 was 2617 miles. The brilliancy of the nucleus increases as it approaches the sun, when it often exceeds that of the planets.

The brilliancy of the nucleus of comets is not more various than the appearance of their tails. The comet which appeared in the year 135, had a tail which extended over the whole milky way; that of the comet of 1618 extended from the horizon beyond the zenith, and that of the comet of 1744 was from 30° to 44° in length, and was six branched like a fan.

The comets of 1402, 1532, and 1744, were visible at noon-day.

The tail is generally opposite to the sun, though it constantly inclines towards the region the comet is leaving. That of the comet of 1774 formed almost the quadrant of a circle, and was estimated to be seven millions of miles in length. The tail of the comet of 1680 would have reached from the sun to the earth.

The comet of 1811 had a tail 23° in length. It was a bright and beautiful meteor, and streamed along the western sky with no portentous glare, but with a calm and steady radiance—appearing to the imagination no harbinger of wars and pestilence—the image indeed of a messenger of Almighty power, of a peaceful wanderer of the celestial space, awaking us to deeper sentiments of adoration and praise towards the great universal Architect.

Visionary persons who delight in constructing theories rather than in patient observation, have found in comets the materials for causing all those catastrophes which have befallen our planet. These are all the dreams of idle men, for there is no evidence that they have ever come into collision with the earth, and no probability that they ever can. The all perfect wisdom, which has balanced the solar system with such wonderful exactness as to provide a compensation for every disturbing force, and preserve through every cycle of change and vibration the same exact mean of action and the same precision of revolution—has not left his work to be overthrown by the influence of these erratic bodies. We may repose with perfect confidence in his foresight and beneficence, and rest assured that comets, instead of being exceptions to the harmonious arrange-

ments of the universe, fill their destined place, and perform their allotted part towards maintaining the permanency of the planetary system.

DREAMING.

From Abercrombie's Enquiries concerning the Intellectual Powers, &c.

(Continued from page 380.)

III. Dreams, consisting of the revival of old associations respecting things which had entirely passed out of the mind, and which seemed to have been forgotten. It is often impossible to trace the manner in which these dreams arise; and some of the facts connected with them scarcely appear referable to any principle with which we are at present acquainted. The following example occurred to a particular friend of mine, and may be relied upon in its most minute particulars:—

The gentleman was at the time connected with one of the principal banks in Glasgow, and was at his place at the teller's table, where money is paid, when a person entered demanding payment of a sum of six pounds. There were several people waiting, who were, in turn, entitled to be attended before him; but he was extremely impatient, and rather noisy; and, being besides a remarkable stammerer, he became so annoying, that another gentleman requested my friend to pay him his money, and get rid of him. He did so, accordingly, but with an expression of impatience at being obliged to attend to him before his turn, and thought no more of the transaction. At the end of the year, which was eight or nine months after, the books of the bank could not be made to balance, the deficiency being exactly six pounds. Several days and nights had been spent in endeavouring to discover the error, but without success; when, at last, my friend returned home, much fatigued, and went to bed. He dreamed of being at his place in the bank,—and the whole transaction with the stammerer, as now detailed, passed before him in all its particulars. He awoke under a full impression that the dream was to lead him to a discovery of what he was so anxiously in search of; and, on examination, soon discovered that the sum paid to this person in the manner now mentioned had been neglected to be inserted in the book of interests, and that it exactly accounted for the error in the balance.

This case, upon a little consideration, will appear to be exceedingly remarkable, because the impression recalled in this singular manner was one of which there was no consciousness at the time when it occurred; and, consequently, we cannot suppose that any association took place which could have assisted in recalling it. For the fact upon which the importance of the case rested was, not his having paid the money, but having neglected to insert the payment. Now of this there was no impression made upon the mind at the time, and we can scarcely conceive on what principle it could be recalled. The deficiency being six pounds, we may, indeed, suppose the gentleman endeavouring to recollect whether there could have been a payment of this sum made in any irregular manner which could have led to an omission, or an error; but, in the transactions of an extensive bank, in a great commercial city, a payment of six pounds, at the distance of eight or nine months, could have made but a very faint impression; and, upon the whole, the case presents, perhaps, one of the most remarkable mental phenomena connected with this curious subject. The following is of the same nature, though much less extraordinary, from the shortness of the interval; and it may perhaps be considered as a simple act of memory, though, for the same reason as in the former case, we cannot trace any association which could have recalled the circumstance:—A gentleman who was appointed to an office in one of the principal banks in Edinburgh found, on balancing his first day's transactions, that the money under his charge was deficient by ten pounds. After many fruitless attempts to discover the cause of the error, he went home, not a little annoyed by the result of his first experiment in banking. In the night, he dreamed that he was at his place in the bank, and that a gentleman who was personally known to him presented a draught for ten pounds. On awaking, he recollected the dream, and also recollected that the

gentleman who appeared in it had actually received ten pounds. On going to the bank, he found that he had neglected to enter the payment, and that the gentleman's order had by accident fallen among some pieces of paper, which had been thrown on the floor to be swept away.

I have formerly referred to some remarkable cases in which languages long forgotten were recovered during a state of delirium. Something very analogous seems to occur in dreaming, of which I have received the following example from an able and intelligent friend. In his youth he was very fond of the Greek language, and made considerable progress in it; but afterward, being actively engaged in other pursuits, he so entirely forgot it that he cannot even read the words. But he has often dreamed of reading Greek works which he had been accustomed to use at college, and with a most vivid impression of fully understanding them.

A further and most interesting illustration of the class of dreams referred to under this head, is found in an anecdote lately published by a distinguished author, and considered by him as authentic:—"Mr. R. of Bowland, a gentleman of landed property in the vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of teind, (or tithe,) for which he was said to be indebted to a noble family, the titulars (lay improprators of the tithes). Mr. R. was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and therefore that the present prosecution was groundless. But, after an industrious search among his father's papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law-business for his father, no evidence could be recovered to support his defence. The period was now near at hand when he conceived the loss of his lawsuit to be inevitable, and he had formed his determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with this resolution, and with all the circumstances of the case floating upon his mind, had a dream to the following purpose:—His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. R. thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. 'You are right, my son,' replied the paternal shade; 'I did acquire right to these teinds, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. —, a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never, on any other occasion, transacted business on my account. It is very possible,' pursued the vision, 'that Mr. — may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance at a tavern.'

"Mr. R. awoke in the morning, with all the words of his vision imprinted on his mind, and thought it worth while to ride across the country to Inveresk, instead of going straight to Edinburgh. When he came there he waited on the gentleman mentioned in the dream, a very old man; without saying anything of the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection; but, on mention of the Portugal piece of gold, the whole returned upon his memory; he made an immediate search for the papers, and recovered them,—so that Mr. R. carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing."

There is every reason to believe that this very interesting case is referable to the principle lately mentioned; that the gentleman had heard the circumstances from his father, but had entirely forgotten them, until the frequent and intense application of his

mind to the subject with which they were connected at length gave rise to a train of association which recalled them in the dream. To the same principle are referable the two following anecdotes, which I have received as entirely authentic. A gentleman of the law in Edinburgh had mislaid an important paper, relating to some affairs on which a public meeting was soon to be held. He had been making most anxious search for it for many days; but the evening of the day preceding that on which the meeting was to be held had arrived, without his being able to discover it. He went to bed under great anxiety and disappointment, and dreamed that the paper was in a box appropriated to the papers of a particular family, with which it was in no way connected;—it was accordingly found there in the morning. Another individual, connected with a public office, had mislaid a paper of such importance, that he was threatened with the loss of his situation if he did not produce it. After a long but unsuccessful search, under intense anxiety, he also dreamed of discovering the paper in a particular place, and found it there accordingly.

IV. A class of dreams which presents an interesting subject of observation includes those in which a strong propensity of character, or a strong mental emotion is embodied into a dream, and by some natural coincidence is fulfilled. But more remarkable still are those instances, many of them authentic, in which a dream has given notice of an event which was occurring at the time, or occurred soon after. The following story has been long mentioned in Edinburgh, and there seems no reason to doubt its authenticity:—A clergyman had come to this city from a short distance in the country, and was sleeping at an inn, when he dreamed of seeing a fire, and one of his children in the midst of it. He awoke with the impression, and instantly left town on his return home. When he arrived within sight of his house, he found it on fire, and got there in time to assist in saving one of his children, who, in the alarm and confusion, had been left in a situation of danger. Without calling in question the possibility of supernatural communication in such cases, this striking occurrence, of which I believe there is little reason to doubt the truth, may perhaps be accounted for on simple and natural principles. Let us suppose, that the gentleman had a servant who had shown great carelessness in regard to fire, and had often given rise in his mind to a strong apprehension that he might set fire to the house. His anxiety might be increased by being from home, and the same circumstance might make the servant still more careless. Let us further suppose that the gentleman, before going to bed, had, in addition to this anxiety, suddenly recollected that there was on that day, in the neighbourhood of his house, some fair or periodical merry-making, from which the servant was very likely to return home in a state of intoxication. It was most natural that these impressions should be embodied into a dream of his house being on fire, and that the same circumstances might lead to the dream being fulfilled.

A gentleman in Edinburgh was affected with aneurism of the popliteal artery, for which he was under the care of two eminent surgeons, and the day was fixed for the operation. About two days before the time appointed for it, the wife of the patient dreamed that a change had taken place in the disease, in consequence of which the operation would not be required. On examining the tumour in the morning, the gentleman was astonished to find that the pulsation had entirely ceased; and, in short, this turned out to be a spontaneous cure. To persons not professional it may be right to mention that the cure of popliteal aneurism without an operation is a very uncommon occurrence, not happening in one out of numerous instances, and never to be looked upon as probable in any individual case. It is likely, however, that the lady had heard of the possibility of such a termination, and that her anxiety had very naturally embodied this into a dream; the fulfilment of it at the very time when the event took place is certainly a very remarkable coincidence. The following anecdotes also I am enabled to give as entirely authentic. A lady dreamed that an aged female relative had been murdered by a black servant, and the dream occurred more than once. She was then so impressed by it that she went to the house

of the lady to whom it related, and prevailed upon a gentleman to watch in an adjoining room during the following night. About three o'clock in the morning, the gentleman, hearing footsteps on the stair, left his place of concealment, and met the servant carrying up a quantity of coals. Being questioned as to where he was going, he replied, in a confused and hurried manner, that he was going to mend his mistress' fire,—which, at three o'clock in the morning, in the middle of summer, was evidently impossible; and on further investigation, a strong knife was found concealed beneath the coals. Another lady dreamed that a boy, her nephew, had been drowned along with some young companions with whom he had engaged to go on a sailing excursion in the Frith of Forth. She sent for him in the morning, and, with much difficulty, prevailed upon him to give up his engagement;—his companions went and were all drowned. A lady in Edinburgh had sent her watch to be repaired: a long time elapsed without her being able to recover it, and, after many excuses, she began to suspect that something was wrong. She now dreamed that the watchmaker's boy, by whom the watch was sent, had dropped it in the street, and injured it in such a manner that it could not be repaired. She then went to the master, and, without any allusion to her dream, put the question to him directly; when he confessed that it was true.

For "The Friend."

Enoch Lewis on the Militia System.

(Continued from page 397.)

At no former time has the attention of the public been so generally directed to the evil of intemperance. In almost every part of this, and the neighbouring states, societies have been formed for the suppression of this degrading vice. But so long as militia trainings are encouraged in country situations, our temperance societies must encounter a formidable opposition. It is to be hoped that our legislature will not long continue a system so useless in itself, and so destructive of the best interests of society. "It is substantially true, that virtue or morality is a necessary spring of popular government. The rule extends with more or less force, to every species of free government. Who that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?"* But frequent militia trainings are shown to be positively injurious to morals, and, therefore, destructive of the foundation of our government. Will any one who has had the opportunity of observation, attempt to deny that the restraints of religion and morality are less regarded among such assemblages, than they are by the same individuals when engaged in their usual employments? Profanity and intemperance appear with less disguise or concealment on the eve of militia trainings, than at other times. Probably no single measure would more effectually promote the design of our temperance societies, than the abolition of the militia system.

If we admit, what is difficult to deny, that militia trainings, as practised in this and other states, are totally inefficient in relation to their ostensible object, and at the same time positively injurious to the morals, as well as a waste of the time and substance of the community; it may be useful to inquire into the extent of the loss thus sustained.

According to the report of the adjutant

general, dated February 16, 1831, the whole number of militia and volunteers in this state in 1830, was computed at 183,280. The returns, however, of many of the brigades, he observes, are incomplete. "In many parts of the state there exists a great aversion to military training; and it is to be regretted that in those parts the officers of the militia, want that spirit and promptness, which is so indispensable to prompt them to faithfulness and vigilance." In this account the militia and volunteers are blended; but as those who associate in volunteer companies are generally, if not always, such as would otherwise be enrolled as militia men, we may consider this as an "incomplete" return of the number of men required by the laws of Pennsylvania, to attend upon the military trainings, or pay the penalty. If similar laws were in force through the Union, there would be about 1,540,000 men within the United States subject to military requisitions. Could we suppose all these men to be actually drawn into the field; to be furnished with arms, music, uniforms, and all the glaring and expensive appendages of a complete military exhibition; could we follow them through the day, and observe the intemperance, profanity, and dissipation, produced or encouraged by such associations, the conviction must be forced upon us, that nothing less than some great national object could justify the government in tolerating, much less promoting such assemblages. To require more than a million and a half of our citizens, in the most vigorous period of life, to leave their proper business during two or more days in the year, and to mingle in scenes admitted on all hands to be injurious to their morals, is what a conscientious legislator would not do without seriously inquiring whether the advantages derived from it are adequate to so great a sacrifice. If these men could be converted into soldiers, under what possible emergency can the United States require such a military force? The legitimate service of the militia, under ordinary circumstances, is to suppress insurrections. But insurrections can arise, if the government is good and justly administered, only among a depraved and immoral people. Where the standard of morality is well maintained, the force of public opinion seldom fails to secure obedience to the laws. But with the decline of morals, the danger of turmoils and insurrections must increase. Hence it appears that military trainings, by their injury to morals, tend to augment the danger which they are ostensibly designed to prevent.

From the foregoing statements it appears that the militia system drains our commonwealth annually of little, if any less than half a million of dollars. This sum applied to internal improvements, or to the education of such children as have not the opportunity of its benefits, would in a few years effect a large amount of good.

A few years ago an estimate founded chiefly on authentic documents, was made of the amount of property distrained on account of military demands, from the members of the religious Society of Friends, within the single

yearly meeting of Philadelphia, from 1776, to 1820 inclusive. The limits of that meeting, it is to be understood, are not fixed by political divisions. The members reside in Pennsylvania, chiefly east of the Susquehanna, in New Jersey, and a few in Delaware, and the eastern shore of Maryland. The estimate above referred to amounts to 300,000 dollars; to which may be added from actual returns, from 1821 to 1830 inclusive, 16,021 dollars and 85 cents—besides numerous instances of young men committed to prison for refusing to pay the fines demanded of them.

I shall now close my observations with the following queries addressed to the serious consideration of my readers.

1. Whether the military part of the community have a right to assume, without proof, the proposition that nations owe their security, and governments their power to military force; and upon the strength of this assumption, to demand assistance in the prosecution of warlike measures, from those who conscientiously dissent from the doctrine?

2. Whether wars are not so horrid in their nature, and so destructive in their effects, as to render it justly desirable that every scheme, not absolutely ruinous, devised for their abolition, should be allowed a fair and candid trial; and whether those citizens, who from policy or principle, adopt a course likely to diminish their frequency, ought not to be encouraged?

3. Whether the charter under which Pennsylvania was settled, and the constitution under which we live, do not guarantee freedom of conscience, as fully in relation to military, as to ecclesiastical demands?

4. Whether the requisitions in regard to military trainings are not as severe and indiscriminate as we could expect them to be, if the declarations, in the ninth and sixth articles, in favour of conscience, were expunged from the constitution?

5. Whether militia trainings have not been proved by sufficient experience, to be positively injurious to the morals of the community, and totally useless in a military point of view, and therefore unworthy to be longer continued?

6. Whether the expense incurred in support of the militia system, is not a tax upon industry, and a bounty on idleness, dissipation and vice?

7. If these questions are answered conformably with the principles advocated in the foregoing essay, whether it is not the duty of the legislature to abolish the system without delay.

THE FRIEND.

NINTH MONTH, 29, 1832.

One of the consequences flowing from the prevalence of the late epidemic in this city, has been a diminution of the usual amount of

contributions, from those to whose liberality and talent we have been in the habit of looking for aid in the supply for our columns. Some of our friends were absent from town, and the minds of those who remained at home were sureharged with other and more pressing cares. The usual state of things being now happily restored, we have been encouraged with fresh assurances of support from several of our former coadjutors; and that these are not mere words of course, our present number furnishes substantial proof. We refer to the three communications headed Comets—Cowper and his Brother—and Recurrence to First Principles—each, according to their respective merits, presenting decided claims to the attention of our readers.

This city continues to be favoured with almost an entire exemption from malignant cholera; a solitary case occasionally occurs, but the number of deaths from that cause does not exceed five or six per week. At New York, although the disease is on the decline, yet the number of deaths by cholera, reported for the week ending on seventh day last, was seventy. At Baltimore and Washington also it appears to be diminishing, but at Richmond, Va. it rages with considerable severity. On second day, 24th inst. the number of cholera cases there is stated at 54—of deaths 11.

Georgia and the Cherokees again.

It would appear by the following extract from an answer of Judge Clayton, of Georgia, to a request for his "sentiments in regard to nullification," that the doom of the poor Cherokees was indeed sealed!

"Thousands who are now decrying the term nullification, are perfectly willing that it should not be arrested in the case referred to, and perhaps would vote against any man who should be opposed to its success. The last legislature authorised a survey and disposition of this whole country, and I understand the survey is made, the commissioners are convened, preparation is making for the lottery, the drawing is to commence in October next, and in all probability the possession of the lands will pass from the Indians before the close of the year."

An Apprentice Wanted, to the Dry Goods Business, about fifteen years of age: one active and intelligent, and from the country, would be preferred.

MARRIED, on 5th day the 20th inst. at Friends' meeting house, near Darby, BENJAMIN E. VALENTINE, of this city, to ELIZABETH, daughter of Samuel Rhoads, of Blockley.

DIED,—on 6th day the 21st inst. SARAH WISTAR LUKENS, wife of Dr. Charles Lukens, after a tedious and painful illness, which she bore with signal patience and fortitude. By this afflictive dispensation a large circle of Friends are deprived of one whose unobtrusive and sterling worth excited their sincerest esteem.

For "The Friend."

COWPER AND HIS BROTHER.

It is the usual characteristic of minds which have been brought, by the powerful operations of the grace of God, to feel "the terrors of the Lord for sin," and through the extension of that unmerited mercy which is in Christ Jesus, have experienced repentance and reconciliation, that they are filled with a Christian love which longs for the salvation of all, and especially of those who are allied to them by the ties of consanguinity, or by strong personal attachments. It is probably known to many of the readers of "The Friend," that the early life of the poet Cowper was passed in a state of carelessness and irreligion. The natural proneness to melancholy which his mental constitution early indicated, was greatly increased by the resistance he offered to those convictions for sin with which he was mercifully favoured, and to such a depth of melancholy was he frequently plunged, that life itself became a burden, while the anguish and conflict of his mind created a tempest of grief and despair, that shook reason itself from her throne. It pleased the Lord to work his deliverance from this state of thralldom, by the same means which first convinced him of sin, the secret though powerful operations of his grace in the soul; and as if to magnify its all sufficiency, external means were little concerned in it. The dark clouds of gloom and despair which had long hung over him, were dispelled by the bright arising of Christ Jesus, the Sun of righteousness, exalted in his view as the one complete atonement for sin, and the Redeemer and Friend of sinners. The peace and joy which he now felt in believing, far transcended all the delights which the world could bestow, and filled his soul with the most delightful emotions of gratitude and thanksgivings to his God and Saviour. Having experimentally felt the preciousness of an interest in Christ Jesus, his heart glowed with desire, that all his friends and kindred might become participants in the rich blessing, and for his brother, whom he tenderly loved, he was peculiarly solicitous.

From my first acquaintance with the writings of this amiable man, and sweet poet, I have felt an indescribable interest in all that related to him, and have gleaned up with pleasure every little scrap of his private history. It was not until recently that I was acquainted with the fact of his having written an account of the last illness of his brother, when I accidentally met with it; and the pleasure and profit with which I perused it, have induced me to hope that the republication of some parts of it may be acceptable to the readers of "The Friend." It exhibits the poet in a new sphere of action, presents his Christian principles and feelings in strong relief, evinces the fondness of his attachment for his brother, the anxious concern he felt for the welfare of his immortal part, and sheds additional lustre on his own amiable and excellent character.

But it is not in this point of view only that the narrative is valuable; it contains much religious instruction, and exhibits the

emptiness and vanity of a mere profession of Christianity, or a system of religion built up by human wisdom and contrivance. His brother was a minister of the established church, and had received a liberal education. Of strict moral habits, and regular in the observance of the external duties of religion, he imagined himself, and was thought by others, to be religious. He had little idea of *regeneration*, or of the sanctifying influences of the spirit, and was a total stranger to those deep and powerful convictions of the sinfulness of sin, and the preciousness of pardon through the blood of Christ, which had been sealed by dear bought experience on the mind of his brother. Cowper seems to have been aware that his brother's religion was too superficial, floating in the head more than pervading the heart, and he longed with earnest desire for his thorough and radical conversion. He strove therefore to call his attention to the *spirituality* of religion, and to convince him that salvation consisted in something more than mere formulas of faith, or scholastic disquisitions on theology. His narrative commences thus:—

"As soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns, that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul, and am not conscious, that from that period down to his last illness I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Alban's, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subsequent dealings with him, so far as I was enabled, took care to show that I had received not merely a *set of notions*, but a real impression of the truths of the gospel.

"At first I found him ready enough to talk with me on these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile the difference of our sentiments, by supposing that at the bottom we were both of a mind, and meant the same thing.

"He was a man of a most candid and ingenuous spirit; his temper remarkably sweet; and in his behaviour to me, he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable.

"There was nothing vicious in any part of his practice; but being of a studious, thoughtful turn, he placed his chief delight in the acquisition of learning, and made such acquisitions in it, that he had but few rivals in that of a classical kind. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, and many others in the literary way, he lived heartily to despise, not as useless when sanc-

tified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. Learned however as he was, he was easy and cheerful in his conversation, and entirely free from the stiffness which is generally contracted by men devoted to such pursuits.

"Thus we spent about two years, conversing as occasion offered, (and we generally visited each other once or twice a week,) as long as I continued at Huntingdon, upon the leading truths of the gospel. By this time, however, he began to be more reserved; he would hear me patiently, but never reply; and this I found upon his own confession afterwards, was the effect of a resolution he had taken, in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us. When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and whenever he came amongst us, he observed the same conduct, conforming to all our customs, attending family worship with us, and heard the preaching, received civilly whatever passed in conversation upon the subject, but adhered strictly to the rule he had prescribed to himself, never remarking upon or objecting to any thing he heard or saw."

In 1769 John Cowper was taken ill, and in a short time so much reduced that his life was considered in danger. Cowper was sent for to Cambridge, where his brother resided, and he thus describes the state of mind in which he found him.

"In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewn with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that even at this time, the thoughts of God and eternity would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again."

From this illness he recovered, but in the following year had another and more severe return, which continued with little intermission until the time of his decease. His careless and unconcerned state awakened the most painful anxiety in the mind of his brother, whose feelings were too tremulously alive to the unspeakable value of an immortal soul, and the vast concerns of eternity, not to fear lest death should arrest him, before the great work of redemption was accomplished. The following extracts will disclose his views.

"On the 16th February, 1770, I was again summoned to attend him, by letters which represented him as so ill, that the physician entertained but little hopes of his recovery. I found him afflicted with the asthma and dropsy, supposed to be the effect of an imposthume in his liver. He was however cheerful when I first arrived, expressed great joy at seeing me, thought himself much better than he had been, and seemed to flatter himself with hopes that he should be well again. My situation at this time was truly distressful. I learned from the physician, that, in this instance, as in the

last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavoured to give a spiritual turn to the discourse, and the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success; still he seemed as careless and unconcerned as ever; yet I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself, he received what I said with affection, would press my hand and look kindly at me, and seemed to love me the better for it.

"On the 21st of the same month, he had a violent fit of the asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he would be suffocated; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, 'You have many friends who love you, and are willing to do all they can to serve you; and so perhaps have others in the like circumstances: but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him.' He replied, 'That is true, and I hope God will have mercy upon me.' His love for me at this time became very remarkable; there was a tenderness in it more than was merely natural; and he generally expressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described.

"At night, when he was quite worn out with the fatigue of labouring for breath, and could get no rest, his asthma still continuing, he turned to me and said with a melancholy air, 'Brother, I seem to be marked out for misery; you know some people are so.' That moment I felt my heart enlarged, and such a persuasion of the love of God towards him was wrought in my soul, that I replied with confidence, and as if I had authority given me to say it, 'But that is not your case; you are marked out for mercy.'

"I never heard a murmuring word escape him; on the contrary, he would often say, when his pains were most acute, 'I only wish it may please God to enable me to suffer without complaining; I have no right to complain.' Once he said with a loud voice, 'Let thy rod and thy staff support and comfort me; and oh! that it were with me as in times past, when the candle of the Lord shone upon my tabernacle.' One evening, when I had been expressing my hope that the Lord would show

him mercy, he replied, 'I hope he will; I am sure I pretend to nothing.' Many times he spoke of himself in terms of the greatest self-abasement, which I cannot now particularly remember. I thought I could discern, in these expressions, the glimpses of approaching day, and have no doubt at present but that the spirit of God was gradually preparing him, in a way of true humiliation, for that bright display of gospel-grace which he was soon after pleased to afford him." S. T.

For "The Friend."

Recurrence to First Principles.

Every thing which tends to familiarize the members of a religious community with the principles and habits of its founders, cannot be otherwise than interesting, so long as any disposition subsists to maintain a character analogous to the original. To inform the members of our own Society who are not sufficiently acquainted with the peculiar views of their ancestors, and to stimulate those who are to a more practical compliance, appears to me one of the principal benefits to be derived from the circulation of "The Friend." Such is the liability of the human mind to be captivated and engrossed by the objects constantly presenting to its notice, that we require to be frequently reminded of those things which relate to an eternal interest, lest we should become wholly absorbed by worldly delights and pursuits, and forget the supreme object of our creation. If the religious Society derived its existence in the dispensations of inscrutable wisdom, and its principles and practice were the fruits of divine revelation, then those primary interests must be essentially promoted by a firm adhesion to the ancient testimonies of its enlightened founders, on the part of their professed successors. That results of fundamental importance to them, and to Christendom at large, accrued from their integrity, must be admitted, and had the members of this favoured Society scrupulously kept to the same faith and practice, its influence would have extended far more availingly than it has done. Few, I believe, who take a comprehensive view of the changes which have been effected in the religious world on those points peculiar to Quakerism, can doubt this position; and as we sincerely believe that our doctrines and testimonies are those of the gospel of Christ, how serious is the responsibility of our station, that the part which the Head of the church designed for us to act in the world, as a religious body, should be perfectly fulfilled. The duty is one of deep import, and a failure to discharge it, involves us in consequences awful to ourselves, and extensively prejudicial to the welfare of others.

He who ascended up on high and led captivity captive, gave gifts unto men, varying in their character and operation; so for purposes of his own glory, he may allot distinct portions of service and usefulness to the respective divisions of his church, under the administration of the same spirit, and tending to the glory of the same Lord. Unless a religious society or church keep to its first love, and perform its first works, which can only be done by adhering to first convictions and

principles, its candlestick must be removed out of its place; it will fail to fulfil the noble purposes, and thus lose the station and dignity which the Universal Parent designed it for in the great family of mankind. Great confusion arises wherever one member interferes with the assigned duty of another, and even to attempt to imitate the operation of another's gift, mars the beauty and symmetry, which essentially depends upon each keeping his allotted sphere, guided by that wisdom which planned, and only can support the whole. What have we then to do but to mind the light, by which we were at first enabled to discover the corruptions of the human heart, and that state of perfection which the fulness of the blessing of the gospel of Christ would bring us into, if unreservedly followed? Is it not our indispensable business under its leadings, to exalt those precious testimonies committed to us, and which relate to perfect redemption from bondage and every defilement, that those who are panting after the pure and unmixed streams of Shiloh, may see a people to whom they can join themselves, liberated from lifeless forms and ceremonies, which many sincere persons do not see their way out of. But if after having been released from rites and shadows, our mental vision should become again clouded, through an alliance with the world, and a light esteem of the favours conferred upon us, so as to lose sight of the spirituality of the gospel, and the importance of our Christian testimonies, lamentable will be our condition indeed. Such, first despising their birthright, will sell it for a mess of pottage, and if they make any profession of religion at all, will be likely to go backward, and take upon them a yoke of bondage, which their forefathers, in mercy, were redeemed from.

Prosperity, while it furnishes the bounties of Providence in great profusion, brings with it the luxuries and the pride of life, of which this Society has partaken in common with others. Many are forgetting the rock whence they were hewn, and the hole of the pit whence they were digged, and have lost that simplicity and lowly mindedness which characterised the primitive Quaker. Wealth, worldly grandeur and applause have become the idols they bow down to and worship, and the stream of degeneracy in principle and practice is fast sweeping them into a perfect assimilation with a world which lies in wickedness, and forgetfulness of the true and living God. Never was there a period in the existence of the society that more impressively called upon the members to examine their standing, and to humble themselves before him whose eyes are like a flame of fire, and who is walking in the midst of the golden candlesticks, beholding the dimness which has so greatly overspread this part of his visible church. Deeply incumbent is it upon those who are favoured with the illuminations of the light of Christ, to gird up their loins, and prove their love to his glorious cause, in cheerfully following their crucified Lord; that by faithfulness they may acquit themselves like wise men and women, in bearing an upright and decisive testimony for his name and truth in

the earth. There are many still left, to whom his name is precious, and not a few among the young people, who feel seriously concerned for their own eternal interests, and the elevation of gospel purity and perfection by their beloved Society. To all these, the present is a period of vital consequence, and demands their unreserved dedication, in order to perform their share of labour in restoring its ancient beauty, that the influence which the Society has had in the cause of universal righteousness may greatly increase, to the blessing of thousands and the glory of the head of the church. George Fox declared, that "if but one man or woman were raised by the Lord's power, to *stand and live* in the same spirit that the prophets and apostles were in who gave forth the Scriptures, that man or woman should shake the country in their profession for ten miles round."

To give a sketch of the origin and views of the early Friends, I shall make some selections from a well drawn character by William Penn, than whom no one relinquished fairer prospects of worldly greatness in joining that despised and persecuted people. After describing the cause of Ranterism, he proceeds to narrate the rise of the Society of Friends, which he attributes to a divine visitation to that nation.

"It was about that very same time, that the eternal, wise, and good God was pleased, in his infinite love, to honour and visit this benighted and bewildered nation with his glorious day-spring from on high; yea, with a most sure and certain sound of the word of light and life, through the testimony of a chosen vessel, to an effectual and blessed purpose, can many thousands say; glory be to the name of the Lord for ever. For as it reached the conscience, and broke the heart, and brought many to a sense and search, so what people had been vainly seeking without, with much pains and cost, they by this ministry found within, where it was they wanted what they sought for, viz. the right way to peace with God. For they were directed to the light of Jesus Christ *within them*, as the seed and leaven of the kingdom of God, near all because in all, and God's talent to all." "Seeing upon a serious trial of all things, nothing else would do but Christ himself, the light of his countenance, a touch of his garment, and help from his hand," "they no sooner felt his power and efficacy upon their souls, but they gave up to obey him in a testimony to his power, and with resigned wills and faithful hearts, through all mockings, contradictions, beatings, prisons, and many other jeopardies, that attended them for his blessed name's sake. And truly they were very many and very great; so that in all human probability they must have been swallowed up quick of the proud and boisterous waves that beat against them; but that the God of all their tender mercies was *with them in his glorious authority*, so that the hills often fled, and the mountains melted before the power that filled them; working mightily for them, as well as in them, *one ever following the other*. By which they saw plainly, to their exceeding great confirmation and comfort, that all things were possible with him

with whom they had to do. And that the more that which God required *seemed to cross man's wisdom*, and expose them to man's wrath, the more God appeared to help and carry them through all to his glory, inasmuch, that if any people could say in truth, 'thou art our sun and our shield, our rock and sanctuary, and by thee we have leaped over a wall, and by thee we have run through a troop, and by thee we have put the armies of the aliens to flight,' these people had a right to say it. And as God had delivered their souls of the wearisome burdens of sin and vanity, and enriched their poverty of spirit, and satisfied their great hunger and thirst after eternal righteousness, and filled them with the good things of his own house, and made them stewards of his manifold gifts; so they went forth to all quarters of these nations, to declare to the inhabitants thereof, what God had done for them; what they had found, and where and how they had found it, viz. the way to peace with God: inviting them to come and see and taste for themselves, the truth of what they declared unto them."

"It may well be said of this abused and despised people, they went forth weeping, and sowed in tears, bearing testimony to the precious seed, the seed of the kingdom, *which stands not in words, the finest, the highest that man's wit can use*, but in power, the power of Christ Jesus, to whom God the Father hath given all power in heaven and in earth, that he might rule angels above, and men below; who empowered them, as their work witnesseth, by the many that were turned through their ministry from darkness to the light, and out of the broad into the narrow way, bringing people to a *weighty, serious, and godly conversation*; the practice of that doctrine which they taught."

"Though they were not *great and learned* in the esteem of this world, for then they had *not wanted followers upon their own credit and authority*, yet they were generally of the most sober of the *several persuasions* they were in, and of the *most repute for religion*, and many of them of good capacity, substance, and account among men. And also some among them neither wanted for parts, learning nor estate; though then as of old, not many wise, nor noble, &c. were called, or at least received the heavenly call, because of the cross that attended the profession of it in sincerity. But neither do parts nor learning make men the better Christians, though the better orators and disputants; and it is the ignorance of people about the divine gift, that causes that vulgar and mischievous mistake." "My heart is affected with this merciful visitation of the Father of lights and spirits to this poor nation, and *the whole world through the same testimony*. Why should the inhabitants thereof reject it? Why should they lose the blessed benefit of it? Why should they not turn to the Lord with all their hearts, and say from the heart, speak, Lord, for now thy poor servants hear. Oh, that thy will may be done, thy great, thy good and holy will, on earth as it is in heaven."

In addressing his own nation, he says, "Thou hast seen how many governments that

rose against them, and determined their downfall, have been overturned and extinguished, and that they are still preserved, and become a great and a considerable people among the middle sort of thy numerous inhabitants. And notwithstanding the many difficulties, without and within, which they have laboured under, *since the Lord God eternal first gathered them*, they are an increasing people, the Lord still adding unto them, in divers parts, such as shall be saved, if they persevere to the end. And to thee were they and are they lifted up as a standard, and as a city set upon a hill, and to the nations round about thee, that in their light thou mayst come to see light, even in Christ Jesus the light of the world; and therefore thy light and life too, if thou wouldst but turn from thy many evil ways, and receive, and obey it. For in the 'light of the Lamb must the nations of them that are saved walk,' as the Scriptures testify."

Whence it is evident our first friends fully believed they were raised up and formed into a religious body by the Lord's power, not only for their own redemption from a lifeless profession, but that through them a standard of spiritual vital religion should be lifted up in the view of the nations. The efficacy of the divine light which irradiated their souls, and effected great things for them, was conspicuously manifested, and drew many thousands to enlist under the government of Christ Jesus, their Redeemer and Saviour. Do their successors in name maintain the ground they set out upon, that it is only through the vivifying influence of his spirit who died for them and rose again, and obedience to its discoveries in the heart, that redemption from a fallen corrupt condition can be fully attained? Are they steadily progressing from generation to generation, in letting their lights so shine before men, in a holy consistency of life and conversation, that others have cause to glorify our Father which is in heaven for the excellence of their example? FOTHERGILL.

From the Charleston Observer.

The differences which distinguish the Christian religion from all others, are its spirituality and purity. The heathen systems of religion appear to have consisted of forms and ceremonies, of superstitious practices, and of omens and auguries, so ridiculous, that Cicero himself tells us, the priests could scarcely keep grave countenances while carrying on the mummery of their pretended religious services. Some of the pagan nations practised the barbarous custom of immolating human victims to their false gods. There was no spiritual worship. The utter destitution of the heathen nations, ancient and modern, of a sound code of morality, enjoining all the duties of man to his Creator and his fellow-men, and prohibiting all the vices which degrade and ruin the human race, is a sure evidence of their religious systems being built on false foundations. Of the vast number of works of heathen antiquity, which have come down to modern times, there are none of rational piety, of sublime conceptions of the Deity, of deep devotion, and of humble submission to his will. The most skilful com-

puler could not collect from them a system of pure morality, perfect in its requirements and in its prohibitions. There would be found some omissions of sound principles, or the interpolation of some false principles.

There were, indeed, some eminent individuals of great talents and rare virtue, who, deriving their light through the beautiful and magnificent works of creation, looked up through them to the great artificer and ruler of the universe. These have expressed some noble principles of religion, virtue, and humanity. But these were few and far between. Their opinions were not in accordance with the public systems of their country, and had no influence on the communities in which they lived.

The character of the most civilized of the ancient nations was accordingly ferocious, and debased by the lowest superstitions. The Egyptians were degraded by the most miserable and enslaving system of bigoted animal worship. The Romans were conquerors and devastators of the earth. They compelled prisoners of war and slaves to shed their blood in mutual combat, as gladiators, for the amusement of the populace, nay, of the highest ranks of society. Their mythology was a mixture of impiety and brutality. The Carthaginians were equally barbarous, and have been accused even of human sacrifices. The Greeks were equally superstitious, but rather less barbarous. Yet unrestrained by sound principles of religion, they often carried on their atrocious and parricidal civil wars, to extermination. The modern heathen are not better. The Abbe Dubois who lived long among the Hindoos, describes them as sunk down to the lowest degree in a dark superstition, and the basest degradation of morals. The Malays are a barbarous, bloody race. The Chinese have a better character—but a miserable superstition and a stern government have degraded their race. Sir George Staunton, who speaks from personal observation, says, that the bamboo is in operation from morning till night, all over the vast celestial empire. The Mexicans sacrificed hecatombs of men on their bloody altars. The inhabitants of New Zealand, and Borneo, are cannibals.

Look where you will among the heathen nations, ancient and modern, there is the same dismal picture of superstition, vice, cruelty, and misery. On the other hand, look at Christianity, its doctrines and its effects. Its code of morality is perfect: it has no superfluity, no deficiency. It could proceed only from a God all wise, all pure, all benevolent. The sermon on the Mount, by the Saviour of man, has more wisdom and power in it, than all the codes of antiquity. The humblest peasant, who can read and study this sublime system for the government of the heart, knows more of God and of his own duties, than all the philosophers of antiquity. He has brought life and immortality to light. Wherever Christianity has been spread, and has taken a deep hold, barbarism disappears, humanity prevails, vice is discouraged, and the individual and national character is elevated; not indeed perfected, for man is necessarily an imperfect being—but it is purified.

The Tahitians were sunk into the most brutal debauchery and profligacy perhaps of any of the human race. The Christian religion was carried among them by pious missionaries; the light of the gospel was shed abroad upon their hearts, and behold the change! All have abandoned the brutal orgies of their heathen religion, and many have become pious, virtuous, and gentle. Such are the miracles of a pure and holy religion, not forced, but gently set before these benighted children of the same God whom we worship.

For "The Friend."

The undersigned is aware, that a short obituary of the demise of our valued friend, John I. Wells, has already appeared in "The Friend"—but on meeting with the following interesting notices from several of his fellow citizens, (Hartford,) of different religious professions—each of them delineating his character in a pleasing and striking manner, the thought occurred that the perusal of them would probably be agreeable, and it may be hoped, not unprofitable to the readers of that journal: they are, therefore, submitted for consideration; as is also a short notice of the decease of our friend, Samuel Carpenter.

M. R.

"Died in this city on the 12th April, 1832, JOHN I. WELLS, a member of the Society of Friends, aged 63 years. His death is an afflicting bereavement to his family—his neighbours—and to society generally. The lowly and meek humility of his unostentatious piety—the universal benevolence of his feelings, and his practical adoption of that beautiful maxim of our Redeemer, 'Love thy neighbour as thyself,' will long be remembered as distinguishing attributes in the character of our lamented fellow-citizen. He was one of the earliest pioneers in the cause of temperance, and his publications on this subject have been of a salutary and praise-worthy nature. He was an earnest advocate of the doctrines of universal peace. In short, whatever object of philanthropy presented itself, he was always found among its readiest and firmest supporters. He died, as he had lived, in quiet reliance upon that religion whose 'fruit is unto holiness, and whose end is everlasting life.'"

"The subject of this notice was one who sought not the applause of men. He had long ago turned himself away from the world, its passions, and its vanities—looking with a single eye to that 'light which shineth in darkness'—and listening to the 'still small voice' of that pure spirit 'which guideth into all truth.' He might not have wished even this feeble tribute to his memory. But an example like his should not be lost to the surviving generation.

"Peace to the just man's memory! Let it grow greener with years, and blossom through the night of ages yet to be."—*Am. Mercury.*

"Mr. Wells was an ardent friend to the cause of temperance; in 1818, before the public had begun to realize the evils of intemperance, he published and circulated gratuitously, a pamphlet against the sale of ardent spirits. He was, in common with the respectable denomination of which he was a member, a strong advocate for PEACE, and no less by example than precept enforced his sentiments in this particular. Though living in society composed almost entirely of other denominations, Mr. W. was highly esteemed, and enjoyed, to an unusual degree, the confidence of his fellow citizens, as an upright and honest man. Though from the nature of his disease he was unable to converse, he has left good evidence that he was prepared for the great change. 'The memory of the just is blessed.'"—*Christ. (Bap.) Secretary.*

"Mr. Wells was endeared to all who knew him, as a Christian—as a parent, and as a husband—and as a sincere hearted and honest man. His life was passed calmly, but in the frequent exercise of those kind offices and amiable charities, which constitute so distinguishing a

feature of the Society, of which he was a valuable member. He fell asleep in the triumph of a Christian faith, without a sigh that he had 'finished his course.' He was beloved in life—he will be lamented in death. 'Blessed are the dead who die in the Lord.'"—*Conn. Mirror.*

"Mr. Wells was a lover of peace, of honesty, of justice and of truth—and in his life he manifested a regard for these things to an extent which we do not often see. His good sense and sound moral principles gained the respect and confidence of all who were conversant with him, either in business or in social life. He exercised himself to have a conscience void of offence toward God and toward his fellow men."—*Conn. (Congregational) Obs.*

DIED, on 24th of 7th Month, at his late residence at White Plains, West Chester county, N. Y. SAMUEL CARPENTER, in the 74th year of his age. He was a much esteemed and useful member of the monthly meeting of Purchase, being sound and correct in his views relative to the doctrine of Christian redemption, and honestly engaged for the proper administration of the discipline of the Society of Friends. His last sickness was protracted, being mostly confined at home for many months. During this season of bodily affliction, he evinced much Christian resignation, and at intervals, though very feeble, assembled with his friends at their little meeting for the performance of divine worship—a distance of four miles from his own dwelling. His departure was sudden: a general prostration of his remaining strength unexpectedly took place, and removed the vital spark in a few hours! He continued to be quite sensible, composed, and resigned to the last, saying emphatically, a short time before the close, after a severe turn of pain—"the worst is now over!"

From the New Monthly Magazine.

OUR COMMON MOTHER.

When art thou fairest, nature? when her hood
Pale twilight dons, and o'er the quiet vale
Fares forth, to hear within the silent wood

The plaintive story of the nightingale;
And, in the dim and drowsy light of eve,
The spider loves its subtle snare to weave.

Or art thou fairest in the morning hour,
When daylight dances on the daisied lea;
And birds sing forth their matins from the bower,
And blossom-banners float from every tree:
When sunshine sparkles from the stream, and all
The jocund earth seems one bright festal hall?

Nay, thou art ever fair! in every mood,
Through every season and at every hour!
'Tis but the heart where sinful thoughts intrude,
That doubts thy beauty and rejects thy power:
Why—why should evil ningle with our blood,
Since only they are happy who are good?

Thine is a glorious volume, nature! each
Line, leaf, and page are filled with living lore;
Wisdom more pure than sage could ever teach,
And all philosophy's divinest store;
Rich lessons rise where'er thy tracks are trod,
The book of nature is the book of God.

Portland, Aug. 27, 1832.

Snow on the 26th of August.—The White Mountains were yesterday covered with snow. They were distinctly seen from the Observatory in this city, and from the appearance, the snow must have been several inches deep. The weather here for two or three days has been uncommonly cold for the season.

The difference between rising at 5 and 7 o'clock in the morning for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to an addition of ten years to a man's life.—*Dodridge.*

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THE FRIEND.

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For "The Friend."

Condescension essential to Brotherly Harmony.

When we consider how great a variety of temperament and constitution exists among men, how widely different the systems of education by which we have been trained, the diversity of our pursuits, associations, habits of thinking and modes of life, it is by no means surprising that a considerable variety of opinions, on many subjects, should be found among mankind. Scarcely any two persons view a proposition in the same light, or through one medium. There are minds so constituted that they see every object in a dark and discouraging aspect, and the cheering beams of hope seldom, if ever, dispel the clouds of gloom which cast a deep shade over the present, and sadden their anticipations of the future. Others again are the reverse of this; and have so much buoyancy and sanguineness in their compositions that they rarely look on any but the bright and pleasing side of things. It is not uncommon to find men who are troubled with irritable tempers, quick to take offence and hasty in retorting it, while others are naturally slow to anger. Some are timid, deliberate and calculating in all they undertake, and weigh every step with as much caution as though momentous consequences hung upon it; while others are ardent and impetuous—prompt in decision and energetic in execution, taking hold of an enterprise with a vigour and activity which surmount every obstacle. It seems to me among the benevolent arrangements of a wise and kind Providence, that the diversity of mental constitution obtains; because it furnishes a means by which men may be more extensively useful to each other. It is easy to see that persons of such adverse feelings and habits would decide very differently as to the feasibility, expediency, or usefulness of many subjects; and yet it does not follow, even with this diversity of sentiment, that they may not associate for the accomplishment of these objects, with decided advantage—derive additional strength from their union, and effect the intended purpose better by their joint labours, than if all were precisely of one sentiment. It often happens that in the collision of debate, truth is elicited—subjects

are thoroughly canvassed and exhibited in new and more favourable aspects; we see that our strong holds are untenable, and by keeping the mind open to conviction, errors may be corrected, which, but for this, would have long remained, and become so firmly fixed as not to admit of eradication. The coolness and tardiness of one may check the precipitancy and ardour of another, and an excess of caution or inactivity in the former may be roused and animated by the zeal and enterprise of others with whom he is associated. The man of hasty temper may learn many useful lessons from him who is meek and forbearing; and those whose dispositions are so cold and phlegmatic as seldom to admit of any excitement, may occasionally be warmed and invigorated by ebullitions of feeling from the ardent and impassioned. Thus it is that men of contrary habits and dispositions are made useful to each other, mutually contribute to their own comfort and improvement, and to that of mankind, and by their united exertions effect a greater amount of good, than could be obtained, were these diverse and counteracting qualities unknown among them. But there is one property of which all must be possessed, in order to enable them to act in unison—it is the principle of adhesion, the moral cement which keeps society together, and without which it would crumble into ruins—this essential requisite is *condescension*. Without this, associations whether civil or religious cannot exist. Condescension includes a deference and regard for the opinions of others, and a respect for their feelings. There are few errors which involve men in greater troubles, render them more disagreeable and unwelcome among their associates, or so embroil and embitter their own lives, as the conclusion that we are more likely to be right in our notions, than the rest of mankind, and that such as dissent from us, are either men of weak judgments, or their minds perverted by improper bias. There are cardinal points, it is true, which rest on evidence so conclusive and of such high original, that we ought not to defer our opinion respecting them to any man, however exalted his pretensions, such as the great doctrines of our holy religion—but on the ordinary concerns of life, and in matters non-essential, such a conclusion as the one I have alluded to, is extremely dangerous and presumptuous—it makes us impatient of opposition—hasty and intemperate in replying to it, and supercilious and dogmatical in supporting our opinions. It leads us also to treat the sentiments of others with indifference or contempt, to trifle with the honest expression of their

views, and the conscientious objections they may feel to positions which we have imperatively laid down as incontrovertible. If this habit is indulged, it poisons the very springs of thought, and gives rise to *evil surmising*. Our friend maintains his own opinion, adverse to ours, and acts upon it—others concur with him in thinking us mistaken, and they also act accordingly—this mortifies and irritates us—we grow suspicious of them, and begin to accuse them in our minds of improper motives or sinister designs—our love grows cool, we do not feel that cordiality which we once did, and when we meet them, are apt to take them by the hand much less heartily than we had been wont to do. Suspicious harboured in the breast will soon break out into charges against them, and though these may be repelled as unjust and injurious, as well as destitute of any foundations, yet, we shall become regardless alike of their solemn denial, or of the deep and painful wounds we have inflicted, and as if we took pleasure in sporting with their feelings, reiterate again and again the refuted accusation.

This is not an overwrought picture—real life furnishes many examples of it, and warns each one to beware of indulging a disposition and habit, which "separates very friends." We have seen such a course as is here delineated, sour the minds of the unhappy subjects of it—give them a disrelish for the pursuits and society which once constituted their dearest earthly enjoyment, render them dissatisfied and uncomfortable in themselves, and alienate them from friends whom they tenderly loved. While by a most strange, but not uncommon illusion, the unhappy subjects imagined that the fault was *not in themselves*, but in those who could not implicitly adopt their opinions.

There can scarcely be any thing more unreasonable than for a man to assume that he is right and all others mistaken, and that *they* ought to accede to his way of thinking, when he cannot perhaps adduce a single argument which has solidity or force sufficient to convince their judgments. Many good men, however, act at times, as though they entertained this extravagant notion, and claim to have their opinions adopted, for no sounder or more conclusive reason, than simply *because they originated with them*; while to others perhaps they appear so absurd or puerile, that it is matter of surprise they should have originated at all.

It is difficult to calculate the mischief which is done to society, when such men pertinaciously adhere to their notions, and persist in forcing them on others against convictions—the bonds of brotherhood are severed

—union and harmony dissipated—jealousies and heart-burnings are engendered; and all the advantages which flow from social intercourse and concentration of effort are lost. Should the individual who is so unwise as to take this high stand, possess great energy and influence, he may possibly succeed in gathering about him a party who will maintain his pretensions for a time, and thus embroil himself and friends in angry controversy; but if he does not succeed in this, he gradually becomes more irritable and imperious—his disgust increases—he withdraws himself from society, and from those engagements which bring him into contact with his friends—closes up the avenues to those amiable feelings which shed a kind and attractive influence around him, and, shut up within himself, retires into obscurity. How wise is it to guard with scrupulous vigilance against the first approaches toward a state so undesirable! It steals slowly and almost imperceptibly over the mind in the beginning—but when it has once jaundiced and obscured the mental vision, and especially as age weakens the force of intellect and blunts the quickness of perception—it progresses much more rapidly, and there is far less hope that its deformities will be seen, or its destructive influence repelled, by the unhappy victim.

In a society constituted like that of Friends, where every consistent member has the privilege of expressing his opinions in meetings for discipline; and where great freedom of discussion of course exists, while the sole aim of all should be to arrive at the truth, and to support that only, it is of the utmost importance to the preservation of harmony, and the dignity of such meetings, that a kind and conciliating deference should always be paid to each other's feelings and sentiments. That "the younger should submit themselves to the elder" is the advice of the apostle, and at the same time he adds, "Yea *all* of you be subject one to another; and be clothed with humility." The mantle of humility not only renders us invulnerable to assaults from without; but it clothes us with an armour which is proof against self-conceit, petulance, the pride of opinion, and the love of power.

The apostle Paul beautifully describes that courtesy and gentleness of demeanour which makes a man truly great, when he thus exhorts the believers, "Be *kindly affectioned* one to another, with *brotherly love*, in *honour preferring one another*"—with all *lowliness* and *meekness*, with *long suffering*, *forbearing one another in love*—endeavouring to keep the *unity of the spirit in the bond of peace*." What could be more appropriate, or more becoming the demeanour of Christian brethren towards each other! How delightful and edifying must be the intercourse with a society whose members are governed by such benign and heavenly tempers! No wonder that the Psalmist, in contemplating so delightful a scene, should exclaim with holy rapture, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity," or that on a community so harmonious, the Lord should command a "blessing, even life for evermore." It appears to me that those

short exhortations of the apostle, duly observed, would not only terminate many of the religious dissensions which distract Christendom, but put an end to more than half the vexations and disputes of life. If we were kindly affectioned one to another, we should cherish the greatest tenderness for each other's feelings and reputation. Our deportment would be marked with meekness and gentleness, and every thing like evil surmising would be banished from our thoughts. If we preferred and honoured others before ourselves, we should be neither obstinate nor irritable in urging our own views, while lowliness of mind and long suffering would enable us to forbear and be kind, even to unreasonable opposers. Instead of withdrawing from our friends and shunning their society, when their views and pursuits come in collision with ours, or endeavouring to lessen their influence and standing by insinuations to their disadvantage—we should prize the unity of the brethren more than any selfish or personal consideration, and rather seek their company, striving to win them by the kindness and frankness of our deportment, and by a course of sound, manly, and temperate reasoning. This would open the path to private, brotherly admonition or labour, with those whom we thought in error; and should such an interview result in the conviction that we ourselves were in the wrong, would enable us to see and confess it with the magnanimity of a Christian. A contrary course closes every avenue to such friendly conference, and hardens us against those who differ from us.

How tranquillizing—how soothing to the spirit, is the benign influence of that divine charity "which *suffereth long* and is *kind*; which *envieth not*, vaunteth not itself, is not puffed up—*doth not behave itself unseemly*; *seeketh not her own*; is *not easily provoked*; *thinketh no evil*, rejoiceth not in iniquity, but rejoiceth in the truth,—*beareth all things*, believeth all things, *hopeth all things*, and *endureth all things*." The more this heavenly temper which so eminently characterised our Lord and Master, reigns within our breasts, the greater will be our peace and comfort, both in ourselves and among our companions. Difficulties and vexations which, when destitute of it, seem almost intolerable, will disappear; doubts, and fears, and prejudices, which we have been secretly harbouring respecting our friends, would flee away, and the sweet serenity of our spirits would shed a genial and invigorating influence around us. The bonds of civil, religious, and domestic society, would thus be purified and strengthened: "we should be kind to each other, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us." And as "even Christ pleased not himself," so, instead of nestling in our own selfishness and ease, it would become our primary concern to imitate his holy example in doing good to all, and contributing to the welfare and comfort of our friends. "The strong would bear the infirmities of the weak, not pleasing themselves, but each one striving to please his neighbour, for his good, to edification."

E. T.

DREAMING.

From *Abercrombie's Enquiries concerning the Intellectual Powers, &c.*

(Continued from page 403.)

Such coincidences derive their wonderful character from standing alone and apart from those numerous instances in which such dreams take place without any fulfilment. An instance of a very singular kind is mentioned by Mr. Joseph Taylor, and is given by him as an undoubted fact. A young man, who was at an academy a hundred miles from home, dreamed that he went to his father's house in the night, tried the front-door, but found it locked; got in by a back-door, and finding nobody out of bed, went directly to the bedroom of his parents. He then said to his mother, whom he found awake, "Mother, I am going a long journey, and am come to bid you good-by." On this she answered under much agitation, "Oh, dear son, thou art dead!" He instantly awoke and thought no more of his dream, until a few days after he received a letter from his father inquiring very anxiously after his health, in consequence of a frightful dream his mother had on the same night in which the dream now mentioned occurred to him. She dreamed that she heard some one attempt to open the front-door, then go to the back-door, and at last come into her bedroom. She then saw it was her son, who came to the side of her bed, and said, "Mother, I am going a long journey, and am come to bid you good-by;" on which she exclaimed, "O dear son, thou art dead!" But nothing unusual happened to any of the parties;—the singular dream must have originated in some strong mental impression which had been made on both the individuals about the same time; and to have traced the source of it would have been a matter of great interest.

On a similar principle, we are to account for some of the stories of second sight:—A gentleman sitting by the fire on a stormy night, and anxious about some of his domestics who are at sea in a boat, drops asleep for a few seconds, dreams very naturally of drowning men, and starts up with an exclamation that his boat is lost. If the boat returns in safety, the vision is no more thought of. If it is lost, as is very likely to happen, the story passes for second sight; and it is, in fact, one of the anecdotes that are given as the most authentic instances of it.

It is unnecessary to multiply examples of the fulfilment of dreams on the principles which have now been mentioned; but I am induced to add the following, as it is certainly of a very interesting kind, and as I am enabled to give it as entirely authentic in all its particulars. A most respectable clergyman in a country parish of Scotland, made a collection at his church for an object of public benevolence, in which he felt deeply interested. The amount of the collection, which was received in ladles carried through the church, fell greatly short of his expectation; and, during the evening of the day, he frequently alluded to this with expressions of much disappointment. In the following night he dreamed that three one-pound notes had been left in one of the ladles, having been so compressed that they had stuck in the corner when the ladle was emptied. He was so impressed by the vision, that at an early hour in the morning he went to the church, found the ladle which he had seen in his dream, and drew from one of the corners of it three one-pound notes. This interesting case is perhaps capable of explanation upon simple principles. It appears, that on the evening preceding the day of the collection, the clergyman had been amusing himself by calculating what sum his congregation would probably contribute, and that in doing so, he had calculated on a certain number of families, who would not give him less than a pound each. Let us then suppose that a particular ladle, which he knew to have been presented to three of these families, had been emptied in his presence, and found to contain no pound notes. His first feeling would be that of disappointment; but, in afterward thinking of the subject, and connecting it with his former calculation, the possibility of the ladle not having been fully emptied might dart across his mind. This impression, which perhaps he did not himself recollect, might then be im-

bodied into the dream, which, by a natural coincidence, was fulfilled.

The four classes which have now been mentioned appear to include the principal varieties of dreams; and it is often a matter of great interest to trace the manner in which the particular associations arise. Cases of dreams are indeed on record, which are not referable to any of the principles which have been mentioned, and which do not admit of explanation on any principles which we are able to trace. Many of these histories, there is every reason to believe, derive their marvellous character from embellishment and exaggeration; and in some instances which have been related to me in the most confident manner, I have found this to be the case after a little investigation. Others, however, do not admit of this explanation, and we are compelled to receive them as facts which we can in no degree account for. Of this kind I shall only add the following example; and I shall do so without any attempt at explanation, and without any other comment than that its accuracy may be relied on in all its particulars. Two ladies, sisters, had been for several days in attendance upon their brother, who was ill of a common sore throat, severe and protracted, but not considered as attended with danger. At the same time, one of them had borrowed a watch from a female friend, in consequence of her own being under repair;—this watch was one to which particular value was attached on account of some family associations, and some anxiety was expressed that it might not meet with any injury. The sisters were sleeping together in a room communicating with that of their brother, when the elder of them awoke in a state of great agitation, and having roused the other, told her that she had had a frightful dream. "I dreamed," she said, "that Mary's watch stopped; and that, when I told you of the circumstance, you replied, much worse than that has happened, for —'s breath has stopped also,"—naming their brother, who was ill. To quiet her agitation, the younger sister immediately got up, and found the brother sleeping quietly, and the watch, which had been carefully put by in a drawer, going correctly. The following night the very same dream occurred, followed by similar agitation, which was again composed in the same manner,—the brother being again found in a quiet sleep, and the watch going well. On the following morning, soon after the family had breakfasted, one of the sisters was sitting by her brother, while the other was writing a note in the adjoining room. When her note was ready for being sealed, she was proceeding to take out, for this purpose, the watch alluded to, which had been put by her in her writing-desk;—she was astonished to find it stopped. At the same instant she heard a scream of intense distress from her sister in the other room,—their brother, who had still been considered as going on favourably, had been seized with a sudden fit of suffocation, and had just breathed his last.

Hannah Kilham, and Colony of Sierra Leone.

We are favoured by a correspondent with the following account of the arrival of Hannah Kilham in Sierra Leone, and her subsequent proceedings in her benevolent work.

Our friend Hannah Kilham left England for Sierra Leone, on the 17th of 10th month, (October) 1830, and arrived on the 23d of 12th month, (December). Her desire in visiting this colony, was to promote, in any way she could, the spiritual and temporal improvement of the Africans, by Christian instruction, preparing translations from various dialects, attention to their general behaviour, and by inculcating the first principles of Christianity and morality, endeavouring to improve their degrading condition.

She had a severe attack of fever soon after her arrival, from which she very soon recover-

ed, and has since opened a school, for the liberated African children, (who prove to be principally of the Kosso nation, in Charlotte, one of the mountain villages.)

Should life and health be granted, she purposes remaining, during the rainy season, which she hopes will allow of her carrying into effect, those objects which she has so long desired.

The following extracts from her letters will give some account of her various engagements, during the time she had resided in the colony.

SEVERE ATTACK OF FEVER.

Through the merciful kindness of our heavenly Father, my sickness has been of very short continuance, and I am now nearly restored to my usual strength. For the first few days, I felt at times very ill—as much so, as I ever remember, but on the fifth day, from the time of calling for medical help, the fever appeared to break, and my recovery has, through the favour of Divine Goodness, been very rapid, and I am now quite as well, I think, as before my sickness, only for the want of a little more strength.

ALLEN'S TOWN,—GREAT WANT OF RELIGIOUS INSTRUCTION.

This village is much increased in number since I was last here, and in going through it, my heart yearned for the children who have no school nor teachers; nor have they religious instruction of any kind, though some understand a little English, and might profit by having the Scriptures read to them.

NEGLECTED STATE OF THE CHILDREN OF THE LIBERATED AFRICANS.

Knowing that grievous neglect and abuses exist with regard to the apprenticing system, my heart was pained at the thought that the girls who should arrive, as well as those already here, might have no resource, but to be put out as apprentices, and seeing also no way in which I could proceed with my purpose, without taking on myself, in present circumstances, the charge of a school, I believed it best to inform the governor, a few days after my arrival, that I wished an opportunity of trying a system of instruction through the native languages, in a small school of about twenty children, newly arrived from the slave ship. The governor approved the design, and said, in an interview which I had with him, that as soon as I should fix on a village in which to reside, the children should be sent, but that the present vessel did not contain any, he had no doubt there would be others soon, and I might then select such as I wished to take, only that no additional expense to government should be incurred by this measure.

ARRIVAL OF A SLAVE VESSEL.

In a very short time a slave vessel arrived with a cargo of more than five hundred human beings, many of them children. I did not as on a former occasion propose to go on board, believing it would be an unwarrantable exposure to sickness, and conceiving also that nothing could be added to the evidence already

given on this heart-sinking subject, thirty were removed early to the hospital at Kissy, on account of small pox, and some time was required for the allotment of the others to their different stations. I wrote to the superintendent of the liberated African department, from Wellington, to say that, with the governor's approbation, I wished to take up my abode at Charlotte, a mountain village near to Bathurst, where there is a good dwelling house, and school houses, but no European resident of late, on account of it being so near Bathurst. A submanager of religious character, a Wesleyan methodist, dwells in the lower part of the house with his wife, a kind hearted young woman. An answer was received, with the governor's consent to this arrangement, and I was informed that notice would be given at the time the children were ready for me to make my selection. I had heard of an eligible matron at Freetown, and wished to go down to engage her.

ARRANGEMENT FOR OPENING THE SCHOOLS AT CHARLOTTE.

Since I have been better, we have been collecting a few requisite things for the house, the smaller bought in Freetown, and most of the larger lent for the few ensuing months by T. Mac Foy. As all plans were laid previous to my sickness, it has not been laborious to proceed with them now. I feel sensibly that I have deep cause for humiliation and for thankfulness to everlasting goodness; I feel that I can do nothing, and depend on our Heavenly Father for life and breath, every hour, as well as for every degree of feeling that is right and good; but the prospect of spending a few months in the quiet village of Charlotte, with my native assistant, and dear little liberated children, is truly pleasant and consoling. My matron is a serious woman, a mulatto, of the Wesleyan Society. Her daughter, who can read and write, will be with her, and there will be several girls from Maria Mac Foy as assistants, who will also have opportunities of improving themselves; not that six would be necessary, on account of twenty girls and myself, but I have, since my recovery, written to the governor to propose taking a few more children, when the next vessel arrives, and he in reply says I may have any number, but recommends me not to exceed the present number, until I am stronger, and especially since these twenty, if well taught, may be helpers for others. I think the whole of these expenses independent of my own table, will not, if I have six in addition to the liberated children, exceed four pounds a month. The matron has in times past been engaged in this office thirteen years, and I would hope that this may be made a permanent establishment, even though there be no European to superintend the school, although certainly much to be desired that there should be one, if one rightly qualified and disposed to take such a charge were appointed to the work; I must look for heavenly help for the present day, and not be over anxious about the future.

OPENING OF THE SCHOOL IN CHARLOTTE.

I could not be satisfied to pass over this day,

without acknowledging to thee in a very few lines, the deep sense I feel of the mercy and goodness of God, in bringing me to this place, and suffering me on this day to commence my work, with thee, dear liberated African children. It is just a month this day since an attack of fever suspended all my prospects, and the future to myself seemed then entirely hidden, and now with renovated health, and a far more complete recovery than was attained during my stay in Africa, when last here, I am favoured to see the desire of my heart, in having the care of a few of these dear liberated children, nearly from the first extrication from their hard bondage in the slave ship. They are a favourable specimen as to health, having not been long on the water, and being all, except one, of the same country, (Kossos,) the work will be the more easy: I expect soon to add to them seven Bassa children, when Maria Mac Foy sets out for England, and two or three Jalof girls from the vicinity of Freetown. It was about noon the day before yesterday that I arrived at this place; my kind matron met me at the gate, and soon introduced me to our little flock, who were arranged in the lower piazza for the purpose: most seem finely in health, the Kossos are considered as remarkably healthy, and the shortness of their voyage here is much in their favour.

(2nd mo. 18th.) I have now been here a week, and have had much exercise and care, but see no cause to change my sentiment expressed in this letter. The children are doing nicely, one of the invalids well, and the other greatly improved; they learn much to my satisfaction, and are attentive and docile; one I have selected as monitor, her name is Dunia, Mandingo Dunia, means *world*: this girl excels greatly, and promises much as to talent for imbibing instruction.

PARTICULAR DESCRIPTION OF THE CHILDREN IN THE SCHOOL.

Thou wouldst be pleased to hear the attention with which they listen to Dunia, and how they assent by their looks and tones, at the end of her sentences. We have one very little girl, I think not more than four years old, not a Kosso, but of the number who came from Maria Mac Foy. Her name is Susanna Findlays, named after the present governor; she is as merry as a little bird, and hops, and jumps about, almost a play-thing among the rest. Dunia understands as much, or more than any, but she is variable in her temper, and not always disposed to apply, whilst Ninga is useful in school and out, and was a very kind attentive nurse to Ann Davies, the matron, when she was sick lately; she was never so ill as to keep from school, but had great pain in the head and daily fever. She said it would be worse, if she did not keep about; whilst she was sick, Ninga used to sit near her bed, until she thought she was asleep, and help her daughter in attending on her. I was pleased with the general thoughtfulness of the children during her indisposition, and their care in being more quiet than usual. Little Susan amused and pleased me one day very much, when I had been advising them to be quiet, and not talk loud at play while she was ill,

some in a short time spoke louder than Susan thought right, and she frowned on them, lifting up and spreading her little hands, in the way of repression and reproof, and calling out "*Hoh!*" Their general manner of silencing, as though they would say "*hush*, how can you talk so loud, when you know that you should not?" I will give the names of my Kosso girls: 1. Kefi, 2. Maksure, 3. Ninga, 4. Kagi, 5. Mawa, 6. Maingia, 7. Duba, 8. Bore, 9. Kuro, 10. Hawa, 11. Dunia, 12. Nowa, 13. Beia, 14. Batanga, 15. Makbangba, 16. Tewoh, 17. Salu, 18. Fangai, 19. Manika. Little Manika is a lively child, and always looks as though she expected to be noticed: she wants to do all sorts of work, with the older girls, washing the piazza, carrying water, &c., but though strong she looks thin, and not fit for hard service. The great girls are all tractable and willing to work, and there is a great advantage in example. Kefi, the tallest, pleases particularly; she is not quick in learning, but very kind and desirous to serve and help what she can, and is affectionate in countenance and manners. They sweep the yard, wash the school-house, their own frocks, &c., and cook in turns. The three oldest of them appear to be almost fourteen years of age, and then, a very regular gradation down to Manika, who seems about eight or nine. The six from Maria Mac Foy's, are all younger.

From the United Service Journal.

MEETING AGAIN.

Yes, we shall meet again, my cherished friend,
Not in the beautiful autumnal bowers,
Where we have seen the waving corn-fields bend,
And twined bright garlands of the harvest flowers,
And watched the gleaners with their golden store—
There we shall meet no more.

Not in the well-remembered hall of mirth,
Where at the evening hour each heart rejoices,
And friends and kindred crowd the social hearth,
And the glad breathings of young happy voices,
Strains of sweet melody in concert pour—
There we shall meet no more.

Not in the haunts of busy strife, which bind
Thy soaring spirit to base Mammon's toil,
Where the revealings of the gifted mind
Exhaust their glories on a barren soil,
With few to praise, to wonder, or deplore—
There we shall meet no more.

Yet mourn not thus—in realms of changeless gladness,
Where friendship's ties are never crushed and broken,
We still may meet—heaven, who beholds our sadness,
Hath to the trusting heart assurance spoken
Of that blest land, where free from care and pain,
Fond friends unite again.

Character of a Gentleman.—A lawyer, at a circuit town in Ireland, dropped a ten pound note under the table, while playing at cards at the inn. He did not discover his loss until he was going to bed, but then returned immediately. On reaching the room he was met by the waiter, who said, "I know what you want, sir, you have lost something." "Yes, I have lost a ten pound note." "Well, sir, I have found it, and here it is." "Thanks, my good

lad, here's a sovereign for you." "No, sir, I want no reward for being honest; but" looking at him with a knowing grin, "wasn't it lucky none of the gentlemen found it!"—*Athenæum*.

REMARKABLE DETECTION OF FRAUD.—A few years ago an important suit in one of the legal courts of Tuscany, depended on ascertaining whether a certain word had been erased by some chemical process from a deed then before the court. The party who insisted that an erasure had been made, availed themselves of the knowledge of M. Gazzeri, who, concluding that those who committed the fraud would be satisfied by the disappearance of the colouring matter of the ink, suspected (either from some colourless matter remaining in the letters, or perhaps from the agency of the solvent having weakened the fabric of the paper itself beneath the supposed letters,) that the effect of the slow application of heat would be to render some difference of texture or of applied substance, evident by some variety in the shade of colour, which heat in such circumstances might be expected to produce. Permission having been given to try the experiment, on the application of heat the important word reappeared, to the great satisfaction of the court.—*Babbage on the Decline of Science*.

Dictamus Frazinella.—There is a singular phenomenon attendant on this pungently-fragrant plant. If, after a very hot day, a flame be applied near the blossom, its exhalation will blaze beautifully.

Tincture of Roses.—Take the leaves of common rose, (*centifolia*) place them without pressing them in a bottle, pour some good spirits of wine upon them, close the bottle, and let it stand until it is required for use. This tincture will keep for years, and yield a perfume little inferior to attar of roses; a few drops of it will suffice to impregnate the atmosphere of a room with a delicious odour. Common vinegar is greatly improved by a very small quantity being added to it.

FRIENDS ASYLUM.

Visiting Managers for the Month.—Samuel Bettle, 14, South Third street; John G. Hoskins, 180, Mulberry street; Joel Woolman, near Frankford.

Superintendants.—John C. Redmond and Wife.

Attending Physicians.—Dr. Robert Morton, 116, South Front street; Dr. Charles Evans, 102, Union street.

A meeting of the Ladies' Branch Union Benevolent Association, will be held at the Franklin Institute, 7th street, on 2d day next, the 8th inst. at 3 o'clock in the afternoon; the punctual attendance of managers, district secretaries, and visitors is requested.

All ladies friendly to this Institution are invited to attend.

For "The Friend."

COWPER AND HIS BROTHER.

(Concluded from page 406.)

The views of Cowper, respecting the spirituality of religion, appear to have accorded very nearly with those held by the Society of Friends. He considered what are called the ordinances as mere empty observances, unless accompanied with that inward and spiritual grace of which they are the symbols, and all the external duties of religion, however scrupulously and exactly performed, as a lifeless body, without the heart was animated and sanctified by the sensible influences of the spirit of God. This was what gave preaching and praying their efficacy; and it was this which he longed to feel himself, and to see imparted to his brother. Up to the period when the extracts in the former essay closed, there does not appear to have been any radical change effected in the mind of John Newton. It is true his pride had been in some degree softened by the effects of disease, and his spirit subdued by suffering, while his affection for his brother was increased by the soothing and fond attentions which he constantly paid to him. But the strong hold of self-righteousness was not yet broken up—the refuge of lies, the hope of salvation through his own merits, was not swept away. There is, however, cause to believe that the work of the Spirit was begun in the heart. Secretly and silently it had been preparing the way of the Lord, and he was pleased "suddenly to come into his temple," to sit as refiner and purifier of silver, and in a short period to accomplish a change as astonishing to the one who was the subject of it, as it was delightful to him who had so often and so fervently prayed, that it might be the happy experience of his brother. Cowper thus describes it:—

"On Saturday the 10th of March, about three in the afternoon, he suddenly burst into tears, and said with a loud cry, 'Oh, forsake me not!' I went to his bed-side, when he grasped my hand, and presently by his eyes and countenance I found that he was in prayer. Then turning to me, he said, 'Oh, brother, I am full of what I could say to you.' The nurse asked him if he would have any hartshorn or lavender. He replied, 'None of these things will serve my purpose.' I said, 'But I know what would, my dear, don't I?' He answered, 'You do, brother.'

"Having continued some time silent, he said, 'Behold, I create new heavens and a new earth,'—then after a pause, 'Aye, and he is able to do it too.'

"I left him for about an hour, fearing lest he should fatigue himself with talking, and because my surprise and joy were so great that I could hardly bear them. When I returned, he threw his arms about my neck, and leaning his head against mine, he said, 'Brother, if I live, you and I shall be more like one another than we have been. But, whether I live or live not, all is well, and will be so; I know it will; I have felt that which I never felt before, and am sure that God has visited me with this sickness to teach me what I was too proud to learn in health. I never

had satisfaction till now. The doctrines I had been used to, referred me to *myself* for the foundation of my hopes, and there I could find nothing to rest upon. The sheet-anchor of the soul was wanting. I thought you wrong, yet wished to believe as you did. I found myself unable to believe, yet always thought that I should one day be brought to do so. You suffered more than I have done before you believed these truths; but our sufferings, though different in their kind and measure, were directed to the same end. I hope he has taught me that, which he teaches none but his own. I hope so. These things were foolishness to me once, but now I have a firm foundation, and am satisfied.'

"In the evening, when I went to bid him good night, he looked steadfastly in my face, and, with great solemnity in his air and manner, taking me by the hand, resumed the discourse in these very words. 'As empty, and yet full; as having nothing, and yet possessing all things—I see the rock upon which I once split, and I see the Rock of my salvation. I have peace in myself, and if I live, I hope it will be that I may be made a messenger of peace to others. I have learned *that* in a moment, which I could not have learned by reading many books for many years. I have often studied these points, and studied them with great attention, but was blinded by prejudice; and unless he who alone is worthy to unloose the seals, had opened the book to me, I had been blinded still. Now they appear so plain, that though I am convinced no comment could ever have made me understand them, I wonder I did not see them before. Yet great as my doubts and difficulties were, they have only served to pave the way, and being solved, they make it plainer. The light I have received, comes late, but it is a comfort to me that I never made the gospel-truths a subject of ridicule. Though I dissented from the persuasion and the ways of God's people, I ever thought them respectable, and therefore not proper to be made a jest of. The evil I suffer, is the consequence of my descent from the corrupt original stock, and of my own personal transgressions; the good I enjoy, comes to me as the overflowing of his bounty; but the crown of all his mercies is this, that he has given me a Saviour, and not only the Saviour of mankind, brother, but *my* Saviour.'

There could scarcely be selected from the whole scope of language, terms more strikingly descriptive of the change which had been wrought in John Cowper, than this short but comprehensive sentence, "As empty and yet full—as having nothing, and yet possessing all things." All his learning, his critical knowledge of ancient languages, his elaborate explanations of Scripture, his nice distinction between terms, his strict morality, his round of religious observances, his preaching and praying, were all felt to be entirely worthless, because they wanted that life-giving influence which only could render them in any wise beneficial. Emptied of all these, stripped of his own righteousness, destitute of whatever he had before built his hopes upon, he might well be considered as having no

thing—nothing of his own—but at the same time, having received the gift of faith in the all-sufficient atonement and mediation of the adorable Redeemer, and experienced his blessed spirit to apply them to his own immediate wants, he realised that state which the apostle desired might be the experience of the Colossians, that "Christ might dwell in their hearts richly by faith;"—and having his glorious presence there, he might well be said to "possess all things."

How wonderful and convincing are the spirit's teachings—and how strange it is, with all the precious promises of Scripture, that it shall be given to those who seek it in the humility and dependance of little children, that men should so much neglect it—nay, so condemn and deride it; and puzzle themselves with studying and guessing at the meaning of holy Scripture, when, if they would but come to Christ and his spirit in their hearts, they could say with this accomplished and erudite scholar, "I have learned *that* in a moment, which I could not have learned by reading many books for many years. I have often studied these points; and studied them with great attention, but was blinded by prejudice—and unless he who alone is worthy to unloose the seals had opened the book to me, I had been blinded still."

"I should delight to see the people at Olney, but am not worthy to appear amongst them.' He wept at speaking these words, and repeated them with emphasis, 'I should rejoice in an hour's conversation with Mr. Newton, and if I live, shall have much discourse with him upon these subjects, but am so weak in body, that at present I could not bear it.'

"It was remarkable, that, from the very instant, when he was first enlightened, he was also wonderfully strengthened in body, so that from the 10th to the 14th of March we all entertained hopes of his recovery. He was himself very sanguine in his expectations of it, but frequently said, that his desire of recovery extended no farther than his hope of usefulness; adding, 'Unless I may live to be an instrument of good to others, it were better for me to die now.'

"As his assurance was clear and unshaken, so he was very sensible of the goodness of the Lord to him in that respect. On the day when his eyes were opened, he turned to me, and in a low voice said: 'What a mercy it is to a man in my condition to *know* his acceptance; I am completely satisfied of mine.' On another occasion, speaking to the same purpose, he said: 'This bed would be a bed of misery, and it is so—but it is likewise a bed of joy and a bed of discipline. Was I to die this night, I know I should be happy. This assurance, I hope, is quite consistent with the word of God. It is built upon a sense of my own utter insufficiency and the all-sufficiency of Christ.' At the same time, he said: 'Brother, I have been building my glory upon a sandy foundation; I have laboured night and day to perfect myself in things of no profit: I have sacrificed my health to these pursuits, and am now suffering the consequence of my misspent labour. But how contemptible do

the writers I once highly valued now appear to me.' 'Yea, doubtless, I count all things loss and dung for the excellency of the knowledge of Christ Jesus, my Lord.' I must now go to a new school. I have many things to learn. I succeeded in my former pursuits. I wanted to be highly applauded; and I was so. I was flattered up to the height of my wishes: now, I must learn a new lesson."

With peculiar propriety may we say of many young persons at the present period, that they "labour night and day to perfect themselves in things of no profit, even sacrificing health to those pursuits," which are of comparatively trivial moment. To say nothing of the sinful waste of time and health in dress and company, and the slavish devotion to getting money; how many are inordinately pursuing after science and literature, to the almost total exclusion of every thing like religious thoughtfulness. I am not one of those who would discourage the acquisition of useful knowledge, or the cultivation of those talents with which a wise and beneficent Creator has endowed us—these objects are certainly laudable when kept within proper limits. But if suffered to engross the mind, and divert it from attention to the infinitely more important concerns of religion, they then become criminal; and those who fall into this temptation, though they may reap the laurels of human applause, and rejoice in having their names recorded as the patrons of literature and the friends of science; yet one day they will have, with the subject of this memoir, to make the mournful and humiliating acknowledgment, "*I have been building my glory on a sandy foundation.*"

"On the evening of the 13th, he said, 'What comfort have I in this bed, miserable as I seem to be. Brother, I love to look at you. I see now, who was right, and who was mistaken. But it seems wonderful, that such a dispensation should be necessary to enforce what seems so very plain. I wish myself at Olney; you have a good river there, better than all the rivers of Damascus. What a scene is passing before me! Ideas upon these subjects crowd upon me faster than I can give them utterance. How plain do many texts appear, to which, after consulting all the commentators, I should hardly affix a meaning; and now I have their true meaning without any comment at all. There is but one key to the New Testament: there is but one interpreter. I cannot describe to you, nor shall ever be able to describe, what I felt in the moment when it was given to me. May I make a good use of it! How I shudder when I think of the danger I have just escaped. I had made up my mind upon these subjects, and was determined to hazard all upon the justness of my own opinions.'"

How frequently do we meet with examples of the truth of the observation, that true Christians are of one religion, and that when Christianity is stripped of the trappings with which human wisdom and invention have disfigured it, it presents the same lovely and simple aspect under every profession. That "there is but one key" and "one interpreter" to the holy Scriptures, was an important point of faith

with the early Friends, and it is a truth which the practical experience of religion will seal upon every spiritually minded disciple of Jesus. Under its holy, enlightening influences, things previously dark and abstruse are made plain and easy; passages which learned commentators have, in vain, puzzled themselves to reconcile or expound, receive their true meaning; and the beauty, harmony, and sublimity of the Bible are seen in all their intrinsic lustre. Why, then, should the professors of the name of Christ be so slow in receiving a doctrine, fraught with such rich and precious advantages, and which is engraven with clearness and precision on the page of written revelation?

"Speaking of his illness, he said, he had been followed night and day from the very beginning of it with this text: *I shall not die, but live and declare the works of the Lord.* This notice was fulfilled to him, though not in such a sense as my desires of his recovery prompted me to put upon it. His remarkable amendment soon appeared to be no more than a present supply of strength and spirits, that he might be able to speak of the better life which God had given him, which was no sooner done than he relapsed as suddenly as he had revived.

"His experience was rather peace than joy, if a distinction may be made between joy and that heart-felt peace which he often spoke of in the most comfortable terms; and which he expressed by a heavenly smile upon his countenance under the bitterest bodily distress. His words upon this subject once were these:—'How wonderful is it, that God should look upon man, especially that he should look upon me? Yet he sees me, and takes notice of all that I suffer. I see him too; he is present before me, and I hear him say, *Come unto me all ye that are weary and heavy laden, and I will give you rest.*' Matt. xi. 28. On the 14th, in the afternoon, I perceived that the strength and spirits, which had been afforded him, were suddenly withdrawn, so that by the next day his mind became weak, and his speech roving and faltering. But still, at intervals, he was enabled to speak of divine things with great force and clearness. On the evening of the 15th, he said, 'There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. That text has been sadly misunderstood, by me, as well as by others. Where is that just person to be found? Alas, what must have become of me, if I had died this day se'en-night? What should I have had to plead? My own righteousness! That would have been of great service to me, to be sure. Well, whither next? Why, to the mountains to fall upon us, and to the hills to cover us. I am not duly thankful for the mercy I have received. Perhaps I may ascribe some part of my insensibility to my great weakness of body. I hope at least, that, if I was better in health, it would be better with me in these respects also.

"The next day, perceiving that his understanding began to suffer by the extreme weak-

ness of his body, he said: 'I have been vain of my understanding and of my acquirements in this place; and now God has made me little better than an idiot, as much as to say, now be proud if you can. Well, while I have any senses left, my thoughts will be poured out in the praise of God. I have an interest in Christ, in his blood and sufferings, and my sins are forgiven me. Have I not cause to praise him? When my understanding fails me quite, as I think it will soon, then he will pity my weakness.'"

His deep conviction of the hatefulness of sin, and the corruptions and hardness of his own heart, often brought him low, and made him almost doubt whether his change could be real, or whether the peace and joy he felt were not the effect of delusion. But these moments of doubt and conflict were succeeded by the renewal of those consolations which are in Christ Jesus, and that assurance of pardon and reconciliation which can only be realised by the sincere believer in his atonement, and in that redemption which is wrought by his spirit.

"I see myself odiously vile and wicked. If I die in this illness, I beg you will place no other inscription over me than such as may just mention my name and the parish where I was minister; for that I ever had a being, and what sort of a being I had, cannot be too soon forgot. I was just beginning to be a deist, and had long desired to be so; and I will own to you what I never confessed before, that my function and the duties of it were a weariness to me which I could not bear. Yet, wretched creature as I was, I was esteemed religious, though I lived without God in the world.' About this time I reminded him of the account of Janeway's, which he once read at my desire. He said he had laughed at it in his own mind, and accounted it mere madness and folly, 'Yet base as I am,' said he, 'I have no doubt now but God has accepted me also, and forgiven me all my sins.'

"I then asked him what he thought of my narrative? He replied, 'I thought it strange, and ascribed much of it to the state in which you had been in. When I came to visit you in London, and found you in that deep distress, I would have given the universe to have administered some comfort to you. You may remember that I tried every method of doing it. When I found that all my attempts were vain, I was shocked to the greatest degree. I began to consider your sufferings as a judgment upon you, and my inability to alleviate them as a judgment upon myself. When Mr. M. came, he succeeded in a moment. This surprised me; but it does not surprise me now. He had the key to your heart, which I had not.'"

"There is that in the nature of salvation by grace, when it is truly and experimentally known, which prompts every person to think himself the most extraordinary instance of its power. Accordingly, my brother insisted upon the precedence in this respect, and, upon comparing his case with mine, would by no means allow my deliverance to have been so wonderful as his own. He observed that,

'from the beginning, both his manner of life and his connections had been such as had a natural tendency to blind his eyes, and to confirm and rivet his prejudices against the truth. Blameless in his outward conduct, and having no open immorality to charge himself with, his acquaintance had been with men of the same stamp, who trusted in themselves that they were righteous, and despised the doctrines of the cross. Such were all who from his earliest days he had been used to propose to himself as patterns for his imitation. Not to go farther back, such was the clergyman under whom he received the first rudiments of his education; such was the school-master, under whom he was prepared for the university; and such were all the most admired characters there, with whom he was most ambitious of being connected. He lamented the dark and Christless condition of the place, where learning and morality were all in all, and where, if a man was possessed of these qualifications, he neither doubted himself, nor did any body else question the safety of his state. He concluded therefore that to show the fallacy of such appearances, and to root out the prejudices which long familiarity with them had fastened upon his mind, required a more than ordinary exertion of divine power, and that the grace of God was more clearly manifested in such a work, than in the conversion of one like me, who had no outside righteousness to boast of, and who, if I was ignorant of truth, was not so desperately prejudiced against it.'

"As long as he expected to recover, the souls committed to his care were much upon his mind. One day when none was present but myself, he prayed thus: 'O Lord, thou art good; goodness is thy very essence, and thou art the fountain of wisdom. I am a poor worm, weak and foolish as a child. Thou hast intrusted many souls unto me; and I have not been able to teach them, because I knew thee not myself. Grant me ability, O Lord, for I can do nothing without thee, and give me grace to be faithful.'

"In a time of severe and continual pain, he smiled in my face, and said, 'Brother, I am as happy as a king.' The day before he died, when I asked him what sort of a night he had had, he replied, 'A sad night, not a wink of sleep.' I said, 'Perhaps, though, your mind has been composed, and you have been enabled to pray.' 'Yes,' said he, 'I have endeavoured to spend the hours in the thoughts of God and prayer; I have been much comforted, and all the comfort I got came to me in this way.'

"The next morning I was called up to be witness of his last moments. The Lord, in whose sight the death of his saints is precious, cut short his sufferings, and gave him a speedy and peaceful departure.

"He died at seven in the morning, on the 20th of March, 1770."

It is pleasing to contemplate the poet in the character of an affectionate and Christian brother, watching by the bedside of one whom he tenderly loved, paying him those kind and soothing attentions which so greatly mitigate the force of pain and the languor and tedium

of sickness; but above all to view him as a labourer in the gospel, breathing fervent prayers for the salvation of his brother, persuading him to come to the free salvation which is in Christ crucified, watching with anxious solicitude every variation of mental feeling and cherishing the least appearance of good—rejoicing in the happy change which was effected, and at last closing his eyes in the glorious hope of meeting him in a blessed immortality—Cowper in such scenes shines with a lustre which, in my view, transcends all the admiration and applause that his finest strains of poetry have earned for him.

S. T.

A brief Statement of the Reasons why the Religious Society of Friends object to the payment of Tithes, and other demands of an ecclesiastical nature: issued by the Yearly Meeting of the said Society, held in London, in the Fifth Month, 1832.

The religious Society of Friends has now existed in this country for nearly two centuries as a distinct Christian community. Amongst other circumstances by which we have been distinguished from our fellow-professors of the Christian name, has been an objection, founded on a scruple of conscience, to the payment of tithes, and other demands of an ecclesiastical character. Apprehending that the motives of our conduct herein are not generally well understood, and anxiously desiring also that our own members may be encouraged and strengthened to act consistently with our Christian profession, we think it right, at the present time, briefly to set forth the reasons for our testimony on this important subject.

We have uniformly entertained the belief, on the authority of holy Scripture, that when, in the fulness of time, according to the all-wise purposes of God, our blessed Lord and Saviour appeared personally upon earth, he introduced a dispensation pure and spiritual in its character. He taught by his own holy example and divine precepts that the ministry of the gospel is to be without pecuniary remuneration. As the gift is free, the exercise of it is to be free also: the office is to be filled by those only who are called of God by the power of the Holy Spirit; who, in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. The forced maintenance of the ministers of religion is, in our view, a violation of those great privileges which God, in his wisdom and goodness, bestowed upon the human race, when he sent his Son to redeem the world, and, by the power of the Holy Spirit, to lead and guide mankind into all truth.

Our blessed Lord put an end to that priesthood, and to all those ceremonial usages connected therewith, which were before divinely ordained under the law of Moses. The present system of tithes was not in any way instituted by him, our Holy Head, and High Priest, the great Christian law-giver. It had no existence in the purest and earliest ages of his church, but was gradually introduced, as superstition and apostacy spread over professing Christendom, and was subsequently enforced

by legal authority. And it further appears to us, that in thus enforcing as due* "to God and holy church," a tithe upon the produce of the earth, and upon the increase of the herds of the field, an attempt was made to uphold and perpetuate a divine institution, appointed only for a time, but which was abrogated by the coming in the flesh of the Lord Jesus Christ. The vesting of power by the laws of the land in the king, assisted by his council, whereby articles of belief have been framed for the adoption of his subjects, and under which the support of the teachers of these articles is enforced, is, in our judgment, a procedure at variance with the whole scope and design of the gospel; and as it violates the rights of private judgment, so it interferes with that responsibility by which man is bound to his Creator.

In accordance with what has been already stated, we of course conscientiously object also to all demands upon us in lieu of tithes. We likewise object to what are termed Easter-dues, demands originally made by the priests of the church of Rome, but continued in the protestant church of England, for services which we cannot receive. We also object to Mortuaries, sums applied for and still enforced in some places, as due to the incumbent of a parish on the death of the head of a family. Neither do we find, in the example or precepts of our blessed Lord and his apostles, any authority for these claims, or others of a kindred nature, which all had their origin in times of the darkness and corruption of the Christian church. And we further consider, that to be compelled to unite in the support of buildings, where a mode of religious worship is observed in which we cannot conscientiously unite, and in paying for appurtenances attached to that mode of worship from which we alike dissent, is subversive of that freedom which the gospel of Christ has conferred upon all.

Deeply impressed with a conviction of the truth of these considerations, we have felt it to be a religious duty to refuse active compliance with all ecclesiastical demands which have been made upon us; or to be parties to any compromise whereby the payment of them is to be insured. That this conduct has not arisen from a contumacious spirit, we trust the general character of our proceedings will amply testify. And we trust also that it will be readily admitted, that political considerations have not governed our religious Society, but that we have been actuated by a sincere desire to maintain, in the sight of God and man, conscientious testimony to the freedom and spirituality of the gospel of Christ, and thus to promote the enlargement of his kingdom upon earth.

In their support of these views, our pious predecessors underwent many and grievous sufferings, which they bore with Christian meekness and patience. Their loss of property was often excessive; they were subjected to cruel and vexatious prosecutions; they endured long and painful imprisonments; and not a few, who were thus deprived of their liberty,

* 27 Henry viii. c. 20.

manifested the sincerity of their faith by patiently suffering this imprisonment unto death. Soon after the accession of William III. to the throne of this kingdom, more lenient laws were made by the government for the recovery of these demands, imprisonment became less frequent, and the execution of the law less severe. Subsequent legislative enactments, under the mild sway of the present reigning family, have still further mitigated its force. We are sensible that our grateful acknowledgments are due for these things, and we thus publicly express them. At the same time, we feel that there are laws still unrepealed, by which we might, in the support of these our Christian principles, be subjected to great loss of property, and to imprisonment for life; and in the execution of the law, as it now exists, much pecuniary suffering, and many oppressive proceedings, may be and are inflicted. And here we would observe, that each individual amongst us wholly sustains the amount of the distraint made upon him, and of all the consequent expenses: we have no fund out of which a reimbursement takes place, as some have erroneously supposed.

Seeing that we have as a religious Society invariably made, on this subject, an open confession before men, we earnestly desire that we may all steadfastly adhere to the original grounds of our testimony; not allow ourselves to be led away by any feelings of a party spirit, or suffer any motives of an inferior character to take the place of those which are purely Christian. May none amongst us shrink from the faithful and upright support of our Christian belief, but through the grace of our Lord Jesus Christ, seek, after that meek disposition in which our Society has uniformly thought it right to maintain this testimony, and which we desire may ever characterize us as a body. It becomes us all, when thus conscientiously refusing a compliance with the law of the land, to do it in that peaceable spirit of which our Lord has left us so blessed an example. May we all be concerned, in accordance with the advice of this meeting, given forth in the year 1759, 'to demonstrate, by our whole conduct and conversation, that we really suffer for conscience-sake, and keep close to the guidance of that good spirit, which will preserve in meekness and quiet resignation under every trial. For if resentment should arise against those whom we may look upon as the instruments of our sufferings, it will deprive us of the reward of faithfulness, give just occasion of offence, and bring dishonour to the cause of truth. Cavilling or casting reflections upon any, because of our sufferings, doth not become the servants of Christ, whose holy example and footsteps we ought in all things faithfully to follow.'

It is the duty of the Christian, in patience and meekness, and innocent boldness, to follow the convictions of religious duty, openly to avow his views, and humbly to confide in the ever blessed Head of the church. And we are persuaded that nothing will so effectually promote the increase of genuine Christianity, as for all who profess faith in Christ, to manifest, by their humble and peaceable demeanour, and by the accordance of their whole lives

with the precepts of the gospel, that their trust is in God, and that they are seeking to imitate him who was holy, harmless, undefiled, and separate from sinners.

We desire that the existing evils may, under the divine blessing, be remedied by the increase of Christian light and knowledge, and that it may please our heavenly Father in the ordering of his providence, so to influence all the legislative proceedings of our government, on this deeply important subject, as that they may tend to the furtherance of the church of Christ, and the increase of godliness in the nation. And it is our firm conviction, that in proportion as the heavenly precepts, and the blessed example of the Son of God, who is given of the Father to be Lord of all, spread and prevail, and effectually rule in the hearts and consciences of men,—in proportion as the pure doctrines of the gospel gain the ascendancy,—it will be seen, that to uphold any church establishment by compulsory laws, which oppress the consciences of sincere believers in the Lord Jesus, is at variance with his holy law, and is calculated to retard the universal spreading of his reign.

In conclusion, it is our earnest prayer, that it may please the Supreme Ruler of the universe to hasten the coming of that period when the light of the glorious light of Christ shall shine forth with unclouded brightness; when righteousness shall cover the earth as the waters cover the sea, and when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Signed, in and on behalf of this yearly meeting, by

SAMUEL TUKE,

Clerk to the Meeting this year.

THE FRIEND.

TENTH MONTH, 6, 1832.

With the present number terminates our fifth volume; an index for it is in the hands of the printer, in a state of forwardness, and it is expected, will very soon be ready for delivery to subscribers.

Inquiries have frequently been made if it was our intention to place on our pages the decision of the court on the Jersey Chancery suit. From the first it has been our opinion, that it would be right so to do; and we have ample reason to conclude, that a large number of our subscribers are desirous that we should. Until recently, however, we have not felt at liberty, lest we should interfere with the sale of P. J. Gray's publication; but that difficulty being now removed, we design in the next number to commence with Judge Ewing, and to proceed regularly, in convenient portions, until the opinions of both judges are embraced. Afterwards, if not sooner, we may deem proper to insert also some parts, at least, of the arguments of counsel in the case.

We have likewise entertained a belief that it would be practicable to prepare a course of essays in the character of a review of J. J.

Foster's Report of the Testimony delivered in the examination at Camden; placing in a strong light the prominent parts, and exhibiting their respective bearing and tendency, and by this means furnish to such of our readers as may not have had access to Foster's volume, all that is really essential to a full understanding of the case, without the trouble of wading through the whole mass of evidence; while, at the same time, it might possess a freshness and interest that would render it acceptable to those who have perused the original work. It, therefore, affords us satisfaction that we have it in our power to mention, that an individual, one in our opinion fully competent to the task, has it in contemplation to prepare for our use a review, such as has been imperfectly suggested.

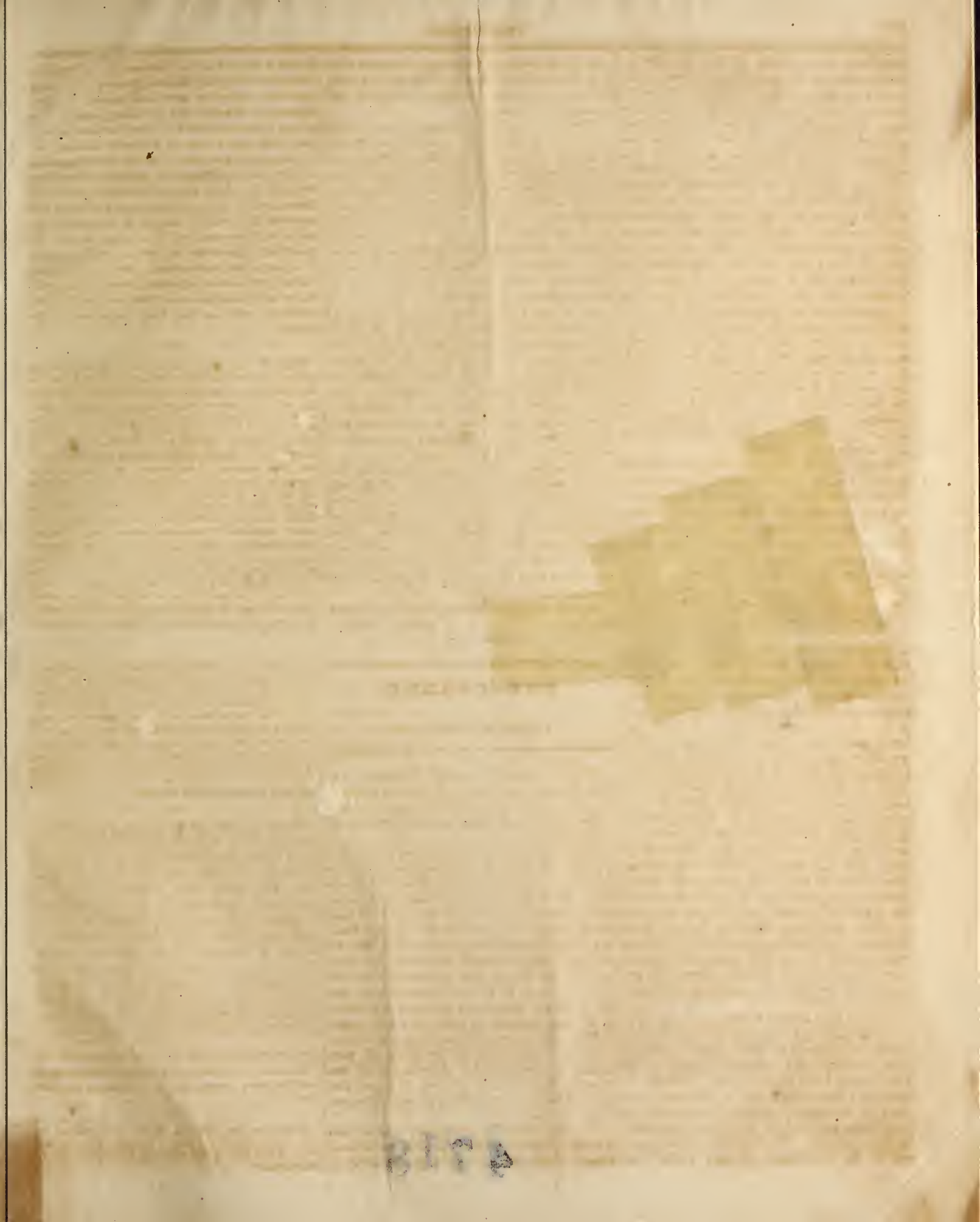
Most, if not all our readers must know that the subject of most absorbing interest for the last year or two in England, has been the Reform Bill; and that the bill thus denominated finally became a law. Since that important event, other questions of a kindred nature have been warmly agitated, among which, strenuous efforts have been used, both in England and Ireland, to bring about the abolition of the tithe system. The Society of Friends have generally avoided all participation in the struggles and tumults of political controversy. On the present occasion, however, and in reference to a subject which, from the earliest period of their history, has nearly concerned them, and on account of which they have deeply suffered, it was not to be expected that they could remain indifferent spectators. Accordingly, at the late annual meeting in London, the subject employed a portion of the deliberations of that body, and resulted in an interesting document, a printed copy of which being put into our possession, we have not hesitated to give it room in our present number.

A friend has obligingly handed us a small tract lately received by him from England, entitled "Present State of the Colony of Sierra Leone, being extracts of recent letters from Hannah Kilham." We propose to quote liberally from it, (a portion being inserted to-day,) not doubting, that our readers will, from the perusal, infer with us, that such disinterestedness and purity of intention must have partaken richly in the blessing appended to those words of the Redeemer, "in as much as ye did it unto one of the least of these, ye did unto me."

Some months ago we inserted several interesting articles from a valuable little work entitled "Manners and Customs of the Jews"—the design of which is to illustrate some passages of the Bible which would be obscure to one unacquainted with the history of the times to which they refer. The value of such a treatise to children and those commencing a course of Scripture study, must be obvious. The work is enriched with numerous wood cuts executed in superior style. We are desired to state, that it is for sale at the book-stores of Uriah Hunt, No. 19, north 3d st., and Nathan Kite, No. 50, north 4th street.

MARRIED,—on fifth day, 14th inst. at Friends' meeting, Mulberry street, Jos R. TYSON, to ELEANOR COPE.

DIED,—on the 24th ult. in the 76th year of his age, JOSEPH BRANTINGHAM, a valuable member and elder of Old Springfield meeting, Burlington county, New Jersey.



Fragment of text from a document, possibly a letter or report, containing several lines of handwritten or printed text. The fragment is torn and partially obscured by a vertical crease in the main document.



